Cotton

A
CRITICAL
COMMENTARY
On ſuch BOOKS of the
APOCRYPHA,

As are appointed to be read in Churches, viz.

WISDOM,
ECCLESIASTICUS,
TOBIT,
JUDITH,
BARUCH,
Hiſtory of SUSANNA,
and
BEL and the DRAGON.

WITH
TWO DISSERTATIONS
ON
The Books of MACCABEES and ESDRAS.

Being a CONTINUATION of
Biſhop *PATRICK* and Mr. *LOWTH*.

By RICHARD ARNALD, B. D. Rector of
Thurcaſton, in *Leiceſterſhire*.

The SECOND EDITION, Corrected.
With great ADDITIONS communicated to the AUTHOR by a learned Friend.

> *Licet Eccleſiæ noſtræ Libros illos, quos Eccleſia Romana ad Canonem Veteris Teſtamenti adjicit, Apocryphos eſſe exiſtiment, neque Divinam illis Authoritatem tribui velint; non ideo tamen eos contemnunt et aſpernantur, ut noxios et inutiles. Sed quemadmodum priſca Chriſtianorum Eccleſia, quamvis eos Libros Divinis æquari noluerit, maximo eos in honore et pretio habuit, et dignos judicavit, qui non tantum privatim, ſed publice prælegerentur, tanquam ad ædificationem morum utiliſſimi: ſic nos quoque eis hodie non negamus honorificum locum in Eccleſia Dei, et Privilegium quoddam ſupra omnem Scriptorum Eccleſiaſticorum ſortem. Cujus rei argumentum eſt, quod eos in eodem cum Libris vere ſacris et Canonicis volumine compingere ſolemus, et in Homiliis ſæpe citare non dedignamur.* Le Blanc Theſ. Theol. par. ii. fol. Lond. 1683. c. i. De Libris Canonicis et Apocryphis, p. 175.

LONDON,
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Ave-Mary-Lane. MDCCLX.

A
CRITICAL
COMMENTARY
UPON THE
BOOK
OF
The Wiſdom of Solomon;

Being a CONTINUATION of

Biſhop *PATRICK* and Mr. *LOWTH.*

By RICHARD ARNALD, B. D. late Rector of
Thurcaſton in *Leiceſterſhire.*

The SECOND EDITION, corrected.

With great ADDITIONS communicated to the Author by a Friend.

Δός μοι τὴν τῶν σῶν ϑρόνων ϖάρεδρον Σοφίαν.

Non debuit repudiari ſententia Libri Sapientiæ, qui meruit in Eccleſia Chriſti de gradu Lectorum tam longa Annoſitate recitari, et ab omnibus Chriſtianis, ab Epiſcopis, uſque ad extremos Laicos Fideles, Pœnitentes, Catechumenos, cum veneratione Divinæ Auctoritatis audiri. *Auguſt.* lib. i. *De Prædeſt. Sanct.* cap. xiv.

LONDON,
Printed for P. DAVEY and B. LAW, in *Ave-Maria-Lane.*
MDCCLX.

TO THE

Moſt REVEREND FATHER in GOD,

THOMAS,

By DIVINE PROVIDENCE,

Lord Arch-Biſhop of *YORK*;

Primate of *England* and Metropolitan,

AND

One of His MAJESTY's moſt Honourable *Privy-Council.*

May it pleaſe Your GRACE,

TO accept the following Sheets, which are formed upon the Plan of Biſhop *Patrick* and Mr. *Lowth*, as an *Appendix* to, and Continuation of, their uſeful Deſign. I am far from thinking that I am engaged in a Work equal to the Nature of their Subject, nor can I flatter myſelf with any Hopes that this Performance, with its many Defects, will meet with the like favourable Acceptance.

I WAS encouraged to purſue this Deſign, from the many excellent Things which are ſpoken of *The Book of Wiſdom* by the Fathers, and moſt early Writers; and as our Church has given a ſort of Sanction to its Uſefulneſs by allowing it, in Conformity to ancient Cuſtom, to be read in her public Service, I hope this Conſideration will juſtify the preſent Attempt, and apologize, in ſome meaſure, for my Preſumption in offering to your GRACE an Apocryphal Book, and placing it under the Protection of your great Name; eſpecially as I conſider the uncanonical Books upon the Footing only of ſuch Primitive Eccleſiaſtical Writings, as many Prelates, of the firſt Eminence in the Republic of Letters, have not thought it beneath them to employ their learned Labours about.

WAS I permitted to obſerve the common Practice in Addreſſes of this Kind, and to ſpeak in the Language of modern Complaiſance, the World might expect that I ſhould dwell upon all thoſe great Qualities, in which your GRACE excels; but I ſhall only beg leave to obſerve, that your riſing Merit early drew the Eyes of a very diſcerning and learned Prelate * upon you; and when, through Age and Infirmities, He was, at length, hindered from labouring in the Word and Doctrine, like *David* ſtricken in Years he transferred his Charge upon no leſs able a Succeſſor, and the ſame great Accompliſhments reviving in your GRACE, made the Loſs leſs ſenſible and regretted; and equally endeared you to the *ſame* learned Society, and to that illuſtrious Name in particular, which now fills the higheſt Station in the Law with the moſt conſummate Abilities. And as if a double Portion of the Spirit of *that Elijah* reſted upon You, in You we admire the ſame Juſtneſs of Sentiments, Clearneſs of Expreſſion, Beauty of Language, and well conducted Zeal: In You we trace his affectionate manner, ſweet Elocution, juſt Action, and thoſe other moving Graces of the Preacher, which command the Paſſions, and charm the Attention, ſo that *being dead he yet ſpeaketh.*

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* Biſhop *Fleetwood.*

NOR are You, MY LORD, leſs diſtinguiſhed by an affable and obliging Temper, which ſhines forth, and is diſplayed in that Eaſineſs of Acceſs, and condeſcending Goodneſs, which endear you to the Love and Eſteem of all, and muſt render you particularly amiable to that PROVINCE, over which, by the Deſignation of Providence, you preſide with ſo general an Applauſe.

As theſe great Qualities, at length, conducted you ſo deſervedly to the Epiſcopate, ſo your ſpeedy Advancement, as it were from Glory to Glory, to the preſent High Station which you fill, is an Inſtance of your ſuperior Merit, and conſummate Modeſty; both of which illuſtriouſly ſtand confeſſed, as you neither aſked nor ſollicited this Eminence; it rather ſought you out, and ſeemed to court you, ſo that I might juſtly draw the Parallel between you and ſome celebrated Names of Antiquity, whoſe Ambition was Retirement, and their Preferment a ſort of Violence. What the Hiſtorian ſays of that great General, *Epaminondas*, is truly applicable to your GRACE, "That he never made any "Intereſt for Preferment, but was courted to accept it, "and often forced into it; and he always diſcharged his "Truſt in ſuch a manner, as to do greater Honour to "his Station than he received from it †."

I COULD enlarge, with equal Pleaſure and Truth, upon ſo copious and inviting an Occaſion; but, to ſay more, would I fear give Offence to your GRACE, and to ſay leſs would have been the higheſt Injuſtice in me; nor ſhould an Eloquence leſs than your own attempt to diſplay your Character.

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† Recuſanti omnia imperia ingeſta ſunt; Honoreſque ita geſſit, ut Ornamentum non accipere, ſed dare ipſi Dignitati videretur. *Juſtin.* lib. vi. c. 8.

THAT your GRACE may long preſide over the Church, under the happy Conduct and Bleſſing of that WISDOM, in whoſe Right-hand is Length of Days, is the ſincere Prayer of,

My LORD,

Your GRACE's *moſt Obedient,*

and Dutiful Servant,

THURCASTON,
April 4, 1744.

RICHARD ARNALD.

THE AUTHOR'S PREFACE.

THERE have been ſo many excellent *Commentaries* publiſhed upon the Holy Scriptures, and every one of the ſacred Books have been illuſtrated by the Labours of ſo many learned and judicious Perſons, that it may be preſumed nothing has eſcaped their Enquiry, or ſeems neceſſary now to be added to their Diſcoveries: But the *Apocryphal Books,* though they are placed next to the *Canonical* ones in the ſame common Volume, and have ſome of them been eſteemed, even by many Proteſtant Writers, as ſecond only to them for the Uſefulneſs of the Matter and Variety of Inſtructions contained in them [ſee *Sparrow's Rationale,* p. 41. *Raynol. Cenſ. Libr. Apocr. Præl.* VII. LXXIV. *Wheatley* on the Common-Prayer, p. 140. *Chemnit. de Script. Canon. Par.* I. *Falkener's Libert. Eccleſ.* p. 160. *Coſin's Schol. Hiſt.* p. 8.] have hitherto received, though they confeſſedly ſtand in great Need of Light and Illuſtration, very little Help and Advantage of this Nature. The following *Commentary* therefore upon the *Book of Wiſdom,* which the Ancients had in ſo great Eſteem, and our Church has thought not unworthy to be read in her public Service, will, I flatter myſelf, be the more favourably received, and appear the more neceſſary, as there is no *Comment* upon this, or indeed any of the *Apocryphal* Writings extant, that I know of, in *our* Language; and ſuch as have written upon it in *other* Languages, being generally *Popiſh* Expoſitors, have perverted many Paſſages to countenance their favourite Opinions, which I have occaſionally taken notice of in the Courſe of this Work, to prevent any Miſchief from ſuch an Abuſe.

THAT there are ſome exceptionable Places in the Book itſelf I do not deny, and what Book merely human is entirely without them? Nor becauſe I have undertaken the Illuſtration of it, ſhall I be ſo diſingenuous as to patronize, or even palliate its Errors, much leſs cry it up as all Perfection; and therefore, as I ſhall neither with the *Romaniſts* pretend that it is Canonical, and to be put upon the ſame Level with the inſpired Writings, againſt which Opinion there are unſurmountable Difficulties, both internal and external, ſo neither can I perſuade myſelf, with too many *Proteſtants,* to decry it as uſeleſs and of no Authority, for no other Reaſon probably, but becauſe the Church of *Rome* has paid too great a Deference to this, and other Writings confeſſedly *Apocryphal,* which I cannot think are all of them of equal Value, but that the *Didactical* Books, as they are called, *viz. Wiſdom* and *Eccleſiaſticus,* claim abundantly the Preference, as in fact they are univerſally well ſpoken of and eſteemed, and, I believe, have as many Admirers, as they have Readers, and may therefore, I hope, without any Imputation or Reflexion, be as laudably commented upon, as any of the primitive eccleſiaſtical Writings.

THE *Book of Wiſdom* in particular, to which the following Sheets only relate, eſpecially that Part of it which refers to God's dealing with the *Egyptians,* is an Epitome of the Hiſtory of *Exodus*; it abounds with uſeful Sentiments and inſtructive Morals; we ſee in it repeated Proofs of God's Patience and Long-ſuffering towards

Sinners, of his Mercy and Loving-kindneſs to his faithful Servants, eſpecially in their Diſtreſs, and many lively Inſtances of his Juſtice and Severity upon obſtinate and irreclaimable Tranſgreſſors: Such are the following memorable Events recorded in it, "The Eſtabliſhment of the Kingdom of Death upon the Earth through the Sin "of our firſt Parents; the Deſtruction of the old World by the Deluge for its "Wickedneſs, after the repeated Menaces of at leaſt an Age; the miraculous manner in which *Noah's* Family were alone preſerved from periſhing by the Waters; "the Fire which came down from Heaven upon the unrighteous Cities, and the "whole Kingdom of *Egypt* puniſhed, at different Times, by ten terrible Plagues.— "In what manner *Wiſdom* conducted the Patriarchs, and other Holy Souls, the "Friends and Favourites of God in their ſeveral Ages, inciting them to the moſt "laudable Actions, and, as a Reward of their Labours, reaching forth to them a "glorious Kingdom, and a beautiful Crown from the Lord's Hand; how by it "*Moſes* obtained a good Report, became the Servant of God, and commiſſioned by "him to diſpenſe his Mercies and Judgments; the Sea opening a Paſſage for the "*Iſraelites*, and cloſing again to overwhelm *Pharaoh* and his Army; the former "ſuſtained miraculouſly with *Manna* for forty Years, and drinking of the Brook "which flowed from the hard Rock, and the *Egyptians* periſhing through the Calamity of their River ſtained with foul Blood; the former covered with a Cloud "from the ſcorching of the Mid-day Sun, and conducted by Night with a Light of "Fire, and the latter periſhing by a continued Darkneſs, whoſe Horror was encreaſed by the Glare of Spectres and Apparitions; an Army of Hornets marching "before the People of God, to drive the *Canaanites* from their Poſſeſſions, and the "*Egyptians* deſtroyed by as dreadful a Perſecution of Locuſts: The Clouds, at "ſeveral Times, converted into a Shower of Hailſtones to overthrow the Wicked, "and, at other Times, the Elements ſuſpending their known Qualities in favour of "God's Choſen." Such important Facts recorded in this Book, manifeſting God's Diſpleaſure againſt Sin, and his Acceptance and Reward of Obedience, ſhew the great Uſefulneſs of it, and that it was not without Reaſon approved of by the Church, and appointed to be read in it, for Inſtruction and Edification. And hence we may preſume, Dr. *Raynolds*, who wrote ſo learnedly againſt the Authority of the *Apocryphal Books*, was induced to ſpeak ſo favourably of this, and *Eccleſiaſticus*, calling them, *Valde bonos et utiles, et omnibus tractationibus præferendos* (which is the Language alſo of St. *Auſtin*, *De Prædeſt. Sanct.* lib. i.) *proximumque illis locum deberi poſt Scripturam Sacram. Præl.* VII. LXXIV.

THE original Text of this Book is in *Greek*, nor are there Reaſons ſufficient to induce us to conclude, that it was ever extant in *Hebrew:* But though the Author wrote *Greek* well, and was acquainted with approved Writings, both of Philoſophers and Poets in that Language, yet, in all the Editions which I have carefully conſulted and compared, there ſeem to be many faulty and ſuſpicious Paſſages. *Junius* has the like Obſervation upon all the Apochryphal Books, *Permulti ubique inveniuntur loci varii, diſtorti, depravati. Depravati autem! imo profligati, æquè in contextu Græco atque in Tranſlationibus, quos quidem locos partim ex Canonicorum Scriptorum Authoritate, partim ex ipſorum authorum ſecum, aut aliorum cum ipſis comparatione, partimque ex judicio neceſſe fuit emendare. Præf. ad Lib. Apoc.* From him therefore I promiſed myſelf no little Aſſiſtance; but neither *Junius*, nor the many Commentators I have occaſionally conſulted, give that Light which one might have expected in the moſt difficult Paſſages. And though they could not but perceive, and often do acknowledge the *Greek* Text to be corrupt, yet they content themſelves with giving a general Gueſs at the Author's Meaning, without ſtrictly and minutely examining the Original, whether it would warrant and juſtify ſuch a Senſe, or might be, by ſome happy Conjecture, altered to afford a better. There is indeed thus much to be ſaid in the Behalf of *ſome* of them, that being *Catholic* Commentators, the very Text itſelf was ſacred to them; but why the few *Proteſtant*

Expoſitors, whom we find among the *Sacred Critics*, ſhould be generally ſo ſparing of their learned Labours, as to attempt ſcarce a ſingle Emendation, when the Badneſs of the original Text in ſo many Places called for their Aſſiſtance, can be reſolved into no truer Cauſe, than what is mentioned before, *viz.* that the *Apocryphal Books* having been too much extolled by the *Romaniſts*, and even made a Part of the Canon, and many of their erroneous Tenets pretended to be warranted from thence, *theſe* have been as remarkably regardleſs of them, and through an overcautious Delicacy have gone into the other Extreme; which probably may be the Reaſon, joined to the Scarcity of uſeful Notes and Obſervations upon the *Apocryphal Books*, that the learned *Poole* has taken no Notice of theſe in his *Synopſis*. But as this Way of Reaſoning againſt the general Uſefulneſs of a Thing from a particular Abuſe of it, is allowed on all Hands to be illogical and inconcluſive, there is the leſs Occaſion to enlarge on this Head.

As there are many Paſſages which to me ſeem faulty in the Original, and have hitherto paſſed unaltered, and even unattempted, I have endeavoured to reſtore theſe by the moſt eaſy and natural Helps; ſometimes by a different Point only, ſometimes by the Change of a few Letters; Miſtakes, which might ariſe probably at firſt from the Careleſneſs of Tranſcribers, or the Likeneſs and Affinity of Sound: But I have been cautious of indulging too much Liberty and Wantonneſs this way, and when any Criticiſm is attempted, and an Emendation of the Original Text offered, which I was induced to, either by the Senſe of the Context, or the Badneſs of the preſent Conſtruction, or the Authority of the ancient verſions, which I have conſtantly conſulted, I have always ſupported ſuch an Alteration with Reaſons at leaſt probable, and have not obtruded any favourite Criticiſm dogmatically, but ſubmitted it, with great Deference, to ſuperior Judgment, being ready to retract any Miſtake, and to acknowledge my Obligation for any friendly Information. Nor have I boldly attempted any Tranſpoſition, however inclined or induced to it, by the Confuſion and Perplexity of ſome Paſſages in their preſent State, ſuch as *ch.* i. 16. *ch.* xii. 27. not having Authority from MSS or the ancient Verſions: For though a Conjecture of a Tranſpoſition may be ſometimes admitted in Books which are confeſſedly written in Proſe, yet as ſome learned Men have been of Opinion, [ſee *Grabe's Prolegom.* tom. ult. ch. i. 2. *Calmet's Diction. in voce* WISDOM] that this Book, and that of *Eccleſiaſticus* were originally written in Metre, and there may perhaps ſeem ſome Countenance for it from the many poetical Terms here uſed, and from their being wrote ſtitche-wiſe in the *Alexandrian* MS. in the ſame manner as the Book of *Job*, *Pſalms*, *Proverbs*, *Eccleſiaſtes*, and *Canticles* are, to which ſome of the old *Latin* Tranſlations, and Dr. *Grabe*, in his late Edition, probably for the ſame Reaſon, has joined them; I was, on this Account, leſs diſpoſed to indulge any conjectural Tranſpoſition, as, in metrical Books, Miſtakes of that Nature could not ſo eaſily happen; though nothing certain can be built upon this, even though we ſhould ſuppoſe with ſome others, that this Book was originally wrote in *Hebrew*. Thus much I can aſſert with great Truth and Sincerity, that as it was my Deſign to make the Work uſeful in all poſſible Particulars, I have purpoſely confined myſelf to explain, as indeed all Expoſitors ſhould, the moſt difficult Paſſages, nor have I deſignedly left any one Difficulty which reſpects either the Senſe, or the Reading of the Original Text itſelf, unattempted at leaſt. And this I have done by minutely examining the *Greek* Text, collating the ſeveral Editions and their various Readings, conſulting the *Oriental* Verſions, and the ſeveral ancient *Engliſh* Tranſlations, comparing the Author's Account with the Scripture Hiſtory, and collecting what was Parallel, or would give an additional Light, from *Joſephus*, *Philo*, *Spencer*, *Selden*, &c. and to theſe Helps I have occaſionally added ſome material Notes and Obſervations of thoſe celebrated Commentators *Meſſieurs* of *Port-Royal* and *Calmet*. The former give us the Sentiments of the Fathers, and their Expoſition and Reflexions upon particular important Points; and the latter, in the explanatory way, exceeds all the Commentators that went before, and almoſt ſuperſedes the Uſe of any other. Such as would ſee a ſhort marginal Paraphraſe upon this Book, will probably find Satisfaction from a ſmall one in 12°, publiſhed in 1706. And that the following Sheets may be uſeful to every Claſs of Readers, I have likewiſe ſtudied Plainneſs and Clearneſs, and inſerted, in their proper Places, many moral Reflexions, ſuch as aroſe naturally from the Subject, which, as they tend to diſcourage Vice, and ſhew the Fallacy of Libertines of *Epicurean* Principles, ſo they ſerve likewiſe to enliven the Work, and are a ſort of Relief and Entertainment after a dry Criticiſm.

THE *Engliſh* Tranſlation of the *Apocryphal Books*, which the Church now uſes, is that which was made by the Command of King *James* I, but though ſeven very conſiderable Perſons were employed in the Work, and among them the learned Dr. *Duport*, the then *Greek* Profeſſor in the Univerſity of *Cambridge*, yet it is ſurprizing to obſerve in how many Places it is faulty and imperfect. In that of the *Book of Wiſdom*, the Language is not only bad, but the Senſe often obſcure and intricate; and though ſome Allowance may be made upon Account of the Faultineſs of the original Text, which might, in particular Paſſages, occaſion the Obſcurity of our Verſion, yet often where the Original is pure, clear, and intelligible, the Tranſlators have not only fallen ſhort of the Force and Beauty of it, but have unaccountably miſtaken the Senſe; and where the *Greek* happens to be equivocal, and will admit of different Meanings, have frequently taken the worſt, and moſt foreign to the Context. The Tranſlation of the firſt Part is much the beſt executed, but the three laſt Chapters betray great Negligence, and ſeem to come from a haſty, I had almoſt ſaid, an unſkilful Hand. In all ſuch faulty Inſtances I have helped our Verſion, and given the true rendring; nor is the Number of Emendations attempted in the *Greek* Text leſs conſiderable: How far I have ſucceeded in the critical Part, is ſubmitted to the Judgment of the Learned; but hope it will meet with the more Candour, being the firſt Eſſay. If what I now offer to the Publick ſhall be favourably received, I ſhall be induced to publiſh, in due Time, the like Commentary upon the Book of *Eccleſiaſticus*, which is already in ſome Forwardneſs.

THAT nothing might be wanting that could give any Inſight into the Book itſelf, or contribute to the Diſcovery of its Author, I have prefixed two Diſſertations of *Calmet's*, which I purpoſely tranſlated from the *French*, as they are drawn up with great Judgment, and will be found very uſeful for the better underſtanding this Writer; one upon the Book itſelf, the other containing the Opinions and Conjectures of learned Men about the Author. In the former, the Style, Sentiments, Method, and ſubject Matter of *The Book of Wiſdom*, are ſo judiciouſly treated of, that it is needleſs to attempt to add to it; but as the Concluſion contains ſome bold Aſſertions of the Canonicalneſs and Inſpiration of the *Apocryphal Books*, which are not warrantable, and which unanſwered, through the Authority of ſo great a Name, might have done harm, I mean his Appeal to thoſe pretended Councils, in whoſe Decrees the *Romaniſts* take Shelter, and this learned Commentator ſo much triumphs in, I thought it incumbent upon me, however unequal to the Challenge, to examine and confute this Pretence; which I have done in the cleareſt manner, that the Nature of ſuch a Controverſy will admit of, and, by Authorities and Reaſons ſo full and cogent, that, I truſt, an Antidote is provided againſt any poſſible Poiſon that can be conveyed. In the latter, he recounts the ſeveral ſuppoſed Authors of this Book mentioned by Antiquity, and the Arguments urged in their Behalf, but, at length, he leaves the Point undetermined; ſo that from him we rather learn who is not, than who is the real Author of it. But the Reaſons which he produces in favour of *Philo* the *Jew*, it muſt be confeſſed, are very ſtrong, ſo ſtrong, that it ſeems not improbable he would have adjudged this Book to him, if the Canonicalneſs of it would not have been endangered thereby. The two principal Arguments urged againſt *Philo* by him are, his not being inſpired, and the Difference of Style.---The former he himſelf acknowledges is of no Force to ſuch as do not own the Canonicalneſs

calneſs of this Book; and the latter he has anſwered, when he obſerves, that this may be occaſioned by the Difference of the ſubject Matter, according to which, the ſame Writer often varies his Style, and ſeemingly differs from himſelf; which is particularly true of *Philo*, for ſometimes his Pieces are Allegorical, ſometimes Literal, ſometimes between both Extremes, and yet from ſome Reſemblance in the Features, one may eaſily know that they belong to the ſame Parent:

Facies non omnibus una,
Nec diverſa tamen, qualis decet eſſe ſororum.

Such a Variation of Style therefore, if there were no other Arguments againſt him of more Weight, no more concludes againſt *Philo*, than a Change of Dreſs, according to the Exigency of a Man's Buſineſs and Occaſions, infers a real Change of his Perſon.

St. *Jerom* acquaints us that many of the Ancients ſuppoſed this Book to be wrote by *Philo*, *Prol. in lib. Sap.* and ſome very conſiderable Moderns are of the ſame Opinion. Dr. *Raynolds* contends that it was wrote by *Philo* in the time of the Emperor *Caius*, who would have his Statue ſet up and adored in the Temple of *Jeruſalem*, *Sueton. in vit. Calig.* 22. and that the *Jews* ſent this very *Philo*, as their Ambaſſador to intercede with him not to profane their Temple, but the Emperor ordered *Petronius* to ſee the Orders about his Statue complied with. This, he ſays, is perfectly agreeable to the Argument and Drift of *The Book of Wiſdom*; and from hence he accounts for thoſe Precepts in the firſt and ſixth Chapters, which contain the Duty of Princes, that they were inſerted with a View to *Caius*, to admoniſh him how he ought to act, or to inſtruct his Succeſſors. Hence likewiſe thoſe fine Obſervations upon the Reward of Virtue, the happy Exit of good Men, and the Torment which awaits the wicked, eſpecially thoſe in Power, in the ſecond, third, fourth, fifth Chapters, deſigned, as he ſuppoſes, for the Comfort of the diſtreſſed *Jews*, and as a Warning and Terror to evil and tyrannical Princes. Hence, laſtly, thoſe ſevere Remarks upon the Original, Progreſs, Miſchief, and Downfal of Images and Idols, and thoſe Threatnings againſt them, their Makers and Worſhipers, which are to be found at large in the thirteenth and fourteenth Chapters. *Cenſ. Lib. Apoc.* tom. i. *Præl.* 22.

JUNIUS thinks the *Book of Wiſdom* was compoſed from ſome Fragments of *Solomon*, and that it is an Extract from his Writings, which the ſeventh, eighth, and ninth Chapters may ſeem to favour, and that *Philo* was the Compiler; and ſo takes the middle way, between thoſe who aſſign it to *Solomon*, and thoſe who aſcribe it to *Philo*. Biſhop *Coſin* concurs in giving this Book to *Philo*, *Schol. Hiſt. ſect.* 36. and refers in the Margin to the following Authorities, as confirming this Opinion, *S. Baſil Ep. ad Amphiloch. S. Hier. Præf. in lib. Sol. Beleth de Div. Offic.* c. 60. *Jo. Sariſbur. Epiſt.* 172. *Aquin. in Dionyſ. de Divin. Nom.* c. 4. *Lect.* 9. *Bonavent. in lib. Sap. Lyran. in eundem.* Theſe farther Authorities in favour of *Philo*, joined to *Calmet*'s Arguments, though ſtronger than any hitherto alledged for any other Perſon, muſt yet be allowed to amount only to a bare Probability.

As there is not ſufficient Light for determining, with any Certainty, the real Author of *The Book of Wiſdom*, or the preciſe Time in which he wrote, I ſhall ſet down only what is moſt generally agreed on with relation to this Book, *viz.* that it was not wrote by *Solomon*, though the Title carries his Name, nor originally in *Hebrew*; that it was wrote by a *Helleniſt Jew*, for the Style ſhews that it was a *Greek* that compoſed it, as St. *Jerom* obſerves, *Stylus ipſe Græcam Eloquentiam redolet*, *Prol. in lib. Sap.* and from ſome Circumſtances in the Book itſelf, it ſeems moſt probable to be wrote by a *Helleniſt Jew* of *Alexandria* in particular. That it was wrote long after *Malachi*, and the ceaſing of Prophecy, even a conſiderable Time after the LXX Interpreters, and therefore not by one of them. We may, I think, come ſtill nearer its true Date, if we place it after the Times of the *Maccabees*, and, conſequently, that it is much later than the Book of *Eccleſiaſticus*: For what *Grotius* urges from its being placed in all the Copies before that of *Eccleſiaſticus*, is of little Weight to determine its Æra, nor is the Order of Books, as it occurs in our Bibles, any Rule for ſettling the Precedence in Point of Time. For does not the Book of *Job* follow after the *Pentateuch*, and other Books confeſſedly later? And yet the learned ſuppoſe it to be wrote before any of the Books of *Moſes*, and probably the oldeſt Book we have now remaining. See *Origen. cont. Celſ.* lib. i. *Euſeb. Demonſt. Evang.* lib. i. c. 6. *Selden De Jure Nat.* &c. c. 11. Biſhop *Sherlock. Diſſert.* II. In a Word, allowing the Uncertainty of the Author, and of the exact Time when this Book was wrote, yet, as it certainly precedes the moſt primitive eccleſiaſtical Writings in Point of Time, and cannot, without manifeſt Injury, be ſuppoſed inferior to them in Point of Worth, it ought at leaſt to be put upon the ſame Level with them, and challenge as high a Regard.

WHAT a late learned *Metropolitan* ſays of the Authority of the Writings of the Apoſtolical Fathers, belongs in an equal, if not a higher Degree to the Apocryphal Books, eſpecially the *Didactical* ones: "We cannot doubt but that what was univerſally approved of, and allowed, not by a *few learned Men*, but the *whole Church* in thoſe Days, what was permitted to be publickly read to the faithful for their Comfort and Inſtruction, muſt, by this means, have received the higheſt *human Approbation*, and ought to be looked upon by us, though not of *equal Authority* with thoſe *Books*, which the ſame Church has delivered to us as *ſtrictly Canonical*, yet as ſtanding in the firſt Rank of eccleſiaſtical Writings." Archbiſhop *Wake's Prelim. Diſc. to the Tranſl. of Apoſt. Epiſt.* p. 119.

[N. B. *In this Edition of the* Commentary of the Book of Wiſdom, *the Reader will obſerve that the many Additions communicated to the Author by a very learned Friend, are included in* Hooks, *which he deſigned to have melted down into the Body of his Work, and to have acknowledged, no Doubt, his Obligations to the Perſon that ſent them. But he had executed this Deſign in Part only, the Obſervations being tranſcribed no further than Chap.* ix. *and the original Copy of them not found among his Papers. This Loſs has, by good Fortune, been ſupplied by another Friend, through whoſe Hands the Obſervations were tranſmitted to him, and who was indulged the Liberty of taking a Copy of them for himſelf; from whence they are now given to the Public. They correct often Miſtakes of the Author, which it was thought proper to continue as he left them, that the Reader might the better judge of the Force of the Remarks, and that a Liberty might not be taken after his Death, which himſelf only, while alive, had a right to make uſe of.*]

CALMET'S PREFACE

TO

The BOOK *of* WISDOM.

Tranſlated from the *French*.

CUSTOM and the Language of the Church have always given to the Books attributed to *Solomon*, the Title of *Sapiential* Books. The Fathers often cite them under the General Name of *The Wiſdom of Solomon*, and in Eccleſiaſtical Language *The Book of Wiſdom* comprehends not only all the undoubted Works of that Prince, but likewiſe *Eccleſiaſticus*, and that which we are now going to explain, which, by a peculiar Privilege, hath been called, by way of Eminence, *The Book of Wiſdom*; or, as the *Greek* expreſſes it, *The Wiſdom of Solomon*. Not that *Solomon* was the Author of this Book, ſcarce any learned Men are of that Opinion; but it has been looked upon as a Summary of his Sentiments, and as containing ſome of his moſt weighty and important Maxims. Some of the Ancients quote it alſo by the *Greek* Name *Panaretos*, i. e. a Treaſury of all Virtue, or a Collection of uſeful Inſtructions to bring us to it. And in this Senſe we muſt underſtand Wiſdom in this Author, as ſynonymous to Religion, Piety, Juſtice, and the Fear of God; a Senſe widely different from that in which Wiſdom is underſtood in the Writings of the Heathen Philoſophers, where it has but little Concern or Connexion with Religion, and the Practice of real Virtue, aiming only to enlighten and improve the Underſtanding, and to give it a Sort of fruitleſs Knowledge of general Truths of a very imperfect Morality founded wholly upon Nature.

THE principal End propoſed by the Author of this Book is the Inſtruction of Kings, Nobles, and Judges of the Earth; he addreſſes his Diſcourſe to them, accommodates his Rules to their Circumſtances and Occaſions, and exhorts them to a ſerious and diligent Study of Wiſdom. And to incline them the more effectually to it, he aſſumes the Name of *Solomon*, and ſpeaks to them as in his Perſon with an Air of Authority, but without Haughtineſs or Affectation. He propoſes this great Prince to them as a Pattern, and recounts by what Means he arrived to that Height of Glory, Riches, Knowledge, and Eloquence; he declares that 'tis to Wiſdom alone he is indebted for all theſe Bleſſings, and that whoever will imitate him, may arrive to the ſame Happineſs and Perfection. And to engage them the more effectually to the Purſuit, he aſſures them that the Means of attaining Wiſdom are not difficult, that to gain her is only aſking her of God, that ſhe even prevents thoſe that ſeek her, and haſtens to meet thoſe who ſincerely deſire her.

He diſcovers to them, at the ſame Time, the Obſtacles that they may meet with in the Study and Purſuit of Wiſdom, which he ſhews are chargeable on Men themſelves, rather than on God; that therefore they wrongfully accuſe Nature, and to no Purpoſe urge their own Weakneſs and Infirmities. For Death and Sin made not their firſt Entry into the World through the Will of God, but by the Fraud of the Devil, and through the Fault of Men themſelves. At firſt Man was created Pure, Innocent, and Immortal, and was himſelf the Cauſe of forfeiting theſe great Bleſſings and Prerogatives. But notwithſtanding his Fall, Wiſdom is ſtill poſſible to be attained by him, and, through the Aſſiſtance of God, he may acquire it. But to engage God to be his Friend, he muſt avoid, above all Things, Sin, Debauchery, and Deceit; for God will be ſerved faithfully, and with an upright Heart, nor will Wiſdom ever enter into, or dwell in a deceitful and corrupt Soul.

He expreſly confutes thoſe who believe the Soul to be mortal, and who place their ſovereign Happineſs in the Pleaſures of Senſe, and ſays, they deſervedly brought Death upon themſelves, by ſiding with the Devil, and ranging themſelves in his Party, who, through Envy, brought Men into this degenerate and unhappy State. He repreſents *the righteous Man* as reviled, hated, perſecuted, condemned unjuſtly, and, at length, put to Death, and in ſuch Terms as ſuit admirably with the Sufferings and Paſſion of *Jeſus Chriſt*. He threatens the Wicked with the Judgments of God, and extreme Puniſhment in another Life, and repreſents them in a State of Deſpair at ſeeing the Happineſs of the Juſt, which they ſhall be Witneſſes of. On the other ſide, he deſcribes the bleſſed Condition of the Saints in a future State, as a Condition of Joy, Peace, and Glory, and repreſents them as Kings and Judges, who ſhall ſhine in Heaven, and exerciſe there a Juriſdiction as glorious, as their Humiliation was on Earth contemptible. He commends Virginity, and oppoſes it to the many Diſorders of Luſt and Incontinence, and in particular inveighs againſt the Sin of Adulterers, whoſe Poſterity he ſhews to be unfortunate, and of ſhort Continuance.

He ſpeaks of Wiſdom in the moſt magnificent and pompous Terms, in ſuch a manner, that he often attributes to her what, in Strictneſs, belongs only to the Divinity itſelf, of whom ſhe is a Ray and Emanation. He gives her the Name of the Spirit of God, the Holy Spirit, Creator, which fills and knows all Things, and is Almighty; one in Eſſence, but manifold and diverſified in her Operations. He ſays, that Wiſdom is a Sort of Efflux or Vapour, which iſſues and proceeds from the ſovereign Virtue of God, an Emanation of his Splendor, the Brightneſs of the everlaſting Light, the ſpotleſs Mirror of the Majeſty of God, and the expreſs Image of his Goodneſs: That being but one, ſhe can do all Things, and continuing the ſame, renovates, or makes all Things new. That none are beloved of God who are not filled with Wiſdom; that ſhe is always about his Throne, and was preſent at, and aſſiſted in the firſt Creation of Man. He prays to the Lord to ſend her down from Heaven, that ſhe may inſtruct him, and be his Guide and Aſſiſtant.

He ſhews the Advantages which Wiſdom procures to Men by his own happy Experience; that *Adam*, who fell at the Beginning, recovered himſelf by Wiſdom; that through her *Noah* had the Happineſs to pleaſe God, and to preſerve himſelf pure and unſpotted in the Midſt of a wicked and perverſe Generation; that it was Wiſdom which preſerved *Abraham* from the general Corruption of the World, and *Lot* in the Deſtruction of *Sodom*. He relates the Hiſtory of *Jacob* and *Joſeph*; that of *Moſes* and the *Hebrews* in *Egypt* and in the *Deſert*; and the principal Miracles that God wrought in their Favour, and always aſcribes to Wiſdom the Glory of them. He draws an elaborate and judicious Parallel of the different Manner in which God treated the *Egyptians* and the *Hebrews*, and compares the juſt Severity of God towards the Former, with the many ſignal Inſtances of Favour ſhewn to the Latter. He enlarges upon the Original of Idolatry, and ſhews its Folly, Progreſs, fatal Conſequences and Effects, and foretels its Ruin and Downfal. That Idolaters are the moſt ſenſeleſs of all Men, and their Blindneſs abſolutely inexcuſable, in not diſcovering and finding out the true God by the Help and Scale of the Creatures. And in general it may be ſaid, that in no other Book of Scripture, nobler and more grand Conceptions of the Deity are to be met with than in this.

There are ſome particular Sentiments in this Book, which have made ſome doubt of the Inſpiration of the Author, and of the Canonicalneſs of the Book itſelf.

We ſhall examine, in a particular Diſſertation, what he ſays about the Original of Idolatry. There is ſome Difficulty in what he aſſerts with reſpect to his own Soul, that it being naturally good, had the Happineſs to light into a Body likewiſe pure and undefiled, *ch.* viii. 20. We have examined the Paſſage in the Courſe of this Work, and ſhewn that he ſpeaks there only of natural Parts, and not of any moral Qualities or Endowments.

He ſays in another Place, that *Joſeph* had the Sceptre of *Egypt*, which is not mentioned in the Books of *Moſes*; and that the *Hebrews*, whilſt they remained there, under the Bondage of *Pharaoh*, were a juſt and irreproachable People, which is contrary to what *Ezekiel* and other Prophets ſay of them, who accuſe them of Idolatry in that very Country. He approves of the *Hebrews* ſpoiling the *Egyptians* of their Goods, as being only the juſt Recompence of their Labour, which before was ſo badly requited. He adds likewiſe many Particulars to *Moſes's* Account: He ſeems to believe that *Abraham* lived at the Time of the Building the Tower of *Babel*, and that Wiſdom prevented him from conſenting to that bold and preſumptuous Deſign, and kept him free from Idolatry, which, like an Inundation, overſpread the Earth. He accuſes the *Canaanites* of Magic, eating human Fleſh, worſhiping Flies and Inſects; which the Scripture does not charge them with. It is true indeed, that the *Philiſtines* adored *Beelzebub*, *The God of Flies*; but theſe People were not of the Race of *Canaan*, nor of his Extraction.

He ſays, that the Fire which fell with Hail and Rain upon *Egypt*, ſpared thoſe Animals which plagued the *Egyptians*, ſuppoſing that the Frogs, Flies, and Locuſts were ſtill ſubſiſting at that Time, which is contrary to the Account of *Moſes*.—He ſpeaks of Manna, as a Food prepared in Heaven, as the Nouriſhment of Angels, and in which the *Hebrews* found every Thing agreeable to their Palate that they could wiſh for; whereas *Moſes* tells us, that the Taſte of Manna was like that of Wafers, or Bread prepared with Oil; that the *Iſraelites* were ſo ſurfeited with it, that they diſliked the very Sight of it. He makes Apparitions and Spectres to haunt the *Egyptians* during the three Days Darkneſs in *Egypt*, ſuppoſing them to be viſible by the Light of ſome ſudden and occaſional Flaſhes; and adds ſome Circumſtances about the *Iſraelites* Paſſage through the *Red Sea*, which ſeem fabulous, as what he ſays of Graſs and Flowers appearing at the Bottom of it, to make their Journey more eaſy and delightſom; and in fine, ſeems to believe that the Quails which fell in the Wilderneſs round about the Camp of the *Hebrews*, was a miraculous Production, like that of the Flies and Frogs which *Moſes* brought upon the Land of *Egypt*.

But to all this we may anſwer in general, 1. That it is a Piece of natural Juſtice due to an Author, that is not living nor capable of explaining his own Sentiments, to underſtand his Expreſſions in the moſt favourable Senſe, and not to impute a bad Meaning to him, as long as one is not forced to it by the plain Evidence of his own Words: Now we have ſhewn in the Comment, that there are none of theſe Paſſages which have been excepted againſt, but what may be underſtood in a good and conſiſtent Senſe. 2. With Reſpect to the Additions which are complained of, it is common, we know, both in ſacred and profane Hiſtory, for one Writer to ſupply what hath been omitted by another.

"This Anſwer will hold, it may be replied, when two Authors cotemporary, or "nearly ſo, record the ſame Fact; but the Caſe is quite otherwiſe here, as the Author "of this Book lived many Ages after *Moſes*." To this we rejoin, that there are two Ways by which the Memory of Events may be tranſmitted to Poſterity, *viz.* by Scripture, or by Tradition. If the Author could not come to the Knowledge of theſe Particulars by the firſt of theſe Ways, he might learn them by the ſecond.---But if this Author was inſpired, as we aſſert, and ſhall hereafter ſhew, there is no withſtanding the Force of his Evidence, unleſs there could be found in his Account of Things ſome manifeſt Contradiction to the ſacred Hiſtory, or Sentiments contrary to Truth and Religion, which can never be ſhewn.

For, with Regard to *Joſeph's* having the Sceptre of *Egypt*, it is not to be underſtood of a Kingdom or Sovereignty properly ſo called; it means only that he was the ſecond Perſon in the Kingdom, and had a very extenſive Rule over all that Country. And do not *Joſeph's* own Brethren ſay as much? *Joſeph is yet alive, and is Ruler over all the Land of Egypt.* As to the *Hebrews*, who lived under the cruel Bondage of *Pharaoh*,

Pharaoh, loaded and overwhelmed with Hardſhips, they were juſt and irreproachable with reſpect to that King and his Subjects, who had cruelly enſlaved them, though not ſo indeed in regard to God, who permitted their Slavery to puniſh their Idolatry.—The Spoil of the Goods of the *Egyptians* by the *Hebrews* is not condemned any where in Scripture, and ſuch as have wrote on that Subject, juſtify the Action by many ſubſtantial Reaſons—What this author ſays of the *Canaanites* is but too true. The Deſcription which the Scripture gives of their Abominations is much more ſhocking, than any thing ſaid of them in this Book. We have already anſwered, in general, to the Objection drawn from the Addition to the ſacred Account; the reſt will be diſcuſſed in the Commentary itſelf. Some have raiſed an Argument from the Author himſelf, "If he is not the real *Solomon*, why does he endeavour to paſs for that Prince? "Can the Holy Spirit inſpire a Writer to perſonate what he is not?" We anſwer, that ſuch an Artifice in this Writer, whoever he be, is neither fraudulent nor falſe. It is no more than a ſort of *Proſopopœia*, an ingenious Fiction, whereby a Writer, to give more Weight and Authority to the Inſtructions delivered, aſſumes the Name and Perſon of another more ancient. The Woman of *Tekoah* ſpeaks in ſuch a diſguiſed manner, when ſhe pretends before the King to have loſt one of her Sons, 2 *Sam.* xiv. 4. By the ſame Artifice, one of the Sons of the Prophets feigns himſelf wounded for having let a Priſoner eſcape, 1 *Kings* xx. 35. Thus *Nathan* reproved *David* for his Sin with *Bathſheba*, under the ſignificant Parable of the Ewe Lamb. And thus the Prophets introduce, *God*, *Moſes*, *Abraham* as occaſionally talking, to render their Diſcourſes, by ſuch a Fiction, the more lively and affecting.

The Author of this Book deſigned to give the Heathens a juſt Idea of the Original and End of true Wiſdom.---The *Greeks* were paſſionately fond of Philoſophy; but they knew not its true Origin, aſcribing it to their own Induſtry and Pains, which the wiſe Man, in this Treatiſe, ſhews to be the Gift of God. They make it conſiſt in fruitleſs Speculations, or in Rules of a Morality merely chimerical (as was that of the *Stoics*, which exceeded the Power of human Nature) or one purely natural, which went no further than common Honeſty, and the doing ſuch Actions as were agreeable to right Reaſon. But this Writer propoſes to them ſupernatural Wiſdom, having God for its End, and Holineſs for its Object. He overthrows Idolatry by ſhewing its ridiculous Riſe, ſad Conſequences, and the Horrors and Abominations which accompanied it; that therefore Men, and, above all, Philoſophers, are inexcuſable, in not knowing and acknowledging God, and transferring to Creatures that Honour which is due to the Creator only. In a word, he deſtroys the Opinions of the *Epicureans* and *Sadducees*, who denied the Immortality of the Soul, a Future Judgment, the Reality of Hell, and the Puniſhments and Rewards of another Life. After this manner he oppoſes the principal Miſtakes of the Philoſophers, and gives here the Plan of a true and ſound Philoſophy. Original Sin, the Fall, Repentance, and Recovery of the firſt Man, the Rewards and Puniſhments in a Future State, are as well, or perhaps more clearly, deſcribed in this Book than in any of the Old Teſtament, which is of great Conſequence, to eſtabliſh the Truth of theſe Opinions, and to ſhew the Antiquity of ſuch a Belief among the *Jews*.

The ſix firſt Chapters of this Book are as a Preface to the reſt of the Work; they are a ſort of an Abridgment of the nine firſt Chapters of the Book of *Proverbs*. In them Kings and Nobles are exhorted earneſtly to the Study of Wiſdom. In the VIIth and VIIIth Chapters, the Author, aſſuming the Name of *Solomon*, propoſes himſelf as a Pattern, and ſhews what means he employed to attain true Wiſdom. One ſees there the Deſcription of his happy Reign, and of his conſummate Knowledge, agreeably to what is ſaid of it in the firſt Book of *Kings*. The IXth Chapter is a Paraphraſe on the Prayer which *Solomon* made to God in the Beginning of his Reign, which is mentioned 1 *Kings* iii. 6, 7, 8, 9. The Xth Chapter, to the End of the Book, is a Continuation of the ſame Prayer, where he enlarges upon the Power of Wiſdom, and its Effects, the Evils which accompany the Wicked and Inconſiderate, and the Rewards of the truly Wiſe and Righteous, which he confirms by various Inſtances and Examples. The Work ſeems not to have been finiſhed, or at leaſt the Concluſion of it has not reached us, for the Author does not finiſh his Prayer, as it is natural to ſuppoſe he ſhould, according to his firſt Deſign.

We ſhall not enlarge here upon the Writer of this Book, nor the Time in which it was written, we ſhall do that in a particular Diſſertation. The original Text is in *Greek*, which is yet preſerved, and it does not appear that it was ever extant in *Hebrew*, notwithſtanding what ſome Authors have thought to the contrary. We find none of thoſe *Hebraiſms*, which are hardly to be avoided by thoſe who tranſlate from the *Hebrew*, nor any Turns but what are uſual in the *Greek* Tongue. The Author manifeſtly had read the Heathen Writers, and wrote *Greek* well; he even borrows ſome Expreſſions which are peculiar to them, as the *Giants* being drowned in the Waters of the Deluge, the River of *Forgetfulneſs* or *Lethe*, the Kingdom of *Pluto* or *Hades*, *Ambroſia*, &c. There are ſome Paſſages in which he plainly appears to have imitated *Plato*, and one clearly perceives that he had ſtudied that Philoſopher. His Style is ſwelling, abounds with Epithets, often obſcure, and almoſt throughout poetical and figurative. The *Jewiſh* Writers had ſome Knowledge of him, and have quoted him ſometimes; *Rabbi Moſes Ben Nachman* cites particularly *ch.* vii. 7. which he gives in *Syriac*, or ſuch *Hebrew*, as was ſpoken at *Jeruſalem* in the Time of our Saviour.

The Author often quotes Scripture, and always according to the *Septuagint*. Thus *ch.* v. 10, 11, 12, 13. he compares the Life of Man to a Shadow, to a Veſſel cutting the Waves, to a Bird which parts the Air, and to an Arrow ſhot at a Mark, which is taken from *Prov.* xxx. 19. where the wiſe Man ſays, according to the LXX, that *there are four things which are hard to be known, the Way of an Eagle in the Air, the Way of a Serpent upon a Rock, the Way of a Ship in the midſt of the Sea, and the Way of a young Man in his Youth*; but, in the *Hebrew*, the laſt Clauſe is, *and the Way of a young Man with a Virgin.* So that Paſſage in *ch.* ii. 12. *Let us lie in wait for the Righteous, becauſe he is not for our turn*, is taken from *Iſ.* iii. 10. where the *Septuagint* reads, *Let us bind the Righteous, becauſe he is diſagreeable to us*; but, in the *Hebrew*, it is, *ſay ye to the Righteous that all ſhall be well with him.* In his Account of the Plagues of *Egypt*, he follows the LXX, particularly in what he ſays of the Flies and Locuſts. And when he ſpeaks of Idols in the XIII^th^ and XIV^th^ Chapters, he almoſt, Word for Word, copies what we have in *Iſaiah*, *Jeremiah*, *Baruch*, and the *Pſalms* on that Subject.

The *Latin* Tranſlation which we have of this Book is not St. *Jerom's*; it is the ancient *Vulgate*, uſed in the Church before the Time of that Father, and made from the *Greek*, in the firſt Ages of the Church, by an Author unknown. The Tranſlator does not ſeem well acquainted with the Purity of the *Latin* Tongue, often making uſe of Words that are not uſed by approved Authors in that Senſe; as *Honeſtas* for Riches, *Honeſtus* for a rich Man, *Reſpectus* or *Viſitatio* for the Puniſhment which God inflicts upon the wicked, *Supervacuitas* for Vanity or Vain-glory, *Animalia ſupervacua* for dangerous and noxious Animals. The Tranſlation keeps very cloſe to the Text, and is ſtrictly exact in rendering every ſingle Word faithfully, neglecting all Ornaments of Speech, and the Beauties of the *Latin* Idiom. St. *Jerom*, in his Preface to the Books of *Solomon*, ſays, that he corrected *Proverbs*, *Eccleſiaſtes*, and *Canticles* from the ancient Verſion of the LXX, but did not meddle with the Tranſlation of this Book, or *Eccleſiaſticus*. There are not many various Readings in the *Greek* Copies, but a much greater Number in the *Latin* ones. The *Complut.* Edition, that of *Antwerp*, and of *Sixtus* V, in 1590, afford a great Variety, which are corrected in the Bibles of *Clement* VIII, and in the *Vulgate*. We have marked them at the Bottom of each Page in the *Commentary*.

The *Book of Wiſdom* was not always received by the Church as Canonical, as not being admitted into the *Jewiſh* Canon of Scripture among thoſe Books, which were written in their Language, and paſſed through their Hands to the Chriſtian Church without any Doubt or Exception. But ſuch as were written in *Greek*, as *Wiſdom* and *Eccleſiaſticus*, have been diſputed and conteſted, and the Church, always cautious and wary in her Deciſions, did not decree to admit them for Canonical, till after mature Judgment and long Deliberation; which Slowneſs in her Proceedings and Determination ſhews, that ſhe did not admit them haſtily, or by chance. The Scarcity of Books in the Beginning of Chriſtianity, the great Diſtance of Churches from one another, the Difficulty of aſſembling general Councils, made each Church keep to its own Tradition, to admit, or not to admit Books, till the Truth was at length diſcovered.

The principal Reaſons brought againſt the Canonicalneſs of this Book are, 1. That there is no Appearance that *Philo the Jew*, to whom very many Authors aſcribe it, was inſpired; he lived and died a *Jew* without any Knowledge of *Jeſus Chriſt*, or receiving his Goſpel. 2. The Doubts of ſome ancient Fathers, who have ranked it in the Number of diſputed Writings---That ſeveral particular Churches left it out of their Canon, and even ſome late Interpreters, as *Lyranus* and *Cajetan*, did not admit it as indiſputably Canonical. 3. The *Jews* not admitting it into their Canon, for it does not appear to have been known among them before the Time of *Jeſus Chriſt*. 4. Internal Evidence in the Book itſelf to reject it, as plain Imitations of the Goſpel, and Writings of the *Apoſtles*; the Oppoſition of ſome Paſſages to the undoubted Scriptures; and the Addition of others, which appears to have been made on purpoſe. All that can be objected on this Head, we have mentioned before in the Body of this Preface; and will examine, in the Diſſertation upon the Author of this Book, the Objections with Reſpect to *Philo*, and thoſe Paſſages in the Goſpel and Writings of the Apoſtles, which reſemble ſome in this Book. We have alſo anſwered, both in the Commentary and in this Preface, the Accuſation of Untruth, which has been urged againſt this Writer. There remains only the Difficulty which ariſes from the *Jews* not acknowledging it to be Canonical, and ſome of the Ancients not receiving it.

The Authority of the *Jews* hath never been of any great Weight in the Church, particularly of the modern *Jews*, whoſe Malice and unfair Dealing, in every thing relating to our Faith and Holy Religion, is open and notorious. The *Apoſtles*, whoſe Authority is of infinitely more Weight than theirs, have taken Quotations and Proofs from this Book [a]. And 'tis begging the Queſtion to ſay, that this Writer copied from them. They recommended it to the Faithful, who have ever ſince preſerved, read, and cited it as inſpired Scripture, ſo that we cannot now form any reaſonable Doubt about its Canonicalneſs. To the Teſtimony of thoſe few among the Ancients, who have diſputed its Authority, we oppoſe a Croud of Witneſſes in all Ages of the Church, who have acknowledged and quoted it as Divine Scripture. In ſhort, to the Scruples of thoſe who, ſeeing Antiquity wavering upon this Point, have found ſome Difficulty to perſuade themſelves to admit this Book into the Canon, we oppoſe the Third Council of *Carthage*, in 397; that of *Sardica*, in 347; that of *Conſtantinople* in *Trullo*, in 692; the 11th of *Toledo*, in 675; that of *Florence*, in 1438; and laſtly, the 4th Seſſion of the Council *Trent*, all which expreſly admitted this Book into the Claſs of Holy Scripture. And there is ſcarce any ancient Father who has not quoted and commended it. Many of them attribute it to *Solomon*, others to ſome Prophet, and all to an inſpired Writer [b]. We may therefore reaſonably urge upon this Occaſion, the Argument of Preſcription againſt our Adverſaries, and let them produce their Title againſt our quiet Poſſeſſion. Let them attack and confute, if they can, ſo many Councils [c], and thoſe learned Eccleſiaſtical [d] Writers which are the Bulwarks of our Cauſe: They muſ overthrow all theſe, before they will be able to reach us.

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[a] See this Objection diſcuſſed in Note on *Chap.* ix. 13. and Biſhop *Coſins's Scholaſt. Hiſt.* p. 23.

[b] Some of the later Fathers, as St. *Jerom*, St. *Auſtin*, &c. give indeed very honourable Titles to *The Book of Wiſdom* and the other Apocryphal Books, calling them Canonical, Sacred, Divine; but then they mean not by Canonical, as the Church of *Rome* does, *Canones Fidei*, a perfect Rule of Faith; but *Canones Morum & Hiſtoriæ*, ſuch as are profitable only for Inſtruction, and to inform Men in the Hiſtory of the *Jewiſh* Church. See *Dupin's Biblioth. Pat.* tom. i. p. 1. Nor when they call them Sacred or Divine, do they mean to equal them to Divine Scripture, ſtrictly ſo called, or to make them of the ſame Sovereign Authority with the undoubted Canonical Books themſelves, for the eſtabliſhing Matters of Faith, or determining Controverſies in Religion. See St. *Jer. Epiſt.* 7. *ad Læt. Epiſt. ad Paul. Præf. in lib. Sol. Auſt. de Doctr. Chriſt.* lib. ii. c. 8. *Retract.* lib. ii. c. 10. *De Civit. Dei*, lib. xv. c. 23. *Cyril. Hieroſ. in Catech.* Sect. 4. *Euſeb. Eccl. Hiſt.* lib. vi. c. 25. *Ruffin. in Expoſ. Symb.*

[c] As the Catholicks lay the Streſs of their Cauſe upon theſe Councils, and this learned Commentator triumphs in them as their Bulwark, it ſeems proper and even neceſſary to examine into the Authority of theſe Councils, and conſider how far they prove the Point they are brought for. I ſhall take them in the Order as they ſtand in this Preface. With Reſpect to the Third Council of *Carthage*, whereat St. *Auſtin* himſelf, they ſay, was preſent, we reply, 1. This Council was not Œcumenical, but only a Provincial one. 2. The 47th Canon (according to *Binius*) which they urge againſt us, was not originally in the Acts of this Council, but added in the Time of Pope *Boniface*. For if this Council was held under the Conſulate of *Cæſarius* and *Atticus* in the Year 397, as the Inſcription or Title of this Council in all Copies has it, there can be no ſuch Canon in it; for *Boniface*, to whom this Canon refers, was not, at that time, Pope of *Rome*, nor above twenty Years after, not till 418. 3. The great and general Council of *Chalcedon*, conſiſting of 630 Biſhops, confirmed the Code of the Univerſal Church; in that Code were contained the

THE Prophecies which are to be met with in this Book, and which have been acknowledged as ſuch by the Fathers, are ſtill further Proofs of its Canonicalneſs. Al that is mentioned here of the future Downfal of Idolatry, and of the terrible Judgment which God will inflict upon the Wicked, may be conſidered as a true Propheſy.

Canons of the Council of *Laodicea*, wherein we have the Catalogue of the Canonical Books of Scripture; but the Canons of the Council of *Carthage* were not confirmed by it, as not having yet any Place in it. And therefore we may ſafely conclude, that neither Pope *Leo* the Firſt (whoſe Legate ſubſcribed the Council for him) nor any of the Biſhops there gathered together, acknowledged any other Books of Canonical Scripture, than what the Council of *Laodicea* (which left out all theſe Books) had declared to be received, and read for ſuch in the Church, before their Time. 4. The *Romaniſts* themſelves do not generally allow the Authority of this Council, to determine what Books are Canonical: For *Wiſdom*, and the reſt of the Apocryphal Books, have been ſince rejected by many great and conſiderable Perſons among them, as *Iſidore*, *Nicephorus*, *Rabanus Maurus*, *Hugo*, *Lyrax*, *Cajetan*. See *Limborch's Theol. Chriſt.* lib. i. c. 3. *Melch. Canus. Loc. Theol.* lib. v. cap. ult. *Baron. Ann.* tom. viii. *ad Ann.* 692.

The next is that of *Sardica*, or *Sardis*, in 347, which was ſo far from a general Council, that it was only a Weſtern Synod. The Canons of this Council were never received by the Catholick Church as general Laws, they were never put into the Code of the Canons of the Univerſal Church, which was approved by the great Council of *Chalcedon*, but were firſt added to the Code by *Dionyſius Exiguus*, as thoſe of the Council of *Carthage* likewiſe were. The Eaſt never received theſe Canons, nor would the Biſhops of *Africa* own them. The Popes only uſed them, and cited them under the Name of the Council of *Nice*, to give them the greater Weight and Authority. See *Dupin's Eccl. Hiſt.* vol. ii. p. 261.

As to that at *Conſtantinople* in *Trullo*, this is only cited by them as confirming the Council of *Carthage*; for in other Reſpects, the Canons of this Council are not ſo agreeable to the *Roman* Writers, who repreſent them as falſified and corrupt. They do not reliſh the 36th Canon, which makes the Biſhop of *Conſtantinople* equal to the Biſhop of *Rome*; nor the 55th, which lays ſome Reſtraints upon the Church of *Rome*. But it is to be well obſerved, that the 227 Biſhops here aſſembled, in the ſecond Canon, confirmed alſo the Council of *Laodicea*, (which was 37 Years before that of *Carthage* which they urge) which reckons the Canonical Books of Scripture as we do, and excludes the reſt, in Canon 59th as not properly belonging to them. When therefore in the ſame ſecond Canon they allow alſo the Council of *Carthage*, they cannot be ſuppoſed immediately to contradict themſelves, but that they underſtood the *Laodicean* Council to be taken in one Senſe, and the Council of *Carthage* in another; the latter extended, in a large and improper Acceptation of Scripture, to the Eccleſiaſtical Books, and the former, in a more ſtrict and proper Senſe, took in only thoſe Books that were really Authentic and Divine. For in one and the ſame Senſe they cannot both be taken, nor otherwiſe be confirmed and ſtand together. See *Coſin's Schol. Hiſt.* Sect. 104. *Epiſcop. Inſtit. Theol.* lib. vii. c. 7.

There is ſtill leſs to be ſaid in favour of the 11th Council of *Toledo*, which was ſubſcribed only by the Archbiſhop of *Toledo*, ſixteen biſhops, two Deacons, two Biſhops, Deputies, and ſeven Abbots. A Number too ſmall and contemptible to make a Council!

That of *Florence*, in 1438, is of ſo modern a Date, that it can be of no great Weight. It was aſſembled by the Authority of the Pope, and under his Influence and Management. In the large Tomes and Editions of the Councils, no ſuch Canon, as is pretended, is to be found; it is a Decree added by ſome Impoſtor, probably the Epitomizer or Abridger of the Councils, and is ſuppoſed with Reaſon to be a Forgery, for nothing was mentioned at this Council concerning the Canon of Scripture. Nor can it be called a General or Œcumenical Council, even in Reſpect of the *Latin* Churches only; many of which neither acknowledged *Eugenius*, or his Council, and the Council of *Baſil* then ſitting, condemned this of *Florence* as a Schiſmatical Aſſembly. And the *Greeks*, as ſoon as they were returned, and got to *Conſtantinople*, would ſtand to nothing that their own Fears and the Pope's Perſuaſion had before led them into. See *Coſin's Schol. Hiſt.* Sect. 160.

The laſt is the famous Decree of the Council of *Trent*, wherein forty-three, or ſome few Perſons more, were only aſſembled, and curſed all other Perſons in the World, that did not receive their new Canon of Scripture in ſuch Manner and Form, as they were then firſt pleaſed to appoint it. To eſtabliſh this Œcumenical Decree, as they moſt unwarrantably called it, of the *Greek* Church they had not one; of the *Engliſh* as few; of the *Helvetian*, *German*, and *Northern* Churches none; of the *French* ſcarce two; of the *Spaniſh* not many. All the reſt were *Italians*, and they in no great Number; among whom ſome were the Pope's Penſioners, and ſent thither to overbalance the Votes of others, many of them Titular, and ſome Unlearned. And was it ever heard in the World before, that forty Biſhops of *Italy*, aſſiſted, perhaps, with half a Score others, ſhould make up a General Council for all *Chriſtendom*? (See *Coſin's Schol. Hiſt.* Sect. 194.) Wherein, as there was not any one greatly remarkable for Learning, that voted the Canonical Authority of the Apocryphal Books, which the Eaſtern and Weſtern Churches ever held as ſuſpected and uncertain; ſo ſome of them (as *Father Paul* obſerves, whoſe Teſtimony upon this Occaſion muſt be allowed of great Weight, and leſs exceptionable) were Lawyers, eminent, perhaps, in their own Profeſſion, but of little Skill and Underſtanding in controverted Points of Religion; and ſuch Divines as were among them, were of low Parts, and leſs than ordinary Sufficiency. The greater Number were Courtiers, and Biſhops of ſuch ſmall Places, or Dignities only Titular, that ſuppoſing every one to repreſent the Clergy and People from whence he came, it could not be ſaid that one in a Thouſand, in *Chriſtendom*, was repreſented in this pretended Council. See *Brent's Tranſl.* of the *Hiſt.* of the *Council.* of *Trent.* B. II. p. 153. I mentioned juſt above, that the

But the Place upon which the Ancients have fixed with moſt Attention, is, where the Author deſcribes the Puniſhments of *the Juſt Man*, in Terms ſo reſembling the Sufferings of *Jeſus Chriſt*, that *Grotius* imagines theſe Paſſages to have been added to the Book by ſome *Chriſtian* Interpolator, after the Death of our Saviour; which is not at all probable, as they are ſo linked and interwoven with the Context, that they are not to be ſeparated without manifeſt Violence. The Fathers had quite a different Opinion of them, and have made uſe of them againſt *Jews* and *Heathens*, and ſhewn the complete Accompliſhment of them in the Perſon of *Jeſus Chriſt*.

THE *Jews* themſelves do not abſolutely reject this Book; I have before obſerved, that a learned *Rabbi* quotes a Paſſage from it in his Preface to the *Pentateuch*. *John Picus* of *Mirandola* aſſerts, that the *Jews* read *a Book of Wiſdom* in *Hebrew*, compoſed, as they thought, by *Solomon*, as the Marrow and Quinteſſence of the Law of *Moſes*. But it is very different from this Book. *Iſidore*, *Sixtus* of *Sienna*, *Chriſtopher a Caſtro*, *Gonſalve a Cervantes*, *Lorin*, in their Prefaces to this Book, maintain that it was written at firſt in *Hebrew*, and afterwards tranſlated into *Greek*: Many affirm, that it was written by *Solomon*, and tranſlated after into *Greek* by the LXX. But theſe laſt Opinions go too far. If the *Jews* were acquainted with, and read this Book, it muſt have been tranſlated into their Language from the *Greek*, and we muſt indeed agree that they never received it as Canonical.

Eaſtern and Weſtern Churches looked upon the Apocryphal Books as ſuſpected and uncertain. Thoſe that are curious may ſee this Matter very minutely diſcuſſed by a particular Detail of the Sentiments of the ſeveral Churches, extracted chiefly from the Writings of the Biſhops, that preſided over the reſpective Sees, which *Epiſcopius* has happily executed, *Inſtit. Theol.* lib. iii. c. 7. in ſuch a clear Manner, and ſo exact a Method, as to Time, Place, and Perſons, that we ſee the Judgment of theſe two great Eccleſiaſtical Bodies, as it were, in one View, and without any Confuſion or Perplexity.

[d] This may be diſproved by almoſt an Infinity of Teſtimonies in Biſhop *Coſins' Scholaſtical Hiſtory*, wherein by an Hiſtorical Diſquiſition of the Univerſal Tradition of the Church of God, unanimouſly delivered in all Ages from the Apoſtles Times (and before) to ours, and by a very particular Enumeration of the Teſtimonies of the ancient Eccleſiaſtical Writers through the ſeveral Centuries, it appears, that neither the ancient Fathers, Biſhops, nor Eccleſiaſtical Writers, taught or believed otherwiſe than we now hold. So that it ſeems ſtrange that ſo learned a Writer as *Calmet*, ſhould either be ſo greatly deceived in a Point of ſuch Conſequence, or one in other Reſpects ſo fair and candid, ſhould, knowingly triumph in falſe Evidence and unſupported Authorities: Nor is it leſs ſtrange, that he ſhould not give the incomparable Book of this Prelate, a Place in his *Bibliotheca Sacra*, as the Nature of that Work required; but we may ſuppoſe that he either did not know it, being written in *Engliſh*, or did not care to have it known and read, the Anſwers of it being ſo cogent againſt the *Romaniſts*, and the Book itſelf the ſtrongeſt Bulwark of the *Proteſtant* Cauſe in this controverted Point betwixt us.

CALMET'S DISSERTATION
UPON THE
AUTHOR of *The Book of WISDOM.*

Tranſlated from the *French.*

IF the Diſpute which hath been raiſed about the Author of *The Book of Wiſdom*, was only among Catholick Writers, and all Parties were agreed upon its Canonicalneſs, and the Inſpiration of the Author, we ſhould have given ourſelves no more Trouble about this, than ſome others of the ſacred Books, whoſe Canonicalneſs is acknowledged by all the Churches, even thoſe which are ſeparrted from our Communion, though the Writers of them are doubtful and unknown. When once it is agreed that the Holy Spirit is the Original Author of a Book, one need not be ſo ſolicitous who the Perſon employed as the Inſtrument is. But in the Queſtion before us, many of thoſe who diſpute about the Writer of this Work, attempt to deſtroy its Authority, and, by diminiſhing the Credit of its Author, would take the Liberty to reject it as Apocryphal. To oppoſe this is the Deſign of the preſent Diſſertation, wherein we ſhall endeavour to ſhew, that though the Author of *The Book of Wiſdom* be not certainly known, the Book itſelf does not ceaſe, on that Account, to be Authentic, Inſpired, Canonical.

MANY Catholick Writers ſuppoſe the Author of this Book to be *Solomon* himſelf. "He wrote it, ſay they, in *Hebrew*, from whence it was tranſlated into *Greek* by the "*Seventy* Interpreters, together with the other Works of that Prince: The ancient "Fathers quote it often under his Name, and it has generally that Title in the *Greek* "Copies. The Author plainly aſſumes this Character throughout, and the true *Solo-"mon* ſtands confeſſed in as clear a manner, as in any other of his Books. Every "body agrees, that it is not unworthy of his conſummate Wiſdom, and high Re-"putation; and that his Sentiments and Maxims are comprized in it: That though "this Piece is not now to be met with in the *Hebrew*, it cannot be concluded from "thence, that it was never wrote in that Language: For how many Works have we "in the Verſions and Tranſlations only, the Originals of which are not now to be "found? And how many are aſcribed to particular Authors, as indiſputably theirs, "which have leſs Marks to aſcertain them to belong to ſuch Writers, than this has "of being the genuine Work of *Solomon?*" This is what they plauſibly urge in behalf of this Opinion.

BUT to theſe Reaſons it may be replied, that if this Work was really *Solomon's*, and was in *Hebrew* in the time of the LXX Interpreters, the *Jews* would not have forgot, or neglected it as they have done, nor excluded it their Canon. It is entirely unknown in that Language to *Joſephus*, *Philo*, St. *Jerom*, and *Origen*; ſo that in all Appearance it never was in that Language. Add to this, that the Turn of the Phraſe and Expreſſions are in the manner of the *Greeks*, and very different from the *Genius* of the *Hebrew* Tongue. The Author quotes the Scripture in it according to the LXX, and borrows Paſſages from Books, which were not wrote till a long Time after *Solomon*. To pretend that the *Jews* have ſuppreſſed the Original, out of Hatred to the Chriſtians, who make uſe of its Authority to convince them, that they have accompliſhed, in the

Murder of our Saviour, what was foretold of him in this Book, is to advance what is incredible, and raiſing an Objection which has been an hundred Times confuted, and more difficult to maintain, than what they would avoid by this Plea. For could the *Jews* have ſuppreſſed it, if they would? And if they could, what Service would that have done them, ſince they have left it us in *Greek*, with ſo many other Books, as ſtrong at leaſt as this, to eſtabliſh the Truth of our Religion?

The Authority of the Fathers is deciſive, to prove a Point of Faith, and the Authenticalneſs of any Text; but then their Teſtimony muſt be conſtant and uniform; but, in a Matter of Criticiſm, and where their Judgments are divided, their Opinion does not always determine the Caſe. Now here the Ancients do not ſpeak in an uniform Manner, ſome abſolutely deny *Solomon* to be the Author, others ſpeak doubtfully, and none affirm it in expreſs Words. They cite indeed this Work according to the Uſage of the Church, which comprehends, under the Name of *The Book of the Wiſdom of Solomon*, not only *Proverbs* and *Eccleſiaſtes*, but alſo this Book and that of *Eccleſiaſticus*. The Title of the Book, in the *Greek* Copies, is no ſtronger an Argument than the Name of *King*, which this Author aſſumes in the Body of the Work, or the Port and Appearance of *Solomon*, with which he would ſet himſelf off. The Ancients often call their Books by the Names of Perſons whom they introduce ſpeaking; as *Plato* gives to his Dialogues the Names of *Socrates*, *Timæus*, *Protagoras*; and *Cicero*, to his Book of *Famous Orators*, that of *Brutus*, and to another that of *Hortenſius*. *Xenophon* too calls the Hiſtory, in which he gives the Model of a complete Prince, by the Name of *Cyrus*, who is the principal Character drawn in it. But nobody will ſay, that theſe Pieces were written by thoſe whoſe Names they bear, for it is known and confeſſed on all hands, that it was *Plato*, *Cicero*, *Xenophon*, who wrote them under ſuch fictitious Names. St. *Jerom* ſays expreſly, that the Book of *The Wiſdom of Solomon* carries a falſe and borrowed Title.

The Reſemblance that is to be found in the Thoughts and Expreſſions of this Book with thoſe of *Solomon*, is ſo far from proving him to be the Writer of it, that it furniſhes a ſtrong Argument to the contrary. This Prince would never have copied from himſelf, nor have repeated here, what he had already ſaid in ſome other Work; nor would he have cited Paſſages from *Iſaiah* and *Jeremiah*, who lived ſo long after him. We do not deſign or endeavour to decry the Book, or to diminiſh its real Worth and Value; we readily own, that it is not unworthy of the Wiſdom of *Solomon* himſelf, and we have given it an Author more great and noble than that Prince. It is the holy Spirit, which inſpired this Writer, as he did *Solomon*. I ſhall not repeat here, what I have ſaid elſewhere, with reſpect to ſome Terms uſed in this Book, which are borrowed from the Heathens, ſuch as *Ambroſia*, the River of Forgetfulneſs or *Lethe*, the Kingdom of *Pluto* or *Hades*, &c. Theſe Fables are apparently of later Date than *Solomon*, as well as the Chaplets and Crowns of Roſes, mentioned *ch.* ii. 8.

St. *Auſtin* was once of Opinion, that *Jeſus* the Son of *Sirach* was the Author of the Books of *Wiſdom* and *Eccleſiaſticus*; but he did not long continue under that Miſtake, he recants as to the *Book of Wiſdom*, *Retract.* lib. ii. cap. 4. and, without explicitly ſaying who is the Author, owns that it is more probable that *Jeſus* the Son of *Sirach* did not write it: He ſays in another Place, that it was by no means likely to be wrote by *Solomon*; but he does not doubt, but that It, and *Eccleſiaſticus* were both written by Inſpiration [*e*]. And he elſewhere obſerves, that the primitive Writers of the Church, neareſt the Times of the *Apoſtles*, fetched Proofs from this Book, as being of divine Authority; that there can be no Pretence for not receiving it, and placing it in the Rank with the other Scriptures.

St. *Jerom* informs us, that ſome ancient Writers aſcribed *The Book of Wiſdom* to *Philo* the *Jew*, which Words have afforded much Matter of Diſpute to Authors that came after. Some have looked upon it as a dangerous Opinion, which tends to deſtroy the whole Authority of the Book, by aſcribing it to a *Jewiſh* Writer, and one who was never reckoned inſpired. Others have adopted him without any Limitation, but the greater Part add this Reſtriction, that the *Philo*, whom St. *Jerom* mentions, is not that *Philo* whoſe Writings we have, who is commonly known by the Name of *Philo the Jew*, but ſome other more ancient. For they pretend that there were ſeveral Authors of this Name, the firſt, as they ſay, lived under *Ptolemy Philadelphus*, and was one of the Seventy Interpreters; the ſecond is *Philo of Biblos*, who is cited by *Euſebius* and *Joſephus*; the third is *Philo the Jew*; the fourth is one who lived under the ſecond Temple, and wrote a Book about the Soul.

[*e*] See this confuted by St. *Auſtin. De Civit. Dei*, lib. xv. c. 23. lib. xvii. c. 20. lib. xviii. c. 38. and many other Places, which will ſerve likewiſe for an Anſwer to what immediately follows from St. *Auſtin.*

THE firſt *Philo* is unknown to Antiquity, nor is there any Reaſon to place him in the Time of *Ptolemy* and the LXX Interpreters. In all Appearance there never was ſuch an Author, ſince he is not mentioned by any ancient Writer. The ſecond was a Pagan, a Native of *Biblos*, who tranſlated the Hiſtory of *Phœnicia* into *Greek*. *Joſephus* places him in the ſame Rank with *Demetrius* and *Eupolemus*, who, not being of the *Jewiſh* Religion, could not have acquired a ſufficient Knowledge of their Books, to give any true and juſt Idea of their Hiſtory, and can, with leſs Reaſon, be ſuppoſed to be the Author of ſacred and prophetic Books. The next then is the famous *Philo*, the *Jew* of *Alexandria*, who lived in the firſt Age of the Church, and was deputed, by the *Jews* of that Place, to the Emperor *Caius*, about the Year XL, of the common Æra. He wrote many Books in his Youth, but, in the latter Part of his Time, was employed in public and national Affairs, and was of great Service to his Countrymen. *Euſebius* and St. *Jerom* write, that, in a ſecond Embaſſy which he was ſent upon to the Emperor *Claudius*, he contracted an Acquaintance and Friendſhip with St. *Peter*. *Photius* ſays, that he even embraced Chriſtianity, but quitted it again out of Diſcontent or Diſguſt. *Joſephus* mentions him as a very conſiderable Perſon. His Works are in a Style admirable for its Beauty and Plainneſs, but his Method of expounding Scripture is allegorical. *Photius* thinks, that it was from him the Cuſtom was firſt introduced into the Church of explaining the Scriptures allegorically, and it is certain that ſome of the Fathers have followed his Method.—As to *Philo's* being a Chriſtian, that Opinion is now exploded by all learned Men, as well as his pretended Intimacy with St. *Peter*.

THERE are four ways to judge whether *Philo*, to whom many of the Ancients have aſcribed this Book, be really the Author of it. 1. A Conformity of Sentiments and Method. 2. A Reſemblance of Style. 3. An Agreement with the Perſon and Character of *Philo*, and the Times wherein he lived. 4. The Authority of thoſe Writers who have aſcribed this Book to him. We ſhall examine theſe Particulars in their Order.

THE Author of *The Book of Wiſdom* repreſents God as the Creator and Preſerver of all Things, of infinite Wiſdom and Juſtice, and whoſe Providence watches over and extends unto all his Works. A God who aims only at the Good of his Creatures, who created them originally pure and innocent, and does not proceed to puniſh them till their Wickedneſs is incorrigible, and at its full Height; who is the Author of true Wiſdom, and all other Bleſſings, and communicates them freely to ſuch as ſincerely aſk for them. *Philo* agrees in all theſe Sentiments; but as this is nothing extraordinary in a *Jewiſh* Writer, I ſhall not ſtop to draw the Parallel, which would be of no Service here.

THE Soul of Man, according to *The Book of Wiſdom*, is immortal, and linked to a corruptible Body, the Weight of which draws it to the Earth, and preſſes it downwards; it is capable of eternal Happineſs, but when it gives itſelf up to the Purſuit of Sin and Wickedneſs, it brings upon itſelf Puniſhments and Miſery without end; it is inexcuſable, when it continues ignorant of its Creator, who is ſo loudly proclaimed by his Works. *Philo* ſays much the ſame, "That the Soul of Man is "clothed with the Body as with a Garment, but that of a wiſe Man with his Virtues;" and in another Place, "That while we continue in this World, we are in a State of "Pilgrimage; but a wiſe Man looks upon himſelf, when in the Body and upon the "Earth, as in ſome ſtrange Place, conſidering Heaven as his only true Country, and "his proper native Place."

PHILO ſuppoſes two Sorts of Souls, ſome of which deſcend into and inhabit Bodies, and others are at a great Diſtance and very remote. Of thoſe that enter into Bodies, and continue there, ſome apply themſelves to, and are trained up in a Philoſophy wholly ſublime, which, after the Death of the Body, they continue to purſue, to purchaſe a Life eternal and incorruptible: The other ſort, overwhelmed with the Weight of the Fleſh, neglect the Study of Wiſdom, and giving themſelves up to the Caprice of Fortune, are attached to Things ſenſible and corporeal, to the Purſuit of Vanity, Glory, Riches, *&c.* which very much reſembles what the Author of *The Book of Wiſdom*, ſpeaking in the Perſon of *Solomon*, ſays, *ch.* viii. 19, 20. *That he had a good Spirit*, or rather, *that, being good, he came into a Body undefiled*, wherein he ſuppoſes a Pre-exiſtence of Souls, ſome good, others wicked, not by Nature, or through any Fate or Neceſſity, but voluntarily and by Inclination, which is certainly the Opinion of *Philo* in many Places.

The high Encomiums this Author gives of Wiſdom are likewiſe to be met with in *Philo*, who ſays, "That ſhe is a pure Gift from the Bounty of God, who communicates her to Souls well diſpoſed, which love Contemplation; that ſhe exiſted before all Ages, and by her the World itſelf was created; that ſhe is as the Mother, and God the Father of it; that the Wiſe alone are truly worthy to reign, to have Command and Sovereignty; and only theſe are truly rich; that Wiſdom is all divine, and nothing more eaſy to be acquired, being always ready to communicate herſelf; that ſhe never ſhuts her School, but is willing and diſpoſed to receive thoſe who deſire Inſtruction. Theſe ſhe enchants, and as it were inebriates, with ſweet and agreeable Draughts of her Doctrines, ſhe invites them to come and improve themſelves by her Leſſons, and promiſes them infinite Advantages and Bleſſings." According to *Philo*, Kings ſhould diſtinguiſh themſelves by their Wiſdom; and their Ambition, Happineſs, and Glory ſhould centre in this; that a Prince ſhould be well verſed and inſtructed not only in human and ſecular Affairs, but likewiſe in ſpiritual and divine, and ſhould appear to his Subjects as an animated Oracle, and a living Law; which agrees admirably with the Idea which the wiſe Man here gives of a perfect and conſummate Prince.

The Author of this Book ſpeaks of *the Word*, or *the Word of the Lord*, as a diſtinct Perſon from him that generated and ſent him. He aſcribes to him divine Attributes, particularly Omnipotence. 'Twas this *Word* which fed the *Iſraelites* in the Wilderneſs, cured the Bitings of the Serpents, ſlew the Firſt-born of the *Egyptians*, and, in fine, created the World. *Philo* reſembles our Author more on this Head, than in any other particular; and ſome have pretended, that he had even Knowledge of that divine Word, of which St. *John* ſpeaks in the Beginning of his Goſpel; and others have advanced, but againſt all Reaſon, that this holy Evangeliſt took his Doctrine and Expreſſions from him. He ſays, that the inviſible *Word* which created all Things is the expreſs Image of God, above all the World, more ancient than it, and ſuperior to all Creatures. That this *Word* was employed to ſeparate and divide the Elements, and to range all the Parts and Matter of the Univerſe into Form and Order according to his own Will. That this *Word* was begotten of God, was the Creator of the Univerſe, and has a Dominion and Sovereignty over all the Kingdoms of the World. In ſpeaking of *Iſaac*, he ſays, that this Patriarch never departed from his Duty to God, but that he attached himſelf to *the Word*, that divine Mediator, which inſtructs us in thoſe Things which are beſt for us, and came down to, and condeſcended to converſe with us, to teach us what is moſt convenient and proper for us in all Circumſtances: For, continues he, God diſdains not to be known to, and intimate with ſuch as love Virtue, and ſends his *Word* to ſupport and ſuccour them.

The Puniſhment and Sufferings of the Wicked in another Life, and the Rewards and Glory of the Righteous are admirably deſcribed in *The Book of Wiſdom*; *Philo* ſpeaks of them in as plain and diſtinct a Manner. He ſays, that the Elements, the Air, Fire, and Water, all conſpire to the Puniſhment of the Wicked, God, by his Almighty Power, employing thoſe very Things, which he deſigned for the Benefit and Uſe of Man, as his Inſtruments and Scourges to puniſh the Ingratitude and Wickedneſs of his Creatures. He obſerves, ſpeaking of *Cain*, that Men imagine temporal Death to be the greateſt of all Misfortunes, not reflecting upon the terrible Tribunal of the ſovereign Judge which will ſucceed, with reſpect to which, in the Judgment of God himſelf, Death may be conſidered only as the Commencement of their Miſery. And what is their Miſery? It is to live, as continually dying, or rather to be dying always, without ceaſing to live.—A Death always renewing, and in ſome Senſe immortal. For there are two Sorts of Death, the firſt is that of the Body, which is an indifferent Thing, it may be either good or bad; but the ſecond is, to die without ceaſing, the greateſt and moſt terrible of all Calamities and Misfortunes.

He ſays, in another Place, that the Wicked are always dead, though they ſhould chance to live even to extreme old Age, and that the Righteous, on the contrary, tho' dead and departed this Life, through bodily Sufferings, are really living, and enjoy a Life permanent, and without end; and he inſtances in *Nadab* and *Abihu*, who being dead betimes, enjoy Immortality, and a Life incorruptible before God [*f*]. He elſewhere obſerves, that long Life does not conſiſt in a Number of Years, but in a Courſe of Goodneſs, Expreſſions exactly agreeing with theſe of *The Book of Wiſdom.* "Tho' "the Righteous be prevented with Death, yet ſhall he be in Reſt; for honourable Age "is not that which ſtandeth in Length of Time, nor is meaſured by the Number of "Years; but Wiſdom is grey Hair unto Men, and an unſpotted Life is old Age. "That God took his beloved [Enoch] from the World in the Flower of his Age, leſt "Wickedneſs ſhould alter his Underſtanding, or Deceit beguile his Soul; and that "being made perfect in a ſhort Time, he fulfilled a long Time, or had all the real "Advantages of old Age." *Ch.* iv. 7, 8, 9. 11. 13.

WHAT the Writer of *The Book of Wiſdom* ſays of Idolatry and Idolaters in the XIII^th^ Chapter, is ſo like what we find in *Philo* in the Beginning of his Treatiſe, *De Monarch.* that one perceives plainly that they had both the ſame Sentiments, and did not copy the one from the other. They both ſhew the Folly and Miſtake of thoſe who deified the Stars, inſtead of exalting their Hearts, and paying their Devotions to him who is the great Creator and Ruler of them. In his *Piece upon the Decalogue*, there is a Paſſage entirely agreeable to that *of Wiſdom*, ch. xv. 15. where the Ridiculouſneſs of thoſe pretended Deities is expoſed, which *neither have the Uſe of Eyes to ſee, nor Noſes to draw breath, nor Ears to hear, nor Fingers of Hands to handle, and as for their Feet they are ſlow to go.* There is no End of multiplying Inſtances of the Agreement between *Philo* and *The Book of Wiſdom*; but theſe that we have produced, may be ſufficient to ſhew the Conformity of their Sentiments.

LET us now examine the Facts mentioned by the *Author of the Book of Wiſdom*, which ſeem to differ from the Account of *Moſes*. *Philo* ſpeaking of *Joſeph*, ſays, that he was made Viceroy, or, to ſpeak more properly, King of *Egypt*. And in the Deſcription of the Plagues of that Country, he ſays, that in the Parts beyond *Memphis* there is no Rain, nor do they know what Winter is. But at the Command of *Moſes*, Nature changed her Appearance, and the Air aſſumed new Qualities; and Thunder, Lightnings, Hail, and Rain were as dreadfully and ſenſibly felt *there*, as in other Regions. And what was very particular, the Water did not extinguiſh the Fire in the Lightning, nor the Fire melt and diſſolve the Hail: A Reflexion, which the *Author of the Book of Wiſdom* likewiſe makes in ſeveral Parts of that Work.

PHILO remarks, that, during the Darkneſs in *Egypt*, which laſted three Days, no Fire could be kindled there, the Thickneſs of the Fog extinguiſhing it immediately; which is agreeable to our Author's Account. With reſpect to Manna, the Expreſſions of both are very much alike. According to *Philo*, it is a Nouriſhment produced without the Labour of Man, ſent purpoſely from Heaven, and, in a figurative Senſe, is the Wiſdom of God, his Word, or Commandment; which is very like what *Moſes* ſays, on this Occaſion, *That Man doth not live by Bread only, but by every Word that proceedeth out of the Mouth of the Lord*, Deut. viii. 3. He explains, in an allegorical Manner, the Veſtments of the High Prieſt, and, like our Author, ſuppoſes them to be ſymbolical of the Univerſe; that the Habit in general repreſents the whole World, and each particular anſwers to, and expreſſes the ſeveral principal Parts of it: The long Robe of an azure Colour, is an Emblem of the Air; the Pomegranates at the Bottom repreſent the Water; the Ornaments, or Flowers, denote the Earth; and the Bells, the Harmony, which is in the ſeveral Parts of it, from whence the Union of the Syſtem proceeds. The *Hebrew* Text ſpeaks only of the Pomegranates and Bells, but *Philo* follows the *Seventy*, who ſeem *Exod.* xxviii. 33. to mention Flowers. All this is agreeable to, and an Explanation of what our Author ſays in fewer Words, *That in the long Garment was the whole World*, ch. xviii. 24.

[*f*] *Calmet* here tranſlates *Philo* literally; the Paſſage referred to is in his Treatiſe, *De Profugis.* Οἱ μὲν ἱερεῖς Ναδὰβ καὶ Ἀβιοὺδ, ἵνα ζήσωσιν ἀποθνήσκουσι, θνητῆς ζωῆς ἄφθαρτον ἀντικαταλλαττόμενοι βίον, καὶ ἀπὸ τοῦ γενομένου πρὸς τἀγένητον μετανιστάμενοι· ἐφ' ὧν τὰ σύμβολα τῆς ἀφθαρσίας ᾄδεται, ὅ,τε ἐτελεύτησαν ἐνώπιον Κυρίου, τουτέστιν ἔζησαν. 'Tis ſurprizing, that *Philo* ſhould produce theſe two Perſons as an Inſtance of rewarded Piety, who died by the immediate Judgment of God, by an extraordinary Viſitation from Heaven, for offering ſtrange Fire before the Lord, *Lev.* x. 1. Had they died inſtantly, when they had the Honour to be called up to God, and to have a Sight of him, and to eat and drink in his Preſence, when he appeared on Mount *Sinai*, *Exod.* xxiv. 9, 10, 11. they might have been thought to have died in God's Embraces, as ſome of the *Rabbins* have aſſerted of *Moſes*. This Miſtake ſeems to ariſe from his Allegorical Manner of Interpretation. When the Text ſays, *They died before the Lord*, he renders, ἔζησαν, though the Phraſe has a quite different Meaning in that Place. See *Patr. in Levit.* x. *Philo* has the ſame Thought, in *lib. Quis Rerum Divin. Hæres.*

One thing is very obſervable, that *Philo* doth not copy the very Words of *The Book of Wiſdom*, as he would have done, if he had deſigned to quote or uſe it, as the Work of another Writer. He follows in general the ſame Method, the ſame Sentiments, the ſame Thoughts, but in different Terms; as when one and the ſame Author expreſſes himſelf upon particular Points in different Works. From this very great Likeneſs and Conformity of Opinions, many of the Ancients have concluded *Philo* to be the Author of the *Book of Wiſdom*.

The Difference of the Style of *Philo*, and that of *The Book of Wiſdom*, is one of the ſtrongeſt Arguments againſt his being the real Author; but the Ancients, who were as good Judges as the Moderns upon this Head, it is manifeſt, laid no great Streſs upon the Difference of Style, ſince it did not hinder them from aſcribing this Book notwithſtanding to *Philo*. And in ſpite of the Diverſity of Style, one may obſerve in ſeveral Parts of this Book, the pompous Turns of *Philo*, his Exuberance in Epithets, and his rich Vein diſplayed by many lively and pathetic Deſcriptions. But as he wrote it under the borrowed Name of *Solomon*, he might diſguiſe his Style a little, and appear more ſententious in this Book, than in his other Works: This probably is the true Reaſon of the Difference of Style, it proceeds from the Matter and Subject itſelf. For let the ſame Perſon write an Oration, Leſſons of Morality, an Epiſtle, or a Poem, will not a great Variety of Style neceſſarily ariſe from theſe different Characters, though they are all penned, and proceed from one and the ſame Author?

Though the Book we are ſpeaking of affords but few Hints whereby to form a Judgment of the Time and Place in which it was wrote; yet, as glimmering as the Light is, it may be ſufficient to give us ſome Idea of both. The Author lived in an idolatrous Country, and moſt probably in *Egypt*, ſince upon all Occaſions he inveighs againſt the ridiculous Idolatry of the *Egyptians*, which conſiſted in paying Adoration to Water, Fire, Serpents, and other Beaſts the moſt frightful and miſchievous. He lived at a Time when the *Jews* had a great Averſion to Idolatry, he ſpeaks of its Origin, and that one Cauſe of it was the Grief of a tender Parent for a deceaſed Child, which at length terminated in paying divine Honours to him. This Remark is more applicable to *Egypt* than any other Country, upon account of that great Reſpect which the *Egyptians* are remarkable for paying to their Dead; and becauſe it is certain, that *Iſis* and *Oſiris*, the firſt Deities of this Country, had the Sovereignty of *Egypt*, and the former appointed divine Honours to the Body of her deceaſed Huſband. He ſpeaks likewiſe of the *Jews* being held in Subjection, and perſecuted under ſome idolatrous Princes, which agrees very well with the Times of *Philo*, when the *Jews* ſuffered greatly, both in *Judea* and in *Egypt*, from the *Roman* Emperors, their Deputies, and even the People themſelves.

If he wrote it after the Death of *Jeſus Chriſt*, who could not be unknown to him, it is not improbable that he had him in view, when he deſcribes *the juſt Man*, as reviled, perſecuted, and at length put to Death; and that ſeeing the Beginning and firſt Eſſays of Chriſtianity, and the Miracles which accompanied the firſt preaching of the Goſpel, he foretold the approaching Ruin of Idolatry. In fine, living under idolatrous and cruel Emperors, it is probable he might direct his Inſtructions to them under the Perſon of *Solomon*, and the more effectually to execute his Deſign, purpoſely diſguiſed his Style to give his Work a greater Air of Antiquity, and to add the more Weight to it. And it may be queſtioned whether it would have been even ſafe for him at *that time* in the very Heart of *Alexandria*, to have addreſſed a Book in *Greek* to Princes, wherein Idolatry is condemned in ſuch a bold and open Manner; but by concealing himſelf and Writings, under the fictitious Name of *Solomon*, he avoided all Danger.

When St. *Jerom* tells us, that ſome of the Ancients aſcribed this Book to *Philo* the *Jew*, he meant, no doubt, *Philo* of *Alexandria*, for at that time no other of the Name was known. And as the Ancients, whom he cites, are the firſt that acquaint us whom the Church attributed this Work to, their Judgment ought to be of great Weight; and ſo much the more, as ſince that time no one has been aſſigned in particular as the undoubted Author of it. Truths of this Nature are generally the more certain, the nearer they approach to the Fountain-head: Now in the time of thoſe Ancients whom St. *Jerom* mentions, this Tradition muſt have been very freſh, and it might have been a received Notion in the Church, even from the Times of the *Apoſtles*; the great Commendations which the Ancients give of *Philo*, ſhew the high Idea they had of his Merit. We have before mentioned that *Euſebius*, St. *Jerom*, and others believed him to have been a *Chriſtian*; the former aſſerts, that he was perfectly acquainted with all that related to the Doctrine and the Laws of his Anceſtors; he extols his Eloquence, the Loftineſs of his Thoughts and Sentiments, his exact Underſtanding of the Scripture, and his Explications of the ſacred Books. And if St. *Jerom*, *Euſebius*, and others who have drawn up the Catalogue of *Philo's* Works, have not inſerted the *Book of Wiſdom* in the Number, the Reaſon was either that ſince their time it has been queſtioned, or that being received by the Generality of Churches as an inſpired Book, it was not proper to range it among the Works of a *Jewiſh* Author.

THIS is what may be plauſibly urged in Favour of *Philo*, but this alone will not be ſufficient to induce us to aſcribe this Work to him, there will always be an invincible Argument to the contrary, *viz.* his Religion. *Philo* died in *Judaiſm* many Years after the Death of *Chriſt*; and if he was acquainted with the Truths of the Goſpel, he has not done that Juſtice, or given that Honour to it which he ought. It is not therefore probable, that the Holy Spirit ſhould ſpeak by the Mouth of ſuch a Perſon, or that the Church ſhould adopt, or receive as an inſpired Book, the Work of an unconverted *Jew*. This Reaſon, it muſt be confeſſed, is of no Force againſt thoſe who do not look upon *The Book of Wiſdom* as Canonical. But there are other Reaſons which hinder us from aſcribing this Book to *Philo*. 1. The Difference of Style. 2. The Silence of the Ancients, as *Euſebius*, St. *Jerom* himſelf, *Photius*, *Suidas*, and others, who have not placed this Book among thoſe of *Philo*. 3. The Paſſages of this Book quoted in the Goſpels, and the Epiſtles written either before *Philo* could write this Work, or a very little time after. There remains then only in his Favour Tradition, and that but indifferently ſupported, and a Conformity of Sentiments, which is not ſo peculiar to *Philo*, but the like may be found in *Job*, *Proverbs*, *Plato*, *Eccleſiaſticus*, and in the Books of *Maccabees*. In theſe we meet with, likewiſe, the Puniſhments of the Wicked after this Life, and the future Rewards and Happineſs of the Righteous; one finds Wiſdom repreſented there as coeternal with God, and *the Word*, as Almighty, Omniſcient, Creator, Preſerver; as inſtructing, puniſhing, rewarding. Theſe Notions were common at that time among the *Jews*, and who can be certain that *Philo* himſelf did not take theſe from the Books we have juſt quoted?

ORIGEN has nothing certain about the Author of this Book, no more than the other Fathers which follow him. All then that can be concluded from what we have ſaid is, that *Philo* was manifeſtly of the ſame Principles with the Author of this Book, had the ſame Method, and moſt of his Sentiments; that he wrote in *Egypt*, and is not very ancient, ſince it is indiſputable that he lived after the Verſion of the *Seventy*. If we ſhould attempt to reckon up the Differences between *The Book of Wiſdom* and *Philo*, a very conſiderable Number perhaps might be produced; the former ſets down ten Months as the ordinary Time for the Birth of Children; the latter only ſeven, aſſerting that Children born after that Time, ſuppoſe in the eighth Month, are not commonly long-lived, or born to be happy. *Philo* alſo differs from the Author of *The Book of Wiſdom* in what he ſays of the Creation of Man, and his Likeneſs and Reſemblance of God. According to the latter, Man was created in the Similitude and Image of God, immortal and innocent, his Body formed out of the Earth, and will return to Earth again, as his Soul will likewiſe to God after Death, from whom it originally proceeded: *Philo* makes the Reſemblance between God and Man to conſiſt in the Soul, which God himſelf created in the Beginning, and filled with Inclinations for its Welfare and Happineſs, but adds at the ſame time, that he called evil Angels to aſſiſt at the Formation of Man, who were the Authors of thoſe bad Diſpoſitions obſervable in him; which includes that dangerous Opinion of two different independent Principles, which the *Manichees* afterwards abuſed in ſo ſtrange a Manner.

GROTIUS is of Opinion, that *The Book of Wiſdom* is the Work of a *Jew*, who wrote it in *Hebrew* after the Time of *Eſdras*, and before the Pontificate of the High Prieſt *Simon*, and that for this Reaſon it is placed before the Book of *Eccleſiaſticus*. It was tranſlated, as he ſays, into *Greek* by ſome *Chriſtian* Author, who underſtood that Language well enough, but took great Liberties in his Tranſlation, without confining himſelf to the Words of his Original, and even added ſome Strokes and Sentiments taken from *Chriſtianity*. Hence, he ſays, it proceeds that the univerſal Judgment

ment is taken Notice of there, the Happineſs of the Righteous, and the Puniſhment of the Wicked, in a Manner more diſtinct and clear, than we obſerve generally in the Books of the ancient *Hebrews*.

These are the Sentiments of *Grotius*, but there is ſcarce any Part of this Hypotheſis but wants Proof. It is mere Gueſs-work, to pretend that this Book was originally wrote in *Hebrew*, neither *Jews*, nor ancient *Chriſtian* Writers have either ſeen or known it in that Language. If it was really wrote in it, would the *Jews* ever have ſuffered it to be loſt? Or are there any Footſteps of *Hebraiſms*, and a foreign Conſtruction, diſcoverable in the *Greek* Tranſlation? Thoſe *Chriſtian* Sentiments, which *Grotius* thought to be foiſted into it by the Tranſlator, are to be found in the Books of *Maccabees*, and in *Philo*, and ſome of them even in *Plato*. The two former, as likewiſe *Eccleſiaſticus*, ſpeak very clearly of the everlaſting Happineſs of the Juſt, and the eternal Puniſhments appointed for the Wicked. Are we therefore permitted to ſay, that theſe Books likewiſe have been corrupted by *Chriſtians*, who have artfully conveyed their Maxims and Sentiments into them? That admirable Deſcription of the juſt Man, *ch.* ii. afflicted and tortured with a Variety of Wretchedneſs, do we not meet with it in the Writings of *Plato*, lib. ii. *De Rep.*? From whence *Cicero* and *Seneca* both manifeſtly took it. It is well known how the ancient *Greeks*, and even the *Jewiſh* Writers, were attached to the Doctrine of that Philoſopher, and why might not this Writer think it proper to preſerve, and even conſecrate ſuch a fine Thought, and put it in its full Light and Beauty in this divine Work, and hereby ſet Truth at Liberty, and give it a freer Circulation, which before was, as it were, a Priſoner, and confined to the Heathen Writings? Does not St. *Paul* himſelf ſometimes borrow the Thoughts, and even the Words of profane Authors?

CORNELIUS a Lapide believes, that *The Book of Wiſdom* was written in *Greek* by a *Jewiſh* Author, after the Return from the *Babyloniſh* Captivity, and about the Time of *Ptolemy Philadelphus*. He even ſuſpects that it might be one of the *Seventy* Interpreters that wrote it for the Uſe of that King, the Book being calculated, as has been before obſerved, for the Inſtruction of Princes: For *Ariſteas* relates, that *Philadelphus* propoſed to every one of theſe Interpreters, ſome Queſtion concerning the good Government of his Dominions. He adds, that the Opinion which aſcribes this Book to *Philo*, might eaſily have obtained by the following equivocal Terms: *Solomon* had two Names, *Solomon* and *Jedidiah*, the laſt of which ſignifies *the Friend of God*, and in *Greek*, *Philo* or *Philos* ſignifies a Friend; and the Rabbins, when they quote *Philo*, give him the Name of *Jedidiah*, and ſo People have been led into a Miſtake to imagine *Philo the Jew* was meant, when *Solomon* only was intended under his other Name.

But theſe are Conjectures without any certain Proof. We will ingenuouſly acknowledge that this Matter is dubious, and that the Author of *The Book of Wiſdom* is uncertain and unknown, but it is nevertheleſs Canonical and Divine, ſince it contains in it all that is neceſſary to deſerve that Title: It abounds with uſeful and ſolid Inſtructions, and paints *Jeſus Chriſt* and his Sufferings in a heavenly Manner, and the Truths recorded in it, are as comfortable to the Good and Righteous, as they are dreadful to the Wicked and the Sinner: And beſides the Church has received and acknowledged it, as Sacred and Canonical.

It is certain that the Author lived after the *Seventy*, ſince he cites their Text even when they depart from the *Hebrew*. He wrote at a Time when Allegories were much in vogue, and appears to have read the Writings of the Philoſophers and *Greek* Poets. From theſe Circumſtances we are of Opinion, that this Author cannot be very ancient. He ſeems to be later than the Writer of *Eccleſiaſticus*, whom we have fixed to the Times of *Ptolemy Epiphanes* in *Egypt*, and *Antiochus Epiphanes* in *Syria*. And if this be ſo, our Author ſhould have lived under the Government of the *Maccabees*.

A
COMMENTARY
ON THE
BOOK
OF
WISDOM.

The ARGUMENT.

As the Title of this Book is Wiſdom, *the Author very properly opens it with the Recommendation of Righteouſneſs, which is a principal Part of it; a Virtue neceſſary to be obſerved by all, but more particularly by the Rulers and Judges of the Earth, this being the chief End of their Appointment, the Purſuit of this End their great Duty, and the Attainment of it their true Glory. He then proceeds to ſhew in general the Neceſſity of right Sentiments of God, and the Folly of miſtruſting, and murmuring againſt, his Providence; that as he is the Searcher of all Hearts, no Diſguiſe or Hypocriſy can impoſe upon him, nor be concealed from him; that Wickedneſs firſt brought Death into the World, which God unwillingly inflicts upon Men, who were originally deſigned for a bleſſed State of Immortality.*

CHAP. I.

Ver. 1. LOVE *Righteouſneſs, ye that be Judges of the Earth.*] We find the like Command given to *Joſhua*, when God appointed him to ſucceed *Moſes* in the Government of his People: *The Book of the Law ſhall not depart out of thy Mouth, but thou ſhalt meditate therein Day and Night, that thou mayſt obſerve to do according to all that is written therein, for then thou ſhalt make thy way proſperous, and then thou ſhalt have good Succeſs*, Joſh. i. 8. where the marginal reading, *thou ſhalt do wiſely*, taken from the *Hebrew*, and confirmed by the LXX, ſeems far preferable. The ſame Direction is given, *Pſal.* ii. 10, 11. *Be wiſe now, O ye Kings, be inſtructed, ye that are Judges of the Earth; ſerve the Lord with Fear, &c.* The *Philoſopher* aſſigns two Reaſons why Magiſtrates ſhould be particularly careful to give publick Teſtimony of their Goodneſs; *becauſe the People will be leſs jealous of ſuffering any Injury from ſuch whom they believe to be righteous; and will be leſs diſpoſed to attempt an Injury againſt ſuch of whom they entertain the higheſt Opinion. Politic.* Lib. v. c. 11. And it is no improbable Conjecture, that one Reaſon why Rulers are called *Gods* in Scripture, *Pſal.* lxxxii. 6. is, that they ought to imitate the Deity in the Perfection of Goodneſs. [This is the moſt natural Interpretation of the Words, and undoubtedly deſigned by the Author, becauſe ch. vi. 1. he calls thoſe very Perſons, δικασταὶ περάτων γῆς. Where ſee the three Verſes which follow, and ver. 9.] But beſides this Acceptation of *Judges of the Earth*, there is another Senſe ſuggeſted by *Meſſieurs du Port Royal*: *Les Saints expliquent ces paroles comme eſtant dites à tous les fidelles*, who, according to ſome of the *Fathers*, will be appointed Judges of the Earth. And indeed St. *Auſtin* thus interprets the very Words of this Author, οἱ κρίνοντες τὴν γῆν, (ſee *Comment.* on *Pſal.* ii.) from the Chriſtian Doctrine, probably, 1 *Cor.* vi. 2. *Know ye not that the Saints ſhall judge the World?* τὸν κόσμον κρινοῦσι; Hence ὁ κριτὴς τῆς οἰκουμένης, became the Style of a great Saint, and is yet uſed as the ſtanding Title of the *Patriarch of Alexandria*, and perhaps of other *Eaſtern* Patriarchs. That this Conſtruction might be intended here may ſeem probable, becauſe the *Author of this Book* uſes the ſame Expreſſion in the ſame Senſe, *ch.* iii. 8. where, ſpeaking profeſſedly of the *Saints*, or the beſt of Men, he ſays, κρινοῦσιν ἔθνη καὶ κρατήσουσι λαῶν. Upon which Words *Grotius*, and other Commentators ſcruple not to refer to *Matt.* xix. 28. and *Apocal.* ii. 26. and other Places where the Judgment of the World by the Saints is mentioned. Both theſe Paſſages in this Writer may eaſily be accounted for, if there was any Foundation for *Grotius*'s Obſervation in the Introduction to his Notes, *viz.* that the Tranſlator of this Book was a Chriſtian, *qui*

Chriſtiana quædam commodis locis addidit. If that great Man had given any Proof of his Remark, then indeed theſe Paſſages might be more juſtly ſuſpected, and eſteemed Inſtances of the Truth of his Obſervation.

Ibid. *Think of the Lord with a good Heart.*] Φρονήσατε περὶ τοῦ Κυρίου ἐν ἀγαθότητι. Our *Tranſlators*, becauſe it follows immediately, καὶ ἐν ἁπλότητι καρδίας ζητήσατε αὐτὸν, have conſidered ἀγαθότης, as well as ἁπλότης, as relating to the Heart. But according to *Grotius*, *ſentite de Domino in bonitate*, is a *Hebraiſm*, for *bene ſentite*, (which is the Senſe of *Calmet* and the reſt of the Commentators, of *Coverdale's* and the *Geneva Bibles*) *think of God juſtly and worthily*, *i. e.* have right Sentiments of his Goodneſs, Power (which the *Arabic* Verſion underſtands in particular) and his other Attributes: Conſider what God is, and what ye yourſelves are; what great Things he hath done for you, and what unworthy Returns ye have made him. This certainly is the better Conſtruction, (if the *Hebraiſm* may be depended upon) and comprehends more than our *Tranſlation* of the Place. This Inſtruction is very properly inſerted in the entrance of this Work, becauſe a right Opinion concerning God is the Baſis and Foundation of all Virtue and Goodneſs. Thus *Origen*, βάσιν γὰρ οἶμαι καὶ ἑδραίωμα πασῶν τῶν ἀρετῶν εἶναι τὴν ἁρμόζουσαν Θεῷ δόξαν τε καὶ πίστιν. *Cont. Marcion.* p. 2. for the better God is underſtood, with the more rational Religion will he be worſhiped, and with a Homage more agreeable to his Nature, free from any Mixture of Superſtition or Idolatry.

Ibid. *And in Simplicity of Heart ſeek him.*] *i. e.* with Sincerity and Singleneſs of Heart, as *Coverdale* renders, in Oppoſition to double-mindedneſs, which the Scripture ſo frequently condemns, and the *Hebrew* well expreſſes by *a Heart and a Heart*, divided as it were betwixt God and the World; and thus St. *Bernard* ſeems to underſtand it. *Seek not any thing*, ſays he, *more than God, or ſo much as God, becauſe he is above every thing; ſeek not any thing with God, or next unto him, becauſe he alone is ſufficient for every thing. De Div. Serm.* 37. A Perſon of ſuch a Temper is elegantly called by the Son of *Sirach*, *a Sinner that goeth two Ways. Eccluſ.* ii. 12.

Ver. 2. *He will be found of them that tempt him not.*] [In the Greek, εὑρίσκεται, is *found.*] Though it is certain that *tempting God*, is uſed in Scripture not only for Preſumption and too much Confidence, but alſo for too little Confidence, or Diffidence and Diſtruſt, which latter is the Senſe that *Grotius* and *Calmet* take it in; yet for what Reaſon it ſhould be ſo taken here (eſpecially as the following Words expreſs this very thing, *viz. that he ſheweth himſelf to thoſe that do not diſtruſt him*) is not eaſy to conceive: unleſs we will make a difference in the *Degrees of Diſtruſt* expreſſed by πειράζουσιν and ἀπιστοῦσιν, as there ſeems to be in the Degrees of Diſcovery God makes of himſelf, expreſſed by εὑρίσκεται and ἐμφανίζεται or elſe interpret ἀπιστοῦσιν of Incredulity or Slowneſs of Belief, which is the proper Meaning of the Word. But the moſt natural Conſtruction of the whole Verſe is given by *Meſſieurs du Port Royal*, who interpret *tempting God*, of every Inſtance of Hypocriſy and Diſguiſe, *on ne cherche point Dieu avec un cœur ſimple:* This is ſo agreeable to the ἁπλότης καρδίας beforementioned, as well as to all the following Verſes, that it claims the Preference. And then as it is another proper Effect of the *Simplicity of the Heart*, to be as free from Suſpicions and Diſtruſt, as it is from Craft or Pretence, μὴ ἀπιστοῦσι, rendered and underſtood as in our Tranſlation, follows moſt aptly and naturally.

Ver. 3. *For froward Thoughts.*] Σκολιοὶ λογισμοί. Σκολιὸς properly is *tortuoſus*, *flexuoſus*, and, when applied to *Thoughts*, muſt denote *crafty*, *captious*, *intriguing*, *ſubtle*, *prevaricating*, and every thing which is the reverſe of ἁπλοῦς. I doubt therefore of the Propriety of rendering it by *froward*, which denotes rather Perverſeneſs or Obſtinacy, as our Tranſlators render the Word, *Prov.* xvii. 20. from another Senſe of σκολιὸς, *viz. crooked, hard to be reduced to a right Line.* But this Senſe of Wilineſs or Diſſimulation perfectly agrees with the Context, for it is ſaid *to ſeparate from God*, *i. e.* God is not to be found by an Hypocrite; and the Reaſon follows in the fifth Verſe. [εὐθὺς, *right* or *ſtraight* is the oppoſite to σκολιός. Act viii. 21. ἡ γὰρ καρδία σου οὐκ ἔστιν εὐθεῖα ἐνώπιον τοῦ Θεοῦ. which is taken from Pſ. lxxviii. 37. Propertius iii. 3. *Recta animi primum debuit eſſe via.*]

Ibid. *And his Power when it is tried, reproveth the Unwiſe.*] This is variouſly apprehended by the *Commentators*. *Clarius* would have it, *that the approved Virtue of good Men renders them the fitteſt to reprove the Ungodly.* *Badwell* ſays, *Pronomen* ejus *adjunxi, ut ad Deum referatur.* So have our *Tranſlators* inſerted it; though *his* ſhould have been in *Italick Letters*, becauſe not in the Original. *Caſtellio*, the ſame in Senſe; ſo alſo *Grotius* underſtands it, and expounds it, *that there is ſufficient Experience of the Power of God to confute all thoſe who deny his Providence.* But how does this ſuit with the Context? I think *Meſſieurs du Port Royal* preſerve the Connexion much better, *Et lors que les hommes veulent tenter ſa puiſſance* (tempt him by their Hypocriſy, as above, or, as they explain it here in their Notes, *en feignant le chercher au même tems qu'on le deſhonore*) *elle les convaine de folie*, *i. e.* as they explain it, God puniſhes their Folly by giving them up to their own unruly Affections. The Senſe of the whole third Verſe ſeems to be to this effect: Guileful Thoughts ſet us at a diſtance from God and his Truth; he is too great and powerful a Being to be treated with Art or Craft; and when Men preſume to treat him ſo, *recalcitrat undique tutus* (as *Horace* ſaid of *Auguſtus*) they are ſure to ſuffer for their Folly. This Senſe is confirmed by the Words immediately following.

Ver. 4. *For into a malicious Soul Wiſdom ſhall not enter.*] Εἰς κακότεχνον ψυχήν. Here again is meant the *crafty*, *deſigning*, *evil-plotting Soul*, and not merely the *malicious Soul*, as our *Tranſlators* have rendered. And thus *Badwell* underſtands κακότεχνος, *anima quæ malum molitur & machinatur.* St. *Gregory* has a juſt and appoſite Obſervation: *Deus de ſupernis myſteriis illorum mentes radio ſuæ viſitationis illuminat, quos nulla umbra duplicitatis obſcurat. De Cur. Paſtor.*

Paſtor. p. 3. The *Syriac* and *Arabic* Verſions underſtand it, *of a Soul polluted with many Sins.* And indeed it muſt be confeſſed in favour of this Interpretation, that all Sin, eſpecially long continued in, indiſpoſes the Soul for the reception of divine Wiſdom, and renders it an incapable Subject of divine Grace; whereas Holineſs compoſes our Natures into ſuch a regular Temper, as is of all others the moſt fit to receive religious Impreſſions, and to procure us the Preſence and Aid of God's Grace. This Senſe has ſome Countenance from what follows.

Ibid. *Nor dwell in the Body that is ſubject unto Sin*] Not barely *ſubject*, or liable unto Sin; that cannot be the meaning, for this all Perſons who live in the midſt of Temptations muſt be in danger of committing; but the Senſe is, Divine Wiſdom will not dwell in ſuch who are bound, or ſubjected under the Dominion of Sin: And ſo the *Vulgate* renders, *nec habitabit in corpore ſubdito peccatis*; and *Coverdale's* Verſion has it, *ner dwell in the Body that is ſubdued unto Synne,* or rather in Bondage, as a Debtor unto Sin; for ſo κατάχρεος, which is a *Forenſic* Term, properly ſignifies. What the *Jews* obſerve of the Spirit of Prophecy, that it dwells not with Sadneſs, is true of divine Wiſdom, that it dwells not with Wickedneſs, *i. e.* in a Soul ſubject or enſlaved to vicious and irregular Paſſions. And ſo long as Men allow themſelves in any known Sin, ſuffer any Vice wilfully to remain in them unſubdued, ſo long they deprive themſelves of the Preſence or Inhabitation of this heavenly Gueſt. It is obſervable that the Author here inſiſts upon Purity both in Body and Spirit. Nor is Wiſdom, as underſtood by this Writer, to be attained without ſuch a perfect Integrity. The Body itſelf, indeed, as ſuch, cannot be the Habitation of Wiſdom; but through the ſtrict Union which is between it and the Soul, the Actions and Paſſions of one neceſſarily affect the other. Hence the Pollutions of the Soul communicate themſelves to the Body, as the Defilements of the Body vitiate and infect the Soul. With great Reaſon, therefore, it is required as a neceſſary Means towards obtaining Wiſdom, that we ſhould glorify God both in our Bodies and in our Spirits, which is the Advice of the inſpired Writer, 1 *Cor.* vi. 20.

Ver. 5. *For the holy Spirit of Diſcipline will flee Deceit.*] The *Jews* apply the Name of Spirit to ſeveral Habits of the Soul. Thus we meet with the Spirit of Meekneſs, the Spirit of Wiſdom and Underſtanding, the Spirit of Counſel and Might, *&c.* *Iſai.* ii. 2. and here the Spirit of Diſcipline: But I think, with *Calmet*, it would be better rendered, *the holy Spirit of Inſtruction will flee Deceit*, that being a more proper Word than *Diſcipline*, which our *Tranſlators* uſe; for the Context requires that preciſe Senſe, and *Diſcipline* has a general and more lax Senſe in our Language; ſome Manuſcripts accordingly read, ἅγιον πνεῦμα σοφίας, which confirms this. *Seneca* has a very remarkable Paſſage among his Epiſtles to this Purpoſe: *Sacer ineſt in nobis ſpiritus, bonorum malorumque cuſtos & obſervator; & quemadmodum nos illum tractamus, ita & ille nos.*—*There is a holy Spirit reſiding in us, who watches and obſerves both good and bad Men, and will treat us after the ſame manner that we treat him.* Nor is the reaſon which is aſſigned for the Reſidence and Abode of a *Dæmon*, or good Genius, with *Socrates*, after a very extraordinary manner, leſs worthy of Notice: *Do not wonder*, ſays *Maximus Tyrius*, *that ſuch a Spirit ſhould dwell with* Socrates, *whoſe Purity of Body, Goodneſs of Soul, Devotion towards God, and Integrity to Man, rendered him worthy of ſuch a Friend.* *Diſſert.* 26.

Ibid. *And remove from Thoughts that are without Underſtanding, and will not abide when Unrighteouſneſs cometh in.*] Probably the true reading here of the Original is, ἀπὸ λογισμῶν ἀσυνθέτων, and not ἀσυνέτων, as all the printed Copies have it: For the Context plainly ſhews, and even the Sentence immediately foregoing, that not ſilly or weak Thoughts, but guileful Intentions, and deceitful Practices are to be underſtood. What is here ſaid of the Spirit of Inſtruction, with reſpect to Artifice and Diſſimulation, is no leſs true of thoſe holy Spirits who are the appointed Guardians of Mankind, with reſpect to Unrighteouſneſs in general; for theſe, who with much tender Concern and affectionate Hopes miniſter to Man's Salvation, are forced with regret to leave the Care and Habitation of the Profligate and Irreclaimable, and with Sorrow cry out to one another, as the *Angels* did in the *Jewiſh Temple*, when thro' many Profanations it was no longer fit for their Charge, μεταβαίνωμεν ἐντεῦθεν, *let us depart hence.* *Joſeph.* *de Bell.* *Judaic.* lib. 7. And it is very obſervable, that when the Wickedneſs of the old World was arrived to its height, God pronounces, οὐ μὴ καταμείνῃ τὸ πνεῦμά μου ἐν τοῖς ἀνθρώποις, Gen. vi. 3. *My Spirit ſhall not always continue in ſuch Men*; the Senſe of which Paſſage our *Verſion* expreſſes imperfectly by *ſtriving with Men.* See *John* xiv. 23.

In Confirmation of the preſent reading, ἀπολογισμῶν ἀσυνέτων, it is urged, [that the ſame Expreſſion occurs below, ch. xi. 15. ἀντὶ δὲ λογισμῶν ἀσυνέτων. and it is hard to ſay, what can be the Senſe of ἀσυνθέτων here. ἀσύνετος is *inconſiderate*, *without Reflection*, as well as *ſilly*, and *without Underſtanding*; and ſo it is to be taken in ſeveral Places in the New Teſtament; as likewiſe the verb συνίημι, which is tranſlated *to underſtand*, ſhould be *to conſider*, Matt. xiii. 19. *When any one heareth the Word of the Kingdom, and underſtandeth it not*, καὶ μὴ συνιέντος, *and conſidereth it not*, as the Senſe manifeſtly requires. So Mark vii. 14. ἀκούετέ μου πάντες καὶ συνίετε, *hear and conſider*: the Conſequence of which Conſideration is *Underſtanding*. See alſo this Author, ch. vi. 1. Ἀκούσατε καὶ σύνετε.]

Ibid. *And will not abide when Unrighteouſneſs cometh in.*] It will have no Fellowſhip with the Ungodly. When the Spirit of Wiſdom enters into the Soul of a Man, it enlightens and improves it; but if he afterwards abandons himſelf to Wickedneſs, the good Spirit will leave, and flee from, him, for Wickedneſs and Wiſdom cannot ſubſiſt together. This Obſervation was verified particularly in *Solomon* himſelf, who, when he followed the Corruptions of an evil Heart, was forſaken of

Wiſdom, and fell into groſs Errors. The Prophet therefore with great Judgment joins together the Spirit of Knowledge, and of the Fear of the Lord, *Iſai.* xi. 2.

Ver. 6. *For Wiſdom is a loving Spirit.*] *i. e.* a hearty well-wiſher to, and Promoter of, the Good of Mankind, and in particular a Lover of their Souls. But how is the puniſhing a Blaſphemer, an Inſtance of the great Love and Philanthropy of this Spirit? It ſeems rather a Proof of it's Severity, than Kindneſs and Good-nature. The Anſwer and true Senſe is, that though Wiſdom be ſuch a kind and merciful Spirit, yet her Regard to Juſtice is ſuch, that ſhe will not acquit the Blaſphemer; and ſo St. *Auſtin, De Mendacio, cap.* 16. explains it. Theſe may be ſuppoſed the Words, and as it were Soliloquy, of a wicked Man, comforting himſelf in the midſt of his evil Courſes againſt Danger, becauſe divine Wiſdom is a loving and compaſſionate Spirit: And then the Words immediately following will contain the Anſwer to this vain Subterfuge and weak Pretence, *viz.* that notwithſtanding the affectionate Tenderneſs of this Spirit, which is confeſſed on all hands, and diſplayed every where, yet cannot ſhe act ſo inconſiſtently and unſuitably to her holy Nature, as to excuſe the Blaſphemer. And thus the *Syriac* Verſion underſtands it, *amicus eſt quidem hominum ſpiritus ſapientiæ, at non juſtificat impium.* And *Junius,* after having ſtated the Objection, anſwers it in like manner, *Humanus quidem eſt, fateor, ſed tamen non propterea injuſtus eſt, qui hominis blaſphemi maledicta impune abire ſinat.* See *Comment in loc.*

Ibid. *And will not acquit,* &c.] [καὶ οὐκ. καὶ ſignifies *et tamen* in very many Places of the New Teſtament, and in other Authors. It ſhould be rendered here, *nevertheleſs it will not,* &c.]

Ibid. *And will not acquit a Blaſphemer of his Words.*] Or, as the literal rendring of the *Greek* is, *hold him guiltleſs with reſpect to his Lips.* Such whoſe *Mouths are full of Curſing, Deceit, and Fraud, and under whoſe Tongue is Ungodlineſs and Vanity,* who dare be outrageous againſt God, or deceitful and injurious to their Neighbour, ſhall be anſwerable for what is not comformable to Truth and Sincerity: All Falſehood and Deceit in general, either open or concealed, and whatſoever proceeds from the Heart or the Lips that may do hurt, is not only deteſtable to this divine Spirit, but will be puniſhed ſeverely by it. This in the Book of *Proverbs* is called a *froward Mouth,* which the *Vulg. Latin* tranſlates ſometimes *a Mouth with two Tongues.*

Ibid. *For God is Witneſs of his Reins, and a true Beholder of his Heart, and a Hearer of his Tongue.*] The Sentiment here is like that in King *David's* fine Charge to *Solomon: And thou,* Solomon *my Son, know thou the God of thy Father, and ſerve him with a perfect Heart, and with a willing Mind, for the Lord ſearcheth all Hearts, and underſtandeth all the Imaginations of the Thoughts,* 1 Chron. xxviii. 9. God's Judgment alone therefore is infallible as to Mens real Goodneſs and inward Diſpoſitions; for whereas Men judge of their Neighbour's Heart by his Words or Actions, which are often deceitful, God, on the contrary, judges of Mens Words and Actions as he ſees their Heart, and knows their Reins. But the Obſervation in this place relates not ſo much to God's infinite Knowledge in general, as to his Diſcovery of Guile and Deceit in particular.

Ver. 7. *For the Spirit of the Lord filleth the World.*] *i. e.* is infinite and immenſe, is not bounded by any Place or Space, but ſpreads himſelf to all Places that we can either ſee or imagine, and infinitely beyond; ſo that we cannot ſay, he is here, and not there; thus far he reaches, and no farther. St. *Gregory* deſcribes God *intra omnia non incluſus, extra omnia non excluſus, ſupra omnia non elatus, infra omnia non depreſſus: Lib.* 2. *Moral.* Or, to ſpeak in the Language of the old *Philoſopher,* he is a Being, *whoſe Centre is every where, and his Circumference no where.* But nothing can equal what God ſays of himſelf, *Am I a God at hand, and not a God afar off? Can any hide himſelf in ſecret Places that I ſhall not ſee him? Do not I fill Heaven and Earth, ſaith the Lord?* Jerom. xxiii. 23, 24. See alſo *Pſal.* cxxxix. 7.

Ibid. *And that which containeth all things, hath Knowledge of the Voice.*] Some Manuſcripts read ὁ συνέχων, which probably is the true reading. See *Calmet* and St. *Auſtin.* in *Speculo,* and *Orig. in Epiſt. ad Rom. cap.* 9. *lib.* 7. Thus the *Syriac* and *Arabic* Verſions expound it, the former rendering, *ille qui tenet omnia ſcienter habet vocem ipſius;* and the latter, *& qui creaturas omnes amplectitur, poſſidet notitiam vocis. Coverdale's* Verſion is to the ſame Purpoſe, *and the ſame that upholdeth all things, hath Knowledge alſo of the Voyce.* But the rendering of the *Vulgate* here is very faulty, and even ungrammatical: As the former Sentence reſpected God's Omnipreſence, this takes in his infinite Knowledge, which extends itſelf to, and takes cognizance of, what paſſes every where. With reſpect to our Words, that of the *Pſalmiſt* is moſt full, *Lo, there is not a Word in my Tongue, but thou, O Lord, knoweſt it altogether;* Pſal. cxxxix. 3. With reſpect to our Actions, that of the Prophet *Samuel, The Lord is a God of Knowledge, and by him Actions are weighed;* 1 Sam. ii. 3. where the reading of the LXX is very obſervable, Θεὸς γνώσεων Κύριος, i. e. *the Lord is a God of Knowledges,* which, as Biſhop *Pearſon* expreſſes it, are ſo *plural,* or rather *infinite,* that *of his Underſtanding there is no Number,* τῆς συνέσεως αὐτοῦ οὐκ ἔστιν ἀριθμός. See the LXX in *Pſal.* cxlvii. 5.

Ver. 9. *And the Sound of his Words ſhall come unto the Lord, for the Manifeſtation of his wicked Deeds.*] The marginal reading here ſeems preferable, *for the reproving of his wicked Deeds. Coverdale's* Verſion is to the ſame effect, *The Reporte of hys Wordes ſhall come unto God, ſo that his Wickednes ſhall be puniſhed;* to which agrees the rendering in the *Geneva* Bible, *The Sound of his Words ſhall come unto God for the Correction of his Iniquities.* And the *Syriac* and *Arabic* Verſions are to the ſame Purpoſe. And in this Senſe even our *Tranſlators* themſelves have uſed ἐλέγχω, the very Verſe before, which they ſeem here to have forgot.

Ver. 10. *For the Ear of Jealouſy heareth all things.*] *i. e.* God's jealous Ear overhears every thing; eſpecially Complaints againſt the Diſpenſations of his Providence cannot be kept ſecret from him, who is jealous of his own Honour. The *Arabic* Verſion therefore of this Paſſage is very juſt, *ob Zeli cauſam res omnes audit:* Hence his Name *Deus Zelotes.* There is no Metaphor more frequent in the Prophets, than to repreſent Sin as *ſpiritual Adultery.* Jealouſy therefore, in a religious Senſe, means God's quick Senſe and keen Reſentment of his injured Honour, that, like a ſuſpicious and abuſed Huſband, he is ever inquiſitive and watchful, always liſtening to, and actuated by, every Report and Whiſper, ſo that nothing can be concealed from, or paſs unobſerved by, him, that reflects the leaſt Diſhonour upon his Judgments or Proceedings.

Ibid. *And the Noiſe of Murmurings is not hid.*] *Murmurings* here may either reſpect God, or Man; with reſpect to God, the Senſe is, that he will liſten to, and remember, all hard and ungodly Speeches againſt him; that he will puniſh the ſecret Complaints or open Inſults of ſuch who dare to find fault with the wiſe Methods of his Providence, or, from any ſeemingly unequal Diſpenſations of it, call his Juſtice or Goodneſs in queſtion: By Murmurings with regard to Men, we may underſtand, that Detraction, though a covert Method of evil ſpeaking, and generally conveyed by way of Whiſper, and under the Seal of Secrecy, yet ſhall neither be undiſcovered, or unpuniſhed. And in this latter Senſe St. *Auſtin* underſtands this Paſſage (*De Mendacio, cap.* 16.) and is pleaſed with the Contraſt of the Expreſſion. *viz. the Noiſe of Murmurings; which though imagined to be ſecret, and the Slander of them conveyed privately, and as it were inſtilled into the Ear, yet are as well known,* ſays he, *to God, as if they were ſpoken aloud, or proclaimed with the Voice of a Trumpet.*

Ver. 11. *Therefore beware of murmuring, which is unprofitable.*] *i. e.* is very miſchievous and hurtful. This Figure of Speech, called *Litotes* or *Meioſis,* when leſs is ſaid than is meant, is frequent both in ſacred and prophane Writings. Thus *Prov.* xx. 23. the wiſe Man ſaith, *a falſe Balance is not good, i. e.* very bad, and hateful to God. Thus *Idols* are called *vain things, which cannot profit, i. e.* things which occaſion much Miſchief. And the moſt ſhameful Vices are called *Things which are not convenient,* Rom. ii. 28. See alſo *Gen.* xxxiv. 7. Nor are Examples of this kind of Speaking wanting in *Cicero, Livy, Longinus,* and the beſt Writers. Thus *Virgil* calls the great Tyrant *Buſiris, illaudatus*; and the *Stygian Lake, inamabilis*; though by this Negative of Praiſe, he intended to expreſs a great Abhorrence of them. See more Inſtances in *Martyn's* Notes on the *Georgics,* lib. iii. p. 210.

Ibid. *And refrain your Tongue from Backbiting, for there is no Word ſo ſecret that ſhall go for Nought, and the Mouth that belieth, ſlayeth the Soul.*] We cannot better or more truly interpret this Verſe, than of thoſe Reaſonings which are contained in the five firſt Verſes of the next Chapter; nor can it be ſo conſiſtently underſtood any other way; for in the Verſes referred to, we have all the Particulars inſerted in this, *viz.* the γογγυσμὸς ἀνωφελὴς, the καταλαλιὰ γλώσσης, not *Backbiting,* as our *Verſion* hath it, but ſuch Repreſentations of our mortal State, as are falſe and injurious to God the Creator — the φθέγμα λαθραῖον, in the ſtricteſt Senſe, explained by εἶπον ἐν ἑαυτοῖς λογισάμενοι — and οὐ κενὸν, on account of its pernicious Conſequences. —— And laſtly, the στόμα καταψευδόμενον, which litterally *ſlayeth the Soul,* by filling it with ſuch vile Principles as bring it to Deſtruction. From hence the Connexion, between this and the next Chapter, is both viſible and neceſſary; nor can we account for this Verſe ſo well in any other Light. None of the *Commentators* have attended to this, and therefore they expound this Verſe, either of *Lying* ſtrictly ſo called, or of *Slander* in general; but if we underſtand it of *Slandering,* with the *marginal reading* and the *Geneva Bible,* we muſt confine it rather to a particular Branch of it, *viz.* the ſpeaking Evil of God, good Men, or ſacred Things. St. *Bernard's* Obſervation, that *Slander is like a Serpent, that at the ſame Time kills ſeveral Perſons, is very juſt* and applicable here; for a Slanderer, that takes a wicked Pleaſure in ridiculing or diſcrediting Things ſacred, ruins himſelf at length by his Libertine Notions and falſe Principles; he ſhoots his Arrows againſt Heaven, which are ſure to fall on his own Head; he poiſons the Perſons that liſten to him with Conſent and Pleaſure, and ſo draws them after him into the ſame Ruin; and he wounds Religion, and conſequently God through its Sides, by the Scandal and groundleſs Suſpicions which he impotently endeavours to faſten upon it.

Ver. 12. *Seek not Death in the Error of your Life: and pull not upon yourſelves Deſtruction with the Works of your Hands.*] [It ſhould be thus rendered, *Seek not Death by the Error of your Life; and pull not upon yourſelves Deſtruction by the Works of your Hands.*] The original Words ζηλοῦτε, and ἐπισπᾶσθε, intimate, that wicked Men labour to be miſerable; that they offer a Sort of Violence to themſelves when they commit Sin; and thereby oblige God, unwillingly, and as it were with Reluctance, to inflict Death on them. *Salvian* expreſſes this in moſt remarkably ſtrong Terms; *God,* ſaith he, *is loth to puniſh Men, but they themſelves, exigunt & extorquent ut perirent, vim etiam faciunt — manus inferunt pietati Divinæ, & omni peccatorum ſcelere, quaſi omni telorum genere, miſericordiam Dei expugnant. De Gubern. Dei,* lib. i. As Death and Deſtruction proceed thus from the corrupt Abuſe of Mens own natural Power and Liberty of Will, we hence ſee the Origin of Evil. —— I obſerved of the former Verſe, that it was beſt explained by a Reference to the Beginning of the next Chapter: ſo the like Reference to it is equally proper and neceſſary in this, for much the ſame order of Sentiments will be found in the Cautions here given: *Seek not Death, i. e.* court it not, ἐν πλάνῃ ζωῆς, which *Error of Life* is explained in the 6, 7, 8, and 9th Verſes of the next Chapter: And the following Verſes there, *viz.* 10, 11, 12, that expreſs a degree of Wickedneſs which amounts to a *Covenant* or *Compact with Death*, are here cautioned againſt, by *Pull not upon yourſelves Deſtruction*; for ἐπισπᾶν ὄλεθρον is as much above ζηλοῦν θάνατον, as Acts of Violence, Cruelty, and Injuſtice, are above Voluptuouſneſs in the Climax of a bad Life.

Ver. 13. *For God made not Death.*] *i. e.* He deſigned not originally the Entrance of Death into the World. Man, whom God at firſt made an Image of his own Eternity, in his State of Innocence had the pleaſing Proſpect of Immortality; and if he had continued upright, his Obedience would have been crowned with it. Biſhop *Bull* hath a moſt excellent Diſcourſe upon the State of Man before the Fall; 'tis his Opinion there, that "this never-ending Life of Happineſs, promiſed to "our firſt Parents if they had continued obe"dient, and grown up to perfection under "that Œconomy wherein they were placed, "would not have been continued in the earthly "Paradiſe, but only have commenced there, "and been perpetuated in a higher State; "and after ſuch a Trial of their Obedience, as "ſhould ſeem ſufficient to the Divine Wiſdom, "they ſhould have been tranſlated from Earth "to Heaven." *Bulli Opera Poſth.* Vol. IV. Diſc. 5.

Ibid. *Neither hath he Pleaſure in the Deſtruction of the Living.*] God does not ſport himſelf, like a mercileſs Tyrant, with the Lives of his Creatures, but is tender of their Welfare, ever diſpoſed to do them Good, and ready to communicate Happineſs to them, if their own Obſtinacy and evil Behaviour do not obſtruct it. And therefore if, notwithſtanding theſe gracious Intentions of God in their Favour, Men do finally periſh, their Miſcarriage muſt be aſcribed to their own perverſe Wills, and ſinful Abuſe of their Liberty. And thus God declares expreſly in *Hoſea* xiii. 9. *O Iſrael, thy Deſtruction is from Thyſelf*, *i. e.* God is not the Cauſe of any Evil, either of Sin or Puniſhment; but thy Sin, whereby thou deſtroyeſt thyſelf, and thy Miſery, which is the Conſequence of it, are both of thy own procuring. See *Lowth in loc.* and *Ezek.* xxxiii. 11. Some of the *Fathers*, viz. *Origen*, *Chryſoſtom*, *Theophylact*, *&c.* have a pretty Obſervation, and which is very pertinent to the Paſſage before us, upon *Matt.* xxv. 41. *Depart from me, ye Curſed, into everlaſting Fire prepared for the Devil and his Angels.* They obſerve, 1. That the *Puniſhment* of the Wicked is not ſaid here to be *prepared from the Beginning of the World*, as the *Bleſſing* is, leſt it ſhould be thought that God deſigned Man's Puniſhment before he ſinned. 2. That Chriſt ſaith, *Come, ye Bleſſed of my Father*, but not, *Go, ye Curſed of my Father*; becauſe God is the Author and Procurer of Men's Happineſs, but Man is the only Author of his own Miſery. 3. That Puniſhment is mentioned as deſigned originally not for *Man*, but *for the Devil and his Angels.* See Dr. *Whitby in loc.*

Ver. 14. *For he created Things that they might have their Being.*] *i. e.* God created the World and all things in it for perpetual Duration; and that, under the direction of his over-ruling Providence, they might always continue in Being; and particularly he deſigned this Favour for Mankind, whom at firſt he created to be immortal, ch. ii. ver. 23. This is the Senſe of the *Syriac* Verſion, which renders, *Et in ipſa mundi origine vitam expertem mortis veneno.* [εἰς τὸ εἶναι, *for exiſtence, i. e.* that they might continue: in oppoſition to ἐπ' ἀπωλείᾳ, ver. 13.]

Ibid. *And the Generations of the World were healthful.*] [γενέσεις, *creations, i. e. things created, or Creatures*] *were healthful or ſalutary:* but as ἐστιν follows, perhaps the more natural Tranſlation is, *are.* All Things which God made in their ſeveral Kinds were very good, and deſigned for the Uſe and Benefit of Man, and were originally appointed to be ſerviceable to him; there were naturally no hurtful or noxious Qualities in the Elements, till Sin altered the Conſtitution of Things; but Sin having made a Breach in the World, a ſad Train of Evils entered with it; for the World being made for Man, and the Place of his Reſidence, it hath felt the Effect of God's Diſpleaſure to increaſe his Puniſhment. And ſince the Curſe conſequent upon the Fall, Famine, Peſtilence, Deluges, Wild Beaſts, Diſeaſes, Pains, Sickneſſes, have been in their turns his Scourges and Deſtroyers, as if univerſal Nature was armed againſt him. Or the Meaning may be in particular, that all Men (*Nationes orbis terrarum*, as the *Vulgate* reads, and *Coverdale's* Tranſlation follows) were created originally pure and healthful, both as to Soul and Body, in the Perſon of *Adam*, the common Root from whence they ſprung; and that there was no natural Contagion, or hereditary Taint, to draw him to Diſobedience, and in Conſequence of that, to Deſtruction, *Exterminium*, as the *Vulg.* expreſſes it, alluding probably to *Adam's* Baniſhment out of *Paradiſe.* Had *Adam* indeed continued innocent, he then, among many other great Privileges, had tranſmitted downwards, by way of natural Generation or Deſcent, a healthful and bleſſed Temper of Body: But our great Protoplaſt and Repreſentative falling, beſides the Rectitude of his Mind, he loſt alſo that bleſſed Conſtitution of Body, which would have been ſo great a Privilege to his Offſpring.

Ibid. *And there is no Poiſon of Deſtruction in them.*] [Φάρμακον ὀλέθρου, *i. e. deſtructive Poiſon.* But as what the Author here ſays, *there is no Poiſon*, &c. is not true; and as he is ſpeaking of the original State of the Creation, and of Time paſt, one would imagine, that inſtead of οὐκ ἔστιν, he wrote οὐκ ἦν, *there* WAS *no Poiſon*, &c. viz. *when God created them.*] The *Greeks* often uſe φάρμακον in a good Senſe. Thus we read in *Homer*,

Φάρμακα πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ λυγρά.

And therefore ὀλέθρου is very properly here added; as in *Virgil's Georgics* we meet with *malum virus*, where *malum* is not to be looked upon as a ſuperfluous Epithet, becauſe *virus* is uſed in a good as well as a bad Senſe; as in *Statius* particularly. And that *venenum* itſelf does not always ſignify ſomething deſtructive to Life, ſee *Virgil's* eighth *Eclogue*, and *Martyn* on *lib.* i. *Georg.* p. 29. St. *Auſtin* obſerves, that Briars and Thorns were not of the original Product of the Earth, much leſs poiſonous Plants and Herbs; and that none of theſe had grown upon the Face of it, but for Man's Diſobedience. *De Geneſ. cont. Manich.* lib. i. c. 13. And St. *Baſil, Hexaëm. Hom.* 5. Accordingly the LXX render, *Curſed be the Ground for thy Sake*, by ἐπικατάρατος ἡ γῆ ἐν τοῖς ἔργοις σου, *i. e.* in or by thy Works of Sin. And *Aquila* and *Theodotion* render in like manner. But here it may be aſked, How can this Obſervation of our Author be true, if in the natural World there are confeſſedly poiſonous Plants and Drugs; and if what ſome good Writers maintain be juſt, with reſpect to the moral World, *viz.* that the Fruit of the Tree of Knowledge of Good and Evil was for its ſpecifical Quality of a poiſonous Nature both to the Soul and Body; and that the firſt Man's Nature was tainted by taſting or eating of it? Or how can it be juſtly ſaid, that God did not create Death, ſince he did create that poiſonous Fruit, by which the Human Nature was ſo deadly poiſoned? For the Solution of this Difficulty, ſee the learned Dr. *Jackſon's* Works, Tom. iii. p. 29.

Ibid. *Nor the Kingdom of Death upon the Earth.*] ᾅδου βασίλειον· the Palace of Death. Nor would Death have had any Power, much leſs Sovereignty over the Earth, who now reigns abſolute in it, hath made it her Place of Reſidence, and even fixed her Palace in it. For in the Original it is not βασιλεία, but βασίλειον, which means not *Kingdom* or *Dominion*, but rather *Court* or *Palace*. *Coverdale* renders ᾅδου βασίλειον, *the Kyngdom of Hell*, intimating, that the Devil's Power was uſurped, and his Sovereignty of Man's own Erection. *Calmet* renders, *Le Roi des enfers n' avoit pas ſon Palais ſur la terre.*

Ver. 15. *For Righteouſneſs is immortal.*] If this Verſe was included in a Parentheſis, the Senſe of the Context would be better connected and more perfect; and I have the pleaſure to obſerve, that *Coverdale's* Tranſlation doth ſo include it: The Meaning ſeems to be, that Obedience would not only have made Man immortal, and tranſlated him from an earthly to a heavenly Paradiſe, but, as the Verb is in the Preſent Tenſe, it may intimate further, that Righteouſneſs, continued in, would have raiſed Man to an unchangeable State of Goodneſs, and his Innocence have been crowned with everlaſting Perſeverance: As the Angels, who continued in their Duty when the reſt revolted, are finally eſtabliſhed in their Integrity and Felicity. *Calmet* gives another Senſe of this Place, that Righteouſneſs has always exiſted, and ſhall never ceaſe to be; for there have been from the Beginning, and will ever continue to be, ſome good Perſons, in every Age, who are as ſhining Lights amidſt a perverſe and crooked Generation, ſo that, as *Chriſt* aſſures us, *Matt.* xvi. 18. the *Gates of Hell* ſhall not abſolutely prevail againſt the Church. As Righteouſneſs is a Bleſſing not originally foreign to our Nature, one cannot ſay that it entred into the World at a particular Time only, as Death did, and therefore is very properly deſcribed to be, *peregrinum et adventitium malum. Fauſt. Rheg. de Grat. Dei.*

Ver. 16. *But ungodly Men with their Works and Words called it to them: for when they thought to have it their Friend, they conſumed to nought, and made a Covenant with it, becauſe they are worthy to take part with it.*] We meet with the like Phraſe, *of making a Covenant with Death*, *Iſai.* xxviii. 14, 15. and upon the like Occaſion. I ſhall tranſcribe it at large, becauſe it will give great Light to this Paſſage: *Becauſe ye have ſaid, We have made a Covenant with Death, and with Hell are we at Agreement; when the overflowing Scourge ſhall paſs through, it ſhall not come unto us; for we have made lies our Refuge, and under Falſehood have we hid ourſelves; therefore thus ſaith the Lord, Your Covenant with Death ſhall be diſannulled, and your Agreement with Hell ſhall not ſtand; when the overflowing Scourge ſhall paſs through, then ye ſhall be trodden down by it.* This Paſſage of *Iſaiah* is certainly alluded to and imitated by our author in this Verſe. But the Words in the Original, and in our Verſion, are ſo perplexed and obſcure, that it will be very difficult, I had almoſt ſaid impoſſible, to give any Tranſlation of this Verſe, and many others in this Book, that ſhall anſwer truly to the Letter, and yet be free from Obſcurity. The Words, as they now ſtand, are certainly intricate and confuſed, and ſeem by ſome Accident to have ſuffered a Tranſpoſition. Was I at Liberty to attempt mending the Obſcurity of this Verſe, it ſhould be by a Tranſpoſition too of the *Greek* Words, by altering the Place only of ἐτάκησαν καὶ, thus — Φίλον ἡγησάμενοι αὐτὸν συνθήκην ἔθεντο πρὸς αὐτὸν, καὶ ἐτάκησαν, ὅτι ἄξιοι, &c. i. e. *they called (Death) to them, and looking upon it as their Friend, they made a Covenant with it; and conſumed away, becauſe they deſerved to ſhare in it.* But tho' this eaſy Tranpoſition would make the Conſtruction very clear, yet I dare not warrant it without plainer Authority from MSS. or ancient Verſions. Let us then ſee what Conſtruction may be put upon this Verſe, as the preſent reading is, by attending cloſely to the Context; and from what goes before in the 11 and 12th Verſes, and what follows after in the whole ſecond Chapter, we may in general make this Obſervation, that there ſeems here to be an intended Climax, to ſhew the Progreſs of wicked Mens Attachment to Death, like that in *Pſal.* i. 1. to ſhew their Progreſs in Iniquity; they firſt *call* or *invite Death to them*; next they *hold it* or *treat it as a Friend*; and laſtly, they *enter into Covenant* or *ſtrict Union with it.* And this Progreſs ſeems to be repreſented and explained at large in the next Chapter: The firſt Step is in their *Reaſonings about Death*, contained in the firſt five Verſes, wherein they put it in a falſe, but the moſt favourable Light to themſelves that it is capable of: The next Step is a *debauched Life*, founded on the foregoing falſe principles, and recommended in the next four Verſes; this is, entering into Society or Friendſhip with Death; and the Conſequence of it is, they conſume, and waſte away, and ſhorten their Lives, which is repreſented by ἐτάκησαν. The laſt Step is marked out, ver. 10. by their reſolving upon *Acts of flagrant Injuſtice, and malicious Wickedneſs*; which is as it were entering into *Covenant with Death*, and makes their Attachment to it inſeparable, *viz. they die for ever.* But this will appear more fully, when we explain the Particulars of the next Chapter. I ſhall obſerve here, once for all, that we are not to imagine this Book to be only a Collection of confuſed Diſcourſes or independent Sentences; for from the little Sketch here given, and the Argument of the ſeveral Chapters, to every attentive Reader a regular Method will appear plain and obſervable.

Ver. 16. This Verſe would perhaps be better, and more clearly rendered thus: *For ungodly Men with their Works and Words called him to them; for when they thought to have him their Friend, they ſubjected themſelves to him, and made a Covenant with him, becauſe they are worthy to take Part with him*, i. e. *to belong to*, or *to be his Portion or Inheritance.* See *Prov.* xx. 21. where what is μερὶς in the LXX. is by *Symmachus* and *Theodotion* rendered κληρονομία. As the Incoherence of the Senſe raiſes a Suſpicion that the *Greek* Word ἐτάκησαν is faulty, it has been conjectured that [the Author wrote ὑπετάγησαν, *they ſubjected themſelves to him, they became his Subjects, and made an Agreement with him*, as it follows. *Job* xl. 23. (in our Verſion xli. 4.) Θήσεται μετὰ σοῦ διαθήκην; λήψῃ δὲ αὐτὸν δοῦλον αἰώνιον; *Will he make a Covenant with thee? Wilt thou take him for a Servant for Life?* The Obſcurity of the Conſtruction is in a great Meaſure owing to αὐτὸς and ἐκεῖνος: but it is to be obſerved that where the Words αὐτὸς (or οὗτος) and ἐκεῖνος are uſed in different Parts of a Sentence in good Writers, they ſignify different Perſons or things, as *hic* and *ille* in *Latin*, and αὐτὸς to be referred to the nearer, ἐκεῖνος to the more remote. See *Chap.* ii. 24. xi. 10: xv. 17. xvi. 3, 4. and ſo it is in this Place, where αὐτὸς belongs to ῞Αδης, ἐκεῖνος to Θάνατος; and the Tranſlation of the three laſt Verſes may be thus, ſuppoſing that the Author wrote ὑπετάγησαν. *For he created all Things for Continuance, and the Creatures of the World were ſalutary, and there was no deſtructive Poiſon in them, nor Palace of* Hades *upon Earth (for Righteouſneſs is immortal) but ungodly Men, by their Works and Words called him* (Hades) *to them: taking him for a Friend, they made themſelves his Subjects, and entered into an Agreement with him as being worthy* (or *deſerving*) *to be the Portion of the other*, viz. Death. Θάνατος and ῞Αδης are here repreſented as Perſons (as they are by St. *Paul* 1 *Cor.* xv. 55. and St. *John Revel.* vi. 8. xx. 14. *Iſaiah* xxviii, 14. 15.) and ῞Αδης (who is probably the ſame with Διάβολος xi. 24. where he and *Death* are in like manner joined together) is here ſaid (ver. 14.) to have a *Palace upon Earth*, as a King; and *Death* may be conſidered as his Miniſter or Executioner, agreeably to that of the Author to the *Hebrews* xi. 14. him that had the Power of *Death*, that is, the *Devil*, ſo Ἁμαρτία is often mentioned as a Perſon *Rom.* vi. and elſewhere; and ἡ Δίκη, *Juſtice*, or *Divine Vengeance*, below in this Author Chap. xi. 20. and *Acts* xxviii. 4. There is the ſame Miſtake in our Verſion of theſe Words αὐτοῦ and ἐκείνου in 2 *Tim.* xi. 26. where αὐτοῦ relates to Διαβόλου, ἐκείνου to Θεοῦ.] By others this Verſe, as it ſtands in the preſent reading, is thought to contain a keen Satire, in a continued and not obſcure Metaphor, upon the Folly of thoſe wicked Men who ſhortened their Days by their Debaucheries, and lived ſo faſt as if they were enamoured of Death, and impatient for its cold Embraces. Hence the Caution given ver. 12. μὴ ζηλοῦτε θάνατον, *ſeek not*, i. e. *do not covet, do not eagerly deſire to purſue Death.* The Ground of which Caution is well explained in the Words before us ver. 16. *Ungodly Men with their Hands* (*beckoning*) *and with their Words* (perſuading, i. e. *with all the Importunity of fond and paſſionate Lovers*) *call* (*or* invite) *it to them; eſteeming it as their Friend* (*their* Minion or Darling) *they conſumed away*, *or* languiſhed *for it*, ἐτάκησαν (*ſc.* ἔρωτι) *and they made a Covenant* (as it were of Marriage) *with it, becauſe they are worthy to take Part with it* (and be joined unto it in the cloſeſt Union.) For the given Senſe of the Verb ἐτάκησαν *vid. Theocrit. Idyll.* ii. *ver.* 29. which Conſtruction of the Word is very natural and proper in this Place, as it preſerves the Climax undiſturbed. The Phraſe, *they made made a Covenant with Death*, only expreſſes the great Security of profane Scoffers, who ſet the Divine Judgments at Defiance. The Paſſage is well illuſtrated by another in *Lucan, lib.* ix. where, to expreſs their Safety from the Danger of Death, it is ſaid of the *Pſylli* (famous for extracting Poiſons) *Pax illis cum Morte data eſt. vid. J. Cleric. in loc.*

CHAP. II.

The Argument.

THE *Author, having repreſented in the former Chapter the Original of Sin and Death, as too ſadly exemplified in our firſt Parents, proceeds to ſhow the contagious Effects and terrible Conſequences of Sin upon their Poſterity. For this Purpoſe he introduces ſome Libertines reaſoning (if it may be ſo called) in their looſe Way, in Favour of their darling Opinions, "That Life is ſhort and uncertain, and therefore its ſenſual Gratifications to be purſued with Eagerneſs, and without Delay; That there is no real Diſtinction between Good and Evil, and therefore all Acts of Oppreſſion and Injuſtice, ſuch as may beſt ſuit Mens Convenience and Intereſt, are allowable and commendable; That the Soul is naturally mortal, and is annihilated with the Body; That there is no Future State, nor any Account to be given hereafter of Mens wicked and evil Courſes in this Life:" Theſe poiſonous Principles are repreſented from the Beginning to Ver.* 21. *of this Chapter; and though ſet out to the beſt Advantage, are not intended to countenance Men in bad Notions of Religion, in falſe Opinions of God, and wrong Sentiments of the Soul; but are only Opinions introduced with an Intention to confute them: And therefore, on the very Entrance of this Chapter, the Author, to prevent any poſſible Miſtake as to his Intention and Meaning, pronounces ſuch Notions and Concluſions to be not right, ver.* 1. *and at the End of this, and in the three following Chapters, confutes them at large, determines in Favour of Virtue and Goodneſs,*

Goodneſs, and ſhows the Certainty of their Reward.

Ver. 1. *Our Life is ſhort and tedious.*] I think the Word *tedious*, which is uſed by the old *Engliſh Tranſlations*, improper here; it occurs very rarely in the Senſe of our Verſion; refers more generally to Time, and rather implies a long Duration of it: So that *ſhort* and *tedious* ſeem wrong coupled together. It would have been better rendered, and with leſs Ambiguity, *ſhort and painful*; and ſo the Original indeed ſignifies, ὀλίγος καὶ λυπηρὸς ὁ βίος ἡμῶν, which is confirmed by the *Syriac* and *Arabic Verſions.* The Expreſſion here is like that of *Jacob's*, *Few and evil have the Days of the Years of my Life been*, Gen. xlvii. 9. and that of *Job*, *Man, that is born of a Woman, is of few Days, and full of Trouble*, *ch.* xiv. 1. allowing only for the Difference of the Speakers.

Ibid. *In the Death of Man there is no Remedy.*] There is no Prevention of, or Remedy againſt, Mortality. Death is the Portion of every Man, though the particular Time is uncertain; according to that of *Job*, *His Days are determined, the Number of his Months are with thee, thou haſt appointed his Bounds that he cannot paſs*; ch. xiv. 5. But neither does our *Author*, nor this Paſſage of *Job*, countenance that Notion of the *Predeſtinarians*, That every particular Man's Time of Life is ſo abſolutely circumſcribed, and ſo ſtrictly and peremptorily aſſigned him by God, that nothing can ſhorten or lengthen it beyond ſuch predetermined Bounds: For though all Things, even the Number of our Months, are allowed to be foreknown by God, yet does it not from hence, nor from any Paſſage of Scripture, appear, that he has predetermined the preciſe and particular Time of any Perſon's Death by any abſolute Decree: For if every Man's Time of Life is unconditionally fixed, to what Purpoſes ſerve the Promiſes of long Life to good and pious Perſons, where God ſees it beſt for them; or the many Threats of a ſhort one to the Ungodly and Wicked? Or why does the wiſe Son of *Sirach* ſay, that *there is a Time when there is Succeſs in the Hands of the Phyſician*, or that *they ſhould pray unto the Lord, that he would proſper that which they give for Eaſe and Remedy to prolong Life?* Ecclus xxxviii. 13, 14. For vain is the Help of Art, and even Prayer itſelf muſt be ſuppoſed fruitleſs, where the Caſe is unalterable, and the Doom irrevocable. The *Vulgate* renders, *In fine Hominis non eſt Refrigerium*, from a corrupted Copy probably, which read ἴανθις, from ἰαίνομαι, *Refrigeror, Lætitia perfundor*; inſtead of ἴασις, the true Reading. *Coverdale's Tranſlation* follows this Miſtake. [But it may be queſtioned whether any ſuch Word as ἴανθις or ἴανσις is to be found.]

Ibid. *Neither hath any Man been known to have returned from the Grave.*] Both the Obſervation and Inference of theſe vain Reaſoners is falſe; for that Perſons have returned from the Grave, appears from ſeveral Inſtances under the *Old Teſtament*; 1 *Kings* xvii. 22. 2 *Kings* iv. 35. xiii. 21. Nor does it follow, if there were no Inſtances of Perſons returning from thence, that the Dead altogether ceaſe to be, or that there is no future Life after this, as ſuch Libertines would gladly infer. See *Anacreon* Ode 59. who has many Thoughts and Expreſſions like the looſe and jovial ones in this Chapter.

Ver. 2. *We were born at all Adventure.*] *i. e.* We came into the World by Chance, without any Appointment or Direction of Providence: And as we came from Nothing (*Vulgate* reads, *Ex nihilo nati ſumus*, which *Coverdale* follows) ſo upon our Deaths ſhall we return to Nothing again. This Language is very natural and agreeable to the Perſons here introduced ſpeaking, viz. *Materialiſts* and *Infidels.*

Ibid. *And a little Spark in the moving of our Heart.*] According to the Notions of theſe falſe Reaſoners, the Soul was nothing elſe but a little Fire about the Heart, the Smoke of which was perceivable by our Reſpiration, and the Sparks of it by our Words: That when this Fire was extinguiſhed, as they imagined it was by Death, the Body was reduced to Embers or Aſhes, and the Soul vaniſhed into Air. In like manner the Atheiſtical Philoſophers, who made *Atoms* the Principles of all things, thought the Soul to conſiſt of ſome little briſk fiery Spirits, which kept in for a while, but were afterwards extinguiſhed by Death. Hence we find them uſing the Similies of Air, Fire, or Smoke, with reſpect to the Soul. The *Latin* alſo and the *Hebrew*, it is well known, expreſs both Spirit and Wind by the ſame Word: And from this Agreement only in Name, ſome, for want of better Argument, have been ſo weak as to infer, that they agree likewiſe in Nature, and at laſt mix together. The true reading of the Original, and which occurs in all the Copies, and is followed by the *Oriental*, and moſt ancient *Engliſh Tranſlations*, is ὁ λόγος σπινθὴρ; the *Vulgate* alſo with *Junius*, render it in like manner by *Sermo.* By which we are to underſtand Reaſon, or the Soul: That this is the true Reading appears undeniably from a parallel Paſſage in *Lucretius*, whoſe Philoſophy is the ſame with that of theſe falſe Reaſoners,

> *Conſilium, quod nos animum mentemque vocamus,*
> *Idque ſitum media in regione pectoris hæret.*
>
> Lib. III.

And from that of *Empedocles*,

> Αἷμα γὰρ ἀνθρώποις περικάρδιόν ἐστι νόημα.

Our Tranſlations, 'tis certain, made uſe of a corrupted Copy, which read ὀλίγος σπινθὴρ, and have given the Senſe accordingly. If there was any Authority for this Reading, or juſt Reaſon for its Preference (ſee *Flamin. Nobil. in loc. ap. Polygl.* though it ſeems to be owing only to Affinity of Sound) I ſhould chuſe to read the whole thus, καὶ ὀλίγος σπινθὴρ ἐκίνησε καρδίας ἡμῶν, i. e. *a little Spark of Fire moves, or hath put our Hearts in motion.*

[Ver. 3. διαχυθήσεται, *will be diſſipated*, not *ſhall vaniſh.*]

Ver. 4. *Our Name ſhall be forgotten in Time.*] When we are dead, our Names will not live long after us, but our Memorial ſhall periſh with us; our Actions will not be remembered in the next Generation, much leſs in future Ages: So that as to the Shame or Infamy ariſing from them, we are quite unconcerned and indifferent as to what Poſterity may think or ſay of them. As there is a commendable Ambition in good Men to be remembered with Honour hereafter, which is a Spur to virtuous and laudable Actions; ſo a Careleſneſs as to the preſent or future Opinion of Mankind, is an Encouragement to Wickedneſs, and a certain Sign of a profligate and abandoned Mind.

[Ibid. *Our Life ſhall paſs away as the Trace of a Cloud.*] ὡς ἴχνη νεφέλης, *as the Traces of a Cloud*, which is unintelligible; probably it ſhould be ἄχνη, which properly ſignifies *Lanugo, Down*, and therefore is transferred to any ſlight and yielding Matter. The Tranſlation may be, *as the ſoft Subſtance of a Cloud, which is continually paſſing away, and changing its Figure and Situation.* Job vii. 9. *As the Cloud is conſumed and vaniſhes away.*]

Ibid. *Our Life ſhall be diſperſed as a Miſt, that is, driven away with the Beams of the Sun, and overcome with the Heat thereof.*] βαρυνθεῖσα ὑπὸ θερμότητος αὐτοῦ, *made heavy with Heat*; and ſo *Vulg. à calore illius aggravata* — both very improper. *Overcome with Heat*, according to our *Verſion*, is not agreeable to the *Greek*; and *oppreſſed with Heat*, as in the *Margin*, is no better. *Big with Heat*, has no better Pretence to be allowed, becauſe in the Sentence immediately foregoing, Mention is made of Diſperſion by the Rays of the Sun. If I might indulge Conjecture, I would, to avoid theſe Difficulties, read here μαρανθεῖσα ὑπὸ θερμότητος, i. e. *waſted away with the Heat thereof. Sophocles* applies the ſame Word to Time, πάνθ' ὁ μέγας χρόνος μαραίνει τε ϗ φλέγει. — See *Ajax Flagell.* [This Conjecture of μαρανθεῖσα ὑπὸ θερμότητος, inſtead of βαρυνθεῖσα, the common Reading, is confirmed by a Paſſage, ch. xix. 21.]

Ver. 5. *For our Time is a very Shadow that paſſeth away,*] [rather, *is the Paſſage of a Shadow*: i. e. *Life is as the paſſing by of a Shadow.*] The Compariſon of Life to a *Cloud*, and a *Shadow*, is almoſt every where to be met with; but Mr. *Norris* has ſet this latter Reſemblance in the beſt and, as it were, a new Light; as that *our State here is partly Life and partly Death, as the other is partly Light and partly Darkneſs — that, like a Shadow, wherever it paſſes, it leaves no Track behind it — that it ſeems to be Something, when indeed it is Nothing — that it is always altering, and ends on a ſudden; and, when at its full Height and Prime, is often neareſt to its Declenſion, as a Shadow is, to diſappear when at its full Length*: *Miſcellanies*, p. 178. Hence *Pindar* calls Men ἐφήμεροι, *People for a Day*; and, upon account of the Shortneſs and Uncertainty of Life, the ancient *Patriarchs*, though their Span was much longer than ours, thought it hardly worth while to build Houſes, but contented themſelves to ſojourn and grow grey in Tents.

Ibid. *For it is faſt ſealed, ſo that no Man cometh again.*] The *Arabick* Verſion runs; *Eſt enim res obſignata* (ſcil. *mors noſtra*) *quam nemo revocaverit.* The Compariſon here is taken from the ancient Cuſtom of Sealing the Grave or Sepulchre, and rolling a great Stone to the Mouth of it, to make it the more ſecure and undiſturbed. See *Dan.* vi. 17. *Matth.* xxvii. 66. *Pauſanias* has a Thought which very much reſembles this, ἔχει ὁ Πλούτων κλεῖν, ϗ λέγουσιν ἐπ' αὐτῇ τὸν καλούμενον Ἅδην κεκλεῖσθαι ὑπὸ τοῦ Πλούτωνος, ϗ ὡς ἐπάνεισιν οὐδεὶς αὖθις ἐξ αὐτοῦ, i. e. *Pluto has a Key, and with it, as they ſay, he locks up the Place commonly called* Hades, *and from thence no Man returns*; lib. v. c. 20. See *Apoc.* i. 18. Holy *Job* has the like Sentiment upon Death, chap. vii. 9, 10. *As the Cloud is conſumed and vaniſhes away, ſo he that goeth down to the Grave ſhall come up no more; he ſhall return no more to his Houſe, neither ſhall his Place know him any more.* Where it is very obſervable, that the LXX. expreſs this Impoſſibility of returning by Three ſtrong Negatives following one another, οὐδ' οὐ μὴ ἐπιστρέψῃ, repeated twice in the ſame Verſe.

Ver. 6. *Let us enjoy the good Things that are preſent.*] ἀπολαύσωμεν τῶν ὄντων ἀγαθῶν. The Writer of the τῶν Ἠθικῶν μεγάλων, ſuppoſed to be *Ariſtotle*, makes a juſt and proper Diſtinction between καλὰ and ἀγαθά· The former includes Virtues, and the good and commendable Actions proceeding from thence; the latter, Power, Riches, Glory, Pleaſures, and the like: Καλὰ μὲν, οἷον, τὰς ἀρετὰς, ϗ τὰς ἀπ' αὐτῶν πράξεις· — ἀγαθὰ δὲ, ἀρχὴν, πλοῦτον, δόξαν, τιμὴν, ϗ τὰ τοιαῦτα.

Ibid. *Let us ſpeedily uſe the Creatures like as in Youth.*] *i. e.* whilſt the good Things or Creatures are in their Prime, or rather, whilſt we ourſelves are vigorous and young, which is the Senſe of the *Syriac* and *Arabic* Verſions; Youth being the Seaſon for the high Reliſh of Pleaſure, for chearing the Heart and gratifying the Senſes: For every aged Perſon may ſay with *Barzillai*, *Can I diſcern between Good and Evil? Can I taſte what I eat, or what I drink? Can I hear any more the Voice of ſinging Men and ſinging Women?* 2 *Sam.* xix. 35. There is alſo a third Senſe of theſe Words, *viz.* Let us live as if we were young again, which *Grotius* prefers, and ſeems contenanced by the *Alexandrian* MS. [In the *Greek* diſtinguiſh thus, ϗ χρησώμεθα τῇ κτίσει, ὡς ἐν νεότητι, σπουδαίως, *And let us, as being in our Youth, uſe the Creatures carefully*, that is, *ſo as to let ſlip no Occaſion of Pleaſure.* So that there ſeems to be no Foundation for *Grotius*'s Senſe, *as if we were young again*, for it does not appear that theſe are *old Men* who are here arguing in this Manner, but rather *young* ones, who, ver. 10. declare againſt *paying any Reverence to the grey Hairs of the Aged.* The *Alex.* MS. reads, ὡς νεότητος, I ſuppoſe, for ὡς ἐκ νεότητος, the Meaning of which would be, *as we have done from our Youth up*; but even this would not prove them old Men.

Ver. 7. *Let no Flower of the Spring paſs by us.*] Flowers have always been eſteemed Symbols or Emblems of Joy, and in the Revellings of Debauchees they were uſually crowned with them; and ſo peculiar are they to Times of publick Feſtivity and Rejoicing, that they are looked upon as incompatible with Mourning. The Spring ſeems more particularly to be mentioned, becauſe it is the chief Seaſon of Flowers: But ſome Copies inſtead of ἔαρος read ἄνθος ἀέρος, which *Junius* prefers: But if this Reading be admitted, I would not with him underſtand it barely of Fine Weather, *jucundus aër*, but rather, *Let no fragrant Breath of Air ariſing from the Wine or Ointments*, juſt before mentioned, *paſs by or eſcape us.* Οἶνος ἀνθοσμίας, *Vinum odoratum & fragrans*, ſee *Heſychius in voce*, was not unuſual in ſuch Meetings.

Ver. 8. *Let us crown ourſelves with Roſe-buds before they be withered.*] It is certain that not only the Gueſts at the Feaſts of the Ancients, but the Rooms, were ſtrewed with Flowers, and the Waiters, and even the Drinking-Bowls, crowned with them. Roſes are mentioned here in particular, becauſe the Roſe is reckoned to be ἔρωτος φυτὸν, *the Plant of Love*, and was accordingly conſecrated to *Venus*; and Roſe-Buds are Symbols of Youth, and of the Spring, and from their ſoon withering, the propereſt Emblems of the Shortneſs of Life, and the fleeting Nature of its Pleaſures. See *Anacreon* Od. 5. *de Roſa*, and Od. 53.

Ver. 9. *This is our Portion, and our Lot is this.*] *Coverdale's* Verſion is more explicit, *For that is our Porcyon, els get we nothynge.* This is the Language of *Epicurus's* Scholars, the Sum of whoſe Ethics was, *Dux vitæ dia voluptas.* Life, in the Opinion of ſuch Libertines, is bare Exiſtence without their ſinful Pleaſures: And it is obſervable, that in *Plautus*, *Catullus*, and *Martial*, and ſuch Writers, *vivere* is taken for a merry Life, as ζῆν is ſometimes among the *Greeks*: And in this Senſe we are to underſtand that old Inſcription, *Amici, dum vivimus, vivamus.* Thoſe that are perſuaded that the Soul is abſolutely mortal, their Concluſion muſt be that of theſe Senſualiſts: Such Perſons act agreeably to their own Principles, if they purſue every thing that their Appetites are inclined to, be it Pleaſure or Profit. Such Maxims, and a Conduct ſuitable to them, may be expected from Perſons who had no Views beyond the Grave. And therefore the *Epicureans* endeavoured to efface the Belief of another Life out of Mens Minds, as well knowing that Men could never arrive to an undiſturbed Senſuality, whilſt any Notions of Futurity checked them in the Commiſſion of their Crimes. Accordingly --- *Metus ille foras præceps Acherontis agendus.* Lucret. lib. iii.

Ver. 11. *Let our Strength be the Law of Juſtice.*] The Aſſertion here, that Right is founded in Might, is a very old Opinion, as old probably as *Nimrod*, but long ſince confuted by the wiſeſt Men and ſobereſt Philoſophers: *Falſum eſt*, ſays St. *Auſtin*, *quod à quibuſdam non rectè ſentientibus dici ſolet, id eſſe jus, quod ei, qui plus poteſt, utile eſt*; De Civit. Dei, lib. xix. Upon which, *Ludov. Vives* remarks, that this falſe and dangerous Opinion is confuted by *Plato*, lib. i. *De Repub.* *Hobbs* in vain endeavoured to revive this Notion, ſo injurious in its Conſequences to the Property, and deſtructive of the Peace and Comfort of Mankind.

Ver. 12. *Let us lie in Wait for the Righteous, becauſe he is not for our Turn.*] i. e. *Let us lurk privily for the Innocent without a Cauſe*, as it is expreſſed *Prov.* i. 11. where there is the like Conſultation of the Wicked. It is no Wonder that Atheiſts and Unbelievers, and Perſons of ſuch vile and libertine Principles, ſhould encourage one another in Wickedneſs, and in attempting the moſt ortragious Acts of Violence and Injuſtice, in the Manner here repreſented, eſpecially againſt ſuch, as are moſt likely to croſs or contradict their Pleaſures, and to reprove them in the ſinful Uſe of them. Such a kind Monitor is not for the Turn of the Wicked, he is rather δύσχρηστος, as the Original has it, *i. e.* officious, troubleſome, and diſagreeable to them. St. *Cyprian*, who quotes this Paſſage of our Author, reads accordingly *inſuavis*, lib. ii. *cont. Judæos*; and ſo does St. *Auſtin*, lib. xvii. c. 20. *De Civit. Dei.* There is exactly the ſame Expreſſion, and upon the ſame Occaſion in *Iſaiah* iii. 10. According to the Verſion of the LXX, δήσομεν τὸν δίκαιον, ὅτι δύσχρηστος ἡμῖν ἐστι, from which this ſeems to be taken; and it is the more probable, becauſe in the *Greek* Text of *Barnabas*, where this Paſſage of the *Book of Wiſdom* is cited, the Reading is, δήσωμεν τὸν δίκαιον, and not ἐνεδρεύσωμεν, as in the common Editions.

Ver. 14. *He was made to reprove our Thoughts.*] ἐγένετο ἡμῖν εἰς ἔλεγχον ἐννοιῶν ἡμῶν. Our *Verſion* ſeems here neither juſt nor proper: The Meaning is, He is a Reprover of our Schemes and Deſigns. The *Arabic* renders it *conſilia noſtra*; and the *Syriac*, *eſt nobis objurgator cogitationum noſtrarum*: Thus I would underſtand ἐγένετο, and not in the Senſe of our *Tranſlation.*

Ver. 15. *He is grievous unto us even to behold, for his Life is not like other Mens.*] The very Sight of him is uneaſy and diſagreeable to us: For the Preſence of a good Man is a Check to the Proceedings of the Wicked; and his Virtuous Example, and ſingular Goodneſs, is a living Reproof which they do not reliſh in their Sight. Hence the many Attempts and Combinations of ungodly Men againſt the Life of the Righteous, ſo frequent to be met with in ſacred and profane Hiſtory. Thus *Joſeph's* Virtue was an Eye-ſore to his Brethren, and therefore they conſpired his Deſtruction. Thus *David*, for his ſuperior Excellence and uncommon Merit, was perſecuted by *Saul*. Hence St. *Peter* obſerves of the Wicked, that it is their Cuſtom to ſpeak evil of, and abuſe, *ſuch as run not with them to the ſame Exceſs of Riot*, 1 Pet. iv. 4. And St. *John* aſks this Queſtion, *Wherefore did Cain, who was of that wicked one, ſlay his Brother?* and returns for Anſwer, *Becauſe his own Works were evil, and his Brother's righteous*, 1 John iv. 12. The like may be obſerved of the primitive *Martyrs* and *Confeſſors*, who were perſecuted, afflicted, tormented, becauſe, inſtead of countenancing faſhionable and popular Vices, they choſe rather to reprove and rebuke them. *Tacitus* aſſigns this as the Cauſe of the Death of *Thraſeas Pætus*, "That *Nero* could not bear even "the Sight of that Senator, who was of ſo "unblemiſhed a Character, that *his Life was*, "*as it were, animated Virtue itſelf.* Annal. lib. xvi.

Ver. 16. *We are eſteemed of him as Counterfeits.*] Our *Verſion* ſeems here faulty, for ſuch abandoned Perſons as are here deſcribed would not be at the pains to act under the Diſguiſe of

Piety, or aſſume the Maſk of Religion: The Meaning is, that he eſteems us like Droſs, or as an impure and filthy Mixture; which Senſe is confirmed by the very next Sentence, and ſo the original Word means, and the *Syriac* and *Arabic Verſions* underſtand it. The *Vulgate* reads *Nugaces, i. e.* we are looked upon by him as Perſons that purſue Trifles (for ſuch do all the Pleaſures of the World appear to a truly humble and good Spirit) but this Term ſeems too ſoft and favourable for Perſons of ſuch bad Morals, and wicked Principles.

[Ver. 17. τὰ ἐν ἐκβάσει αὐτȣ̃.] I ſhould prefer αὐτῶν, *ſc.* λόγων. *Let us ſee if his Words be true, and let us try the Event of them.*]

Ver. 18. *For if the juſt Man be the Son of God, he will help him, and deliver him from the Hand of his Enemies.*] Thus the primitive Martyrs were inſulted, and treated in the like opprobrious Manner, πȣ̃ ὁ Θεὸς αὐτῶν, ϗ τί αὐτȣ̀ς ὤνησεν ἡ θρησκεία, ἣν ϗ πρὸ τ῀ς ἑαυτῶν εἵλοντο ψυχῆς; *Euſeb. Eccleſ. Hiſt. lib.* v. *c.* I. The Expreſſions from ver. 16 to 21 of this Chapter, very much reſemble thoſe of the *Pſalmiſt*, Pſ. xxii. 8. *He truſted in God, that he would deliver him, let him deliver him now,* εἰ θέλει αὐτὸν, *if he loveth him.* Compare likewiſe *Matt.* xxvii. 43. where the Taunt and Irony uſed by the Jews, by way of Inſult, to our Saviour then expiring on the Croſs, very much reſemble the Manner of Expreſſion here. And indeed St. *Auſtin* thus underſtands and expounds our Author, and ſays, that in this, and the following Verſes, *there is a plain Prophecy of Chriſt's Paſſion, and that the Unrighteous here mentioned are his wicked Murderers*; *De Civit. Dei, lib.* xvii. *c.* 20. St. *Ambroſe*, St. *Cyprian*, and many others of the Fathers aſſert the like; but *Lactantius* is moſt expreſs, and preſſes the *Jews* home with this Teſtimony, which, he ſays, is *ſo full and particular in deſcribing the wicked Counſels againſt him, that this Author may ſeem almoſt to have been preſent. Lib.* iv. But I am not ſo ſanguine as to imagine or aſſert, that there is any direct Prophecy of our Bleſſed Saviour's Sufferings in theſe Verſes, which would be doing too much Honour to this Author, and the Times in which he wrote; yet, I think, by way of Accommodation, they are applicable to our Saviour, who, in Scripture, is called, *the Juſt one*, by way of Eminence, and in a very particular and appropriate Manner calls God his Father.

[Ibid. *The Son of God.*] In the Original υἱὸς Θεȣ̃, *a Son of God*, without the Article; which in the ſingular Number, I believe, is not uſed, but when it either is, or may be applied to our Bleſſed Saviour. In the Plural οἱ υἱοὶ τȣ̃ Θεȣ̃ often occurs. See likewiſe xviii. 13. where there is the ſame Miſtake in the Verſion, and in this chap. ver. 13.]

Ver. 19. —*Let us examine him with Deſpitefulneſs and Torture, that we may know his Meekneſs, and prove his Patience.*] The *Vulgate* renders, *interrogemus eum, i. e.* let us make Proof of his Patience, and treat him like a Criminal that is put upon the Rack. The Verb ἐτάζειν, *interrogare*, in this Book and *Eccleſiaſticus*, ſignifies to *chaſtiſe* or *puniſh*. See Chap. i. 9. vi. 3. xi. 10. *Ecclus* xvi. 22. xxiii. 10. Such a Reſolution in wicked Men is not to be wondered at. We may obſerve, that the beſt Men among the Heathens were generally, through their Enemies Malice, the moſt unfortunate and unhappy. *Socrates*, *Ariſtides*, *Cato*, *Seneca*, are all Inſtances of this Truth, ſuffering either Perſecution, Baniſhment, or Death. See *Plato De Rep. lib.* ii. where he enumerates the Puniſhments to which a good Man ſtands expoſed, which *Tully* has copied, and expreſſes thus, *Bonus ille vir vexetur, rapiatur, manus denique ei auferantur, effodiantur oculi, damnetur, vinciatur, uratur. Lib.* ii. *de Repub.*

Ver. 20. *Let us condemn him with a ſhameful Death, for by his own Saying he ſhall be reſpected.*] *i. e.* if his own Word may be depended upon, God will have Reſpect unto him, ἔϛαι αὐτȣ̃ ἐπισκοπὴ ἐκ λόγων αὐτȣ̃, there ſhall be a Viſitation or Interpoſition of God in his Favour, probably by bringing him from the Duſt of Death again. The Expreſſion here very much reſembles that of *Joſeph's* Brethren, *Gen.* xxxvii. 20. *Come now and let us ſlay him, and we ſhall ſee what will become of his Dreams.* See alſo *Jerem.* xviii. 18. It is a ſevere Irony and a ſneering Sarcaſm upon the Hopes of *the Juſt Man*, not unlike that of the Heathens upon the Aſhes of the primitive Chriſtians, who gloried in the Hopes of a Reſurrection: Their Perſecutors pleaſed themſelves with reducing the dead Bodies of the ſeveral Martyrs into Atoms, with ſcattering them in the Air, or throwing them into Rivers, and then ſcoffingly ſaid, *Let us now ſee whether they can riſe again, or whether their God can help them, and deliver them out of our Hands*; Euſeb. Eccl. Hiſt. lib. v. c. I.

[Ibid. *For by his own Saying he ſhall be reſpected.*] [This is very obſcure, I would tranſlate it thus, *For his Trial ſhall be according to his own Words:* alluding to Verſe 16. *He pronounceth the End of the Juſt to be happy.*] For the Senſe of ἐπισκοπὴ, ſee Chap. iii. 7.

Ver. 21. *For their own Wickedneſs hath blinded them.*] See the like Sentiment, ch. iv. ver. 12. St. *Chryſoſtom* obſerves, “that Sin doth ſo blind the Senſes of Sinners, that, ſeeing not the Ways of Falſhood and Error, they run headlong into them: Nor could any Errors ever have prevailed over Man, if Sin had not made the Way; for firſt a Man is blinded by his Sins, and then drawn away and ſeduced; for Error, ſaith he, begetteth not Sin, but Sins beget and bring forth Error.” *Homil.* xix. in *Matt.* vii. But ſtill it is no leſs true, on the other Hand, that Error, eſpecially in fundamental Principles, produces generally wicked Practices. St. *Auſtin* accordingly obſerves, that the different Degrees and, as it were, Gradations of Licentiouſneſs, are very juſtly deſcribed in this Chapter: “That Men firſt efface all Impreſſions of a Deity, then deny the Immortality of the Soul, and a future State; That Immorality is the certain Conſequence of ſuch Infidelity; That Debauchery and Intemperance is their Reſort in particular, as being the moſt effectual Remedy to drown Thought; and that when Men are once heated, they ea-

“ ſily proceed, through Exceſs, to Oppreſſion, Cruelty and Murder.” In *Pſal.* lii.

Ver. 21. ταῦτα ἐλογίσαντο.] [*i.e. Thus did they reaſon*; as ver. 1. λογισάμενοι, *reaſoning*. See to Chap. iii. 10.

Ver. 22. *As for the Myſteries of God, they knew them not, neither hoped they for the Wages of Righteouſneſs, nor diſcerned a Reward for blameleſs Souls.*] Not unlike this is what St. *Paul* ſays of the Wicked, *That the God of this World blinds the Minds of thoſe which believe not, leſt the Light of the glorious Goſpel ſhould ſhine unto them*, 2 Cor. iv. 4. And it is very obſervable, that a Courſe of Sin, and a State of Darkneſs are reciprocal Terms in Scripture. With great Propriety, therefore, the Wicked are here repreſented as blinded to ſuch a Degree, that they had no Regard for any thing ſerious, much leſs did they concern themſelves about Revelation, or the great and myſterious Truths contained in it; they conſidered not God's Proceedings, nor were affected by any of his Judgments or Threatnings; and, as they believed not another Life, they did not expect any great Day of Account, and could have no Grounds or Reaſon to hope for future Rewards, which are the Wages of Righteouſneſs, and the bleſſed Portion of blameleſs and undefiled Souls.

Ver. 23. *For God created Man to be immortal, and made him to be an Image of his own Eternity.*] God not only created Man ἐπ' ἀφθαρσίᾳ, to be free from Corruption, but made him εἰκόνα τῆς ἰδίας ἰδιότητος, which is a very ſtrong Expreſſion to denote a peculiar Reſemblance of the Deity; and accordingly the *Arab.* Interpreters render, *fecitque illum imaginem peculiarem*; and the *Syr. ad imaginem ideæ ſuæ.* Our *Tranſlators* undoubtedly read, ἀϊδιότητος, which properly ſignifies Eternity; and this Dr. *Grabe* has inſerted in the Text, eſteeming it, as moſt certainly it is, the beſt Reading. *Nobilius* ſays moſt MSS have ἀϊδιότητος.

Ver. 24. *Through Envy of the Devil came Death into the World.*] The Devil, jealous at the future Happineſs deſigned for Man, reſolved to tempt him to Diſobedience, that he might deprive him of the Bleſſing of Immortality, and reduce him to the ſame forlorn Condition with himſelf and his apoſtate Brethren. St. *Chryſoſtom* makes the ſame Obſervation upon the Devil, ὅτι οὐδὲν παρ' ἡμῶν ἠδικημένος, ἰδὼν τιμηθέντα τὸν ἄνθρωπον, εὐθέως ἐβάσκανεν αὐτῷ τοῖς ἀγαθοῖς. Homil. 25. de Diabolo tentat. *That though Man had given the Devil no Occaſion of Offence, yet, when he ſaw the Honour deſigned him, he immediately envied him the Favour.* See alſo *Euſeb. Præp. Evangel.* lib. vii. St. *Auſtin* obſerves, “ That Death “ began at the ſame Time with the Tranſ“ greſſion; and that neither Age nor Pain “ could have touched our firſt Parents, ſo “ long as they held the Privilege of eating of “ the Tree of Life; but afterwards their Bo“ dies, even in in a natural Way, contracted “ the Seeds of Diſeaſes and Death.” *De Geneſ.* lib. ii. And thus the *Apoſtolical Conſtitutions*, δύο ὁδοί εἰσι, &c. *Duæ ſunt viæ vitæ; una, mortis altera; illæ autem nullam habent inter ſe convenientiam. Naturale quidem eſt vitæ iter, adſcitum autem iter mortis, quod non ex voluntate Dei extitit, verùm ex inſidiis adverſarii. Conſtit.* lib. vii. c. 1. But St. *Bernard* is more explicit than St. *Chryſoſtom*, or the other Fathers, upon the true Cauſe of the Devil's Envy: “ According to him, the Malice and “ Conſpiracy of the Devil againſt the Happi“ neſs of Man, proceeded principally from “ the Honour which he foreſaw was deſigned “ to be conferred upon the human Nature, “ by the hypoſtatical Union of the Λόγος with “ it: He flattered himſelf, that ſo great a “ Mark of Diſtinction belonged to the Ange“ lick Order preferably to Man; and from “ hence aroſe his Jealouſy, which deter“ mined him upon Miſchief and Revenge.” *Bern. Serm. in Cantic.* And to this Senſe ſome other Writers have interpreted *Iſaiah* xiv. 14.

Ibid. *And they that do hold of his Side do find it.*] The *Vulgate* reads, *Imitantur autem illum qui ſunt ex parte illius*; and *Coverdale's Tranſlation* renders in like manner, *And they that holde of hys Syde, do as he doth*; and ſo does *Fulgentius, de Prædeſtin. ad Monimum*, lib. i. but the Conſtruction before given would be more conſiſtent and agreeable, and the Relation between the two Chapters more apparent, if the Rendring here was, *they tempt it* (*i. e.* they ſolicit, they court, they draw Death upon themſelves) as many as are Partakers of it; for the οἱ τῆς ἐκείνου μερίδος ὄντες, and the οἱ ἄξιοι τῆς ἐκείνου μερίδος εἶναι, ch. i. 16, are the ſame Sons of Perdition, thoſe over whom is ᾅδου βασίλειον, ch. i. 14. which is not of God's appointing, but their own ſeeking and procuring. The preſent rendering of this Place is little leſs than Tautology, for to be *Partakers of Death*, is certainly to *find* it. I ſhall only obſerve, that it appears, from the whole Drift of theſe Chapters, that the Death, which Wicked Men call, correſpond, or covenant with, and at laſt partake of, is all along to be underſtood of Death Eternal. And thus *Fulgentius* underſtands this Paſſage. *Mors eſt impietatis quam non fecit Deus, quæ per Diabolum introivit in orbem terrarum; huic uni morti, quam peccator ſibi per contemptum Divinæ juſſionis arceſſivit, duplam Deus mortem retribuit, primam in ſeparatione animæ & corporis, ſecundam in æterna cruciatione animæ & corporis.* Ibid. If ſuch then as hold on the Devil's Side, *i. e.* imitate and copy after him, ſhall have a Part in the Second Death, *Rev.* xxi. 8. let the Libertine and Freethinker, who are equally the Subject of this Chapter, conſider and tremble, whoſe deteſtable Ambition and inglorious Triumph is, to confound the Simple, ſeduce the Innocent, pervert the Unwary, and, by propagating looſe Notions and irreligious Principles, to make Converts to Vice and Infidelity, and enlarge the Kingdom of Darkneſs.

Ibid. *Find it.*] i. e. *Feel it*, as ch. xii. 26. κρίσιν πειράσουσι. *Nobil.* tranſlates it, *experiuntur.*

CHAP. III.

The Argument.

In order to confute the falſe and dangerous Principles maintained by the irreligious and profane Scoffers in the foregoing Chapter; in this is diſplayed the great Happineſs of the Righteous, and the impotent Malice of the Wicked againſt them. For tho' God, for wiſe Ends of his Providence, permits the Righteous ſometimes to be afflicted, and even to die under the Severity of their Perſecutions, yet do they not totally ceaſe to be; but as they die in the Lord, ſo they ſtill live unto, and with God, in whoſe Hands their Souls are. But the Wicked, on the contrary, though they promiſe themſelves great Happineſs in their ſinful Courſes, are miſerable both here and hereafter. The Chapter concludes with the Praiſe of Chaſtity, and the ſad State and Condition of Adulterers and their Children.

Ver. 1. *The Souls of the Righteous are in the Hand of God.*] *i. e.* in the State of Separation, the Souls of the Righteous that are departed, ſhall after Death find great Refreſhment and Comfort of their Labours; and being in God's keeping, enjoy a State of the greateſt Happineſs and Security. This State of the piouſly-deceaſed, the ancient Jews, according to *Grotius*, called *Paradiſe*, or the *Garden of Pleaſure*; where, though they enjoyed not the conſummate Happineſs which they were in Expectation of hereafter, yet even at preſent, and in their intermediate State, they had ſome Foretaſte and Anticipation of their future Happineſs; but they held none to have this pleaſing Senſe, but the πνεύματα δικαίων τετελειωμένων, ſuch as had their Souls well purified before they departed from their Bodies. From this Expreſſion, *that the Soul is in God's Hand*, we may infer, that the human Soul is not only a Subſtance diſtinct from the Body, but that it lives after it in a State ſeparate from it, and ſuch a State as is ſuſceptible of Happineſs or Miſery: For why are the Souls of the Righteous here ſaid to be depoſited in the Hand of God, but becauſe it denotes a Place of Reſt and Safety? where the departed Souls ſhall not only live and ſurvive, but live too in a manner far different from that in which they lived here: where no Temptation ſhall be able to aſſault, no Sin to pollute, no Affliction to diſcompoſe them.

[*The Souls of the Righteous are in the Hands of God.*] This is oppoſed to the laſt Clauſe of the foregoing Chapter, *and they who are his* (the Devil's) *Portion* (or of his Party) *do find it* (Death) *But the Souls of the Righteous*, &c. whence, and from Verſe 2, 3. it appears that the author is ſpeaking of the Souls of thoſe who are dead, and that this cannot well be underſtood of the Afflictions which the Righteous may undergo in this Life.]

Ibid. *And there ſhall no Torment touch them.*] Nor are ſuch as die in the Lord only freed from Temptations and Dangers, from Injuries and Perſecutions, from Diſeaſes and Death, and all other Burdens of the Fleſh, but we may piouſly believe, that more is here implied than a bare Freedom from Evils, that they are poſſeſſed of ſome poſitive degree of Happineſs; that, in particular, they have pleaſing Anticipations of their Reward, and wait for it with a holy Impatience; and in the mean time are in Paradiſe, or in *Abraham's* Boſom, or ſome Place of Reſt and Refreſhment appointed for them by God: But with reſpect to the *Martyrs* in particular, who had ſuffered glorionſly in God's Cauſe, it was a Notion very early entertained in the primitive Church, that theſe entred immediately upon a perfect State of Happineſs and Glory. Or we may underſtand this Paſſage, of the Afflictions which the Righteous may undergo in this Life, that, though their Torments be the moſt exquiſite that Heathen Malice can invent, yet, by the Strength of their Faith, and a ſure Dependance upon God, they ſhall overcome the Reluctance of Nature, and not only ſuffer with Patience, but with Joy and Thankſgiving. Not that this Reſolution of the Righteous is the effect of any Stoical Apathy, or that they have not Fleſh and Blood, like other Folks, to feel the Force of Sufferings, but 'tis the Power of a ſtrong Faith that makes them more than Conquerors. "If the Souls of the "Martyrs were indeed in their Bodies when "they had Trial of ſuch a Variety of Sufferings, they could never, *ſays St. Bernard*, "have been able to have gone through them; "but while their Bodies were in the Hands of "their Perſecutors, and mangled by them, "their Souls were in the Hand of God; and "the Holy Spirit, with which they were "filled, kept them above all Senſe of Pain, "and rendered them quite invulnerable." And whoever reads the Letter from the Churches of *Lyons* and *Vienna* to thoſe of *Aſia* and *Phrygia*, wherein the exquiſite Sufferings of the *Martyrs*, and their invincible Conſtancy in the moſt ſevere Trials is deſcribed, (ſee *Euſeb. Eccleſ. Hiſt.* lib. i. c. 1.) will acknowledge the Truth of this Obſervation, and at the ſame Time be convinced, that the Hiſtory of their Sufferings is the moſt complete Comment upon the Beginning of this Chapter.

Ver. 2. *In the Sight of the Unwiſe they ſeemed to die.*] This is a very happy Expreſſion, for good Men rather ſleep than die; their Hope and well-grounded Aſſurance changes the Nature of Death, and turns it into a Sleep. St. *Chryſoſtom* expreſſes himſelf to the ſame Purpoſe: "Death is no longer to be counted "Death, 'tis only a Name; nay, the very "Name alſo is gone, for Chriſtians call it not "Death, but Reſt and Sleep:" *Homil.* 29. *in Geneſ.* Accordingly, in many Places both of the *Old* and *New Teſtament*, where the Death of good Men is mentioned, it is expreſſed by Sleeping; *John* xi. 11. *Acts* vii. 60. 1 *Theſſ.* iv. 14. Hence the Day, on which the *Bleſſed Virgin* died, is in the *Greek* Church called κοίμησις, *her Reſt*; and the Places where the firſt Martyrs were buried, κοιμητήρια, or *Reſting Places.*

Ver. 3. *And their going from us to be utter Deſtruction, but they are in Peace.*] The Wicked, who are alſo in the former Verſe called the Unwiſe (for in the Book of *Proverbs*, *Wiſdom*, and *Eccleſiaſticus,* Wickedneſs and Folly are ſynonymous Terms) imagine the Righteous to be miſerable, becauſe, when alive, they were mortified, as to all Pleaſures; and when dead, extinct and annihilated; according to their Opinion. To ſuch vain Reaſoners, who had no Notion of a Life beyond this, it is here very juſtly replied, that the Righteous are ſo far from being Sufferers by Death, that when dead they are in Peace, and their Happineſs the greateſt; ſee *Job.* iii. 17, 18. And this the *Voice from Heaven* confirms, *Rev.* xiv. 13. *Bleſſed are the Dead that die in the Lord, for they reſt from their Labours.* Inſtead of being Objects of Ridicule and Contempt, the Character of the Righteous is rather that beautiful Contraſt of St. *Paul's, as Deceivers and yet true, as dying and behold they live, as chaſtned and not killed, as ſorrowful yet always rejoicing*; 2 Cor. vi. 8, 9, 10. The Word σύντριμμα which our Tranſlators render *utter Deſtruction,* is a Metaphor taken from Potters Ware, which when broken by ſome Caſualty to Pieces, cannot, by any Skill or Ingenuity, be reunited, as Veſſels of Silver and of other Metal may, by being melted again, be in ſome meaſure reſtored. See *Pſal.* ii. 9. *Rev.* ii. 27. where the Word is thus applied. It is deſigned here to denote by a Figure Annihilation and Extinction, or an abſolute and entire Ruin of the human Body beyond all Poſſibility of Recovery from it's Duſt, which the Compariſon drawn from an Earthen Veſſel will better ſuit: And this indeed was the Sentiment of the *Epicureans,* and as ſuch maintained by the Libertines here introduced, that when the Soul quitted the Body, it was diſſipated into Air, *in tenues evanuit auras*; and thus *Calmet* explains this Term as meaning, *ſuivant le Grec, un briſement, un diſſipation entiere, comme un choſe qu'on briſe, & qui s'en va en pouſſiere. Comm. in loc.*

Ver. 4. *Yet is their Hope full of Immortality.*] In the midſt of their Miſery and Afflictions, they comforted themſelves with the pleaſing Hopes of a happy Reſurrection to a bleſſed State of Immortality, as the *ſeven Brethren* did, 2 *Maccab.* vii. and when, as a Reward of their Conſtancy and Virtue, the Saints ſhall be finally in Poſſeſſion of their Happineſs, and receive their μισθὸν πλήρη, 2 *John* 8. then in another and no leſs proper Senſe of theſe Words may it be ſaid ἡ ἐλπὶς αὐτῶν ἀθανασίας πλήρης, *their Hope of Immortality is full,* i. e. *fulfilled* and *compleated.* [To this is oppoſed Κενὴ ἐλπὶς, ver. 11.] — It was even the Opinion of the wiſer Heathen, that a good and virtuous Life was the ſureſt Way to Immortality. Thus *Antiſthenes* in *Laërtius,* Τοὺς βουλομένους ἀθανάτους εἶναι δεῖν ζῆν εὐσεβῶς καὶ δικαίως, *i. e.* thoſe who aim at Immortality ought to live juſtly and righteouſly.

Ver. 5. *And having been a little chaſtiſed, they ſhall be greatly rewarded.*] This cannot relate to the Smallneſs or Lightneſs of the Sufferings, which are above deſcribed ſo violent, as to affect even the Life of the Righteous; but the Meaning ſeems to be, that, having ſuffered through the Malice of their Perſecutors for a ſmall ſpace of Time, with reſpect to Eternity, thoſe Afflictions which were comparatively but for a Moment, *will work for them a far more exceeding and eternal weight of Glory.* Thus the Writer to the *Hebrews* having deſcribed at large, ch. xi. the Sufferings of the *Worthies* mentioned there, ſays, that ſuch chaſtning (παιδεία, the Word here uſed) tho' *for the preſent it ſeemeth grievous, yet afterwards it yieldeth the peaceable Fruit of Righteouſneſs to them which are exerciſed thereby*; ch. xii. 11. St. *Gregory* obſerves, *that God permits the Afflictions of good Men, that he may draw much Benefit from them:* For this reaſon he permitted *Jacob* to be perſecuted by *Eſau,* and *David* by *Saul,* that the Perſecutions they ſuffered, might be at once the Exerciſe and Crown of their Virtue. And the Reward of ſuch ſuffering Virtue follows in the next Sentence, that God having tried their Faith and Conſtancy, and found them worthy, is pleaſed finally to tranſlate them to himſelf, to live with him, and with the bleſſed Society of juſt Men made perfect, of whom the World, in their ſeveral Ages, was not worthy to enjoy his beatific Preſence.

Ver. 6. *As Gold in the Furnace hath he tried them, and received them as a Burnt Offering.*] According to the beſt Explanation which the Commentators and *Jewiſh* Writers give of the Burnt-offering, the Victim's Throat was to be cut, its Body diſſected into Quarters, and the Bowels taken out, and afterwards it was to be burnt to Aſhes, that, if poſſible, there might be nothing of it left. 'Tis a very ſtrong and beautiful Image which this Writer has choſe to repreſent the great Variety and Intenſeneſs of Sufferings, which the Saints undergo for Righteouſneſs Sake: For as, in the Oblation of the *Holocauſt,* the Victim was entirely conſumed in the Flames by the Appointment of God, and in Honour of him, *ſo right dear and precious in the Sight of the Lord is the Death of his Saints,* when, *enduring a great Fight of Afflictions,* they expire in the Cauſe of Virtue; for Martyrdom is, of all others, a Sacrifice the moſt perfect and pleaſing, that a Creature is capable of offering; 'tis, as an Inſtance of the moſt conſummate Fortitude, in the Language of *Seneca, Spectaculum Deo dignum, ad quod reſpiciat Deus intentus operi ſuo.* His Deſcription of ſuffering Innocence, as I find it cited by *Lactantius,* comes neareſt to that of the inſpired Writers, and is indeed a ſurprizingly fine Sentiment from an Heathen Philoſopher: *Hic eſt ille homo honeſtus — qui ſive toto corpore tormenta patienda ſunt, ſive flamma ore recipienda eſt, ſive extendendæ per patibulum manus, non quærit quid patiatur, ſed quàm bene. Ap. Lactant.* lib. vi. Inſtit. cap. 17.

Ver. 7. *And in the Time of their Viſitation they ſhall ſhine.*] The *Vulgate,* which *Coverdale* follows, joins this to the former Verſe, and reads, *Et in tempore erit reſpectus illorum, i. e.* that God will in due time have a reſpect to, and reward, ſuch Saints and Martyrs who fell a Sacrifice in his Service, who, like the Victim in the Burnt-offering, were conſumed in the Flames, and whoſe Souls are purified by their Afflictions, and prepared for Heaven, and made fit Offerings for God to receive. This

Senſe the *Syriac Interpreters* prefer. Our *Verſion*, with the *Arabic*, follows the *Greek*, καὶ ἐν καιρῷ ἐπισκοπῆς αὐτῶν ἀναλάμψουσι; which Expreſſion may be taken in two Senſes; either it may be underſtood of the Afflictions and Sufferings of the Righteous in this Life, for ſo ἐπισκοπὴ and ἡμέρα ἐπισκοπῆς often ſignify in the LXX, particularly *Iſai*. x. 3. According to this Acceptation, the Meaning of this Place is, that the Righteous ſhall ſhine the brighter for their Afflictions, and that God will glorify his Saints in and by them. Thus God promiſes to ſuch as ſet their Love upon him, not only that he will *be with them in Trouble*, but that *he will deliver them* from it, *and bring them to Honour* by it, Pſal. xci. 15. We cannot have a more remarkable Inſtance of the Preſence of God with his Servants in Afflictions, than in the Hiſtory of the *three Children* caſt into the *Furnace*, where the Text acquaints us, that One in the form of the Son of God, probably an Angel, conſpicuous and diſtinguiſhable by his Brightneſs, walked with them, and accompanied them in the very Flames; and that this Accident, and their miraculous Deliverance from it, was the Occaſion of their being promoted in the Province of *Babylon*, *Dan*. iii. The Sentiments of the primitive Writers, upon occaſion of the Martyrs Sufferings, are moſt noble and magnificent: "A Chriſtian, ſays *Tertullian*, never thinks "himſelf ſo fine, never ſo illuſtrious, as at the "Stake; he is then in his Triumphal Chariot, "going to Heaven in State." *Apol. pro Chriſtianis.* Nor is what *Euſebius* writes leſs obſervable: "That it was a moſt charming "Sight, to behold the Martyrs in Priſon, to "ſee how their Miſery became them, how "they adorned their Fetters, and looked as "captivating in their Chains, as a Bride in all "her Glory upon the Day of Marriage." *Eccleſ. Hiſt*. lib. v. c. 1. Or we may underſtand this Paſſage in another Senſe, *viz*. That the Righteous ſhall ſhine with glorified Bodies, ἐν ἐπισκοπῇ ψυχῶν, ver. 13. For the *Jews* have a Tradition, that the Bodies of the Righteous ſhall be cloathed at the Reſurrection with a Clothing of Light, as of a pure Flame. This is agreeable to the Deſcriptions made in the *Old Teſtament*, of the Juſt riſing from their Graves, *That they ſhall ſhine as the Brightneſs of the Firmament, and as the Stars, for ever and ever*, Dan. xii. 3. And in the *New* it is ſaid, *That they ſhall ſhine as the Sun in the Kingdom of their Father*, Matth. xiii. 43. Hence in Scripture, and particularly in the Writings of St. *Paul*, the State and Happineſs of the Bleſſed is expreſſed by the Word *Glory*. See alſo *Matt*. xvii. 2. *Acts* ix. 3. *Rev*. i. 14, 15.

Ibid. *And run to and fro like Sparks among the Stubble.*] By the Stubble it is certain the Wicked are meant; called alſo Chaff, by a like Metaphor, *Pſal*. i. 5. The Expreſſion here is Proverbial; and if it be underſtood of the Righteous in this Life, and of their Conduct, as diſtinguiſhed from the Wicked, the Meaning then will be the ſame with that of St. *Paul*, *Phil*. ii. 15. *That the Sons of God, i. e.* the Righteous, *ſhine as Lights in the World, in the midſt of a crooked and perverſe Generation.* But if it is applied to the future State of the Righteous, it ſeems to intimate their great Swiftneſs in their heavenly Vehicles. *Our Tranſlation*, it muſt be confeſſed, which renders διαδραμοῦνται, by running to and fro, conveys but a flat and low Idea, the Image only of a few random Sparks. The Senſe would be more ſublime and juſt, after this manner, "They (the *Saints*) "ſhall run or paſs thro' the Ranks of the "Wicked (*diſcurrent*, ſays the *Syriac* Verſion, "*juſti inter impios*) as Fire ſpreads through the "Stubble every where, uncontrouled and "irreſiſtible." Hereby probably is intimated their Power over them; a farther Deſcription of which follows in the next Verſe.

Ver. 8. *They ſhall judge the Nations, and have Dominion over the People, and their Lord ſhall reign for ever.*] [or, *the Lord ſhall reign over them*. καὶ βασιλεύσει αὐτῶν κύριος εἰς τοὺς αἰῶνας.] Tho' the Righteous may be ſaid even in this Life to judge the Nations, *i. e.* to condemn the Wicked, by the Conſpicuouſneſs of their Faith and Virtue, in which Senſe κρίσις is taken by the *Arabic Verſion*, and is often underſtood ſo by St. *Jerom*, and by St. *Auſtin*, *De Civitate Dei*, *lib*. xx. *c*. 5. ſee alſo *John* v. 24. yet I rather incline to apply this Paſſage to the next Life, "That in the great and final Judgment "of the World, the Saints ſhall be Aſſeſſors "with God in judging the Wicked:" For 'tis piouſly thought by many learned Men, that the Saints, when crowned themſelves by God, ſhall be inveſted with the Authority of pronouncing Sentence even againſt evil Angels and wicked Spirits. And it was an Opinion that prevailed generally in the early Times of Chriſtianity, that at the Reſurrection every Man ſhould riſe in order, ἕκαστος ἐν τῷ ἰδίῳ τάγματι, *i. e.* according to the Degree of his Goodneſs; and that they who were raiſed and judged firſt, ſhould themſelves have a Part in judging thoſe which followed. See *Dan*. vii. 18, 22. *Matth*. xix. 28. 1 *Cor*. vi. 2, 3. *Rev*. ii. 26. See Note on Chap. i. and Ver. 1. of this Book.

Ver. 9. *They that put their Truſt in him, ſhall underſtand the Truth, and ſuch as be faithful in Love ſhall abide with him.*] *i. e.* Perſons ſo qualified ſhall happily experience this Truth in particular; or the Meaning may be, that they are the fitteſt and moſt likely to attain the Knowledge of Divine Truths in general, which is the Senſe of Meſſieurs *Du Port Royal*; for the Author ſeems to point out two Ways or Conditions for that Purpoſe; the firſt is, Truſt in God, or rather a Diſtruſt of a Man's Self, and of his own Perfection and Abilities, becauſe Humility is the ſureſt way to Divine Knowledge; the ſecond is, a ſincere and unfeigned Love of God, which diſplays itſelf in Obedience and a Readineſs to do God's Will; for an honeſt and well-diſpoſed Heart, free from any corrupt Paſſions or Affections, may ſooneſt hope to receive ſpiritual Illuminations, and the Knowledge of Saving Truths, according to that Obſervation of our *Bleſſed Saviour's*, *That if any Man will do his Will, he ſhall* certainly *know of his Doctrine*, John vii. 17. According to the different pointing of the *Greek* Text, the laſt Clauſe of this Paſſage of our *Author* may be differently underſtood: Either we may render with the *Margin*, and the *Geneva Bible*, *Such as be faithful ſhall remain with him in Love*; and thus the *Oriental Verſions* point the Place: Or, as our *Tranſlators* take it, *Such as be faithful in Love, ſhall abide with him, i. e.* cleave to him with ſo firm and unſhaken a Reſolution, that neither Tribulation nor Diſtreſs, Life nor Death, ſhall ſeparate them from him; and in this Senſe προσμένειν τῷ κυρίῳ is taken, *Acts* xi. 23. The *Syriac Interpreters* ſeem to underſtand this Clauſe in the Senſe of not falling away, *qui ſunt fideles, per charitatem permanebunt ipſius; quia gratiam & miſericordiam electis ſuis impertitur.*

Ver. 11. *Whoſo deſpiſeth Wiſdom and Nurture, he is miſerable.*] This and the former Verſe refer to thoſe vain Reaſoners, and wicked Libertines, whoſe Character is ſo juſtly drawn in ch. ii. The Sentiments of this Writer agree frequently, we may obſerve, with the Book of *Proverbs*; and this Paſſage very much reſembles that fine Advice in the Concluſion of the *eighth Chapter* of that *inſpired Writer*, particularly the two laſt Verſes, where Wiſdom ſpeaketh thus of herſelf, *Whoſo findeth me, findeth Life, and ſhall obtain Favour of the Lord; but he that ſinneth againſt me, wrongeth his own Soul; all they that hate me, love Death.* See alſo *Pſal.* ii. 12. in the LXX Verſion. St. *Cyprian* opens his Treatiſe, *De habitu Virginum*, with an Encomium of Diſcipline, too fine and remarkable to be here omitted: *Diſciplina cuſtos ſpei, retinaculum fidei, dux itineris ſalutaris, fomes ac nutrimentum bonæ indolis, magiſtra virtutis, facit in Chriſto manere ſemper, ac jugiter Deo vivere, & ad promiſſa cœleſtia & divina præmia pervenire. Hanc & ſectari ſalubre eſt, & averſari ac negligere lethale.* *Tertullian*, throughout his Works, is equally full of its Commendation.

Ver. 12. *Their Wives are fooliſh, and their Children wicked.*] It is obvious to obſerve, that the Book of *Proverbs* not only calls Wickedneſs in general by the Name of Folly, but ſeems to brand the Sin of *Uncleanneſs*, or *Luſt*, with that Name more particularly. What therefore our Tranſlators here render *fooliſh*, in the *Marginal Reading* is, *light*, or *unchaſte*; and the *Arabic Verſion* confirms this Senſe, which reads, *Uxores ejus procaces*; and the *Port-Royal Comment*, *Les Femmes ſont dereglées.* As to what is here obſerved, that the Children of ſuch Parents are generally vitious and wicked; this is almoſt unavoidable: For as the *Apocryphal Eſdras* ſpeaks, *Like as the Field is, ſo alſo is the Seed; and as the Flowers be, ſuch are alſo the Colours*; 2 Eſd. ix. 17. This ſo natural and conſtant a Reſemblance ſhews the great Duty and Neceſſity incumbent on Parents to be good and virtuous themſelves, upon account of their Children, and the good or evil Conſequences derived to them; for according to their own Conduct and Behaviour, they entail either a Bleſſing or a Curſe upon their Children, as it follows in the next Words, which the *Oriental Verſions* join with great Judgment to this Verſe.

Ver. 13. *Bleſſed is the barren, that is undefiled, which hath not known the ſinful Bed.*] This is to be underſtood of the *barren Wife*, that is chaſte and free from Adultery, whoſe great Commendation in Scripture is κοίτη ἀμίαντος, *Heb.* xiii. 4. And though ſhe may be reproached by ſome upon account of her Barrenneſs, as was the Sentiment of the Jews particularly, through their Hopes and Expectations of the Meſſiah, yet ſhall her Virtue be recompenſed by God, as far preferable to the moſt fruitful Adultery. In vain have ſome *Popiſh* Writers endeavoured to ground upon this Place, which undoubtedly relates to married Perſons, *the Order of Perpetual Virgins*; as if that was eſtabliſhed and approved of in the Age of this Writer, and known to the ancient Jews, which is certainly the Invention of more modern Times — In this Paſſage no Reflexion is intended againſt Marriage, nor any Preference given to a continued Celibacy; the Compariſon is between married Perſons only, *viz.* a barren Wife, and a teeming Adultereſs: See *Chemnitii Examen*, *par.* iii. p. 17. Nor does this Writer commend a Perſon in general, ἥτις οὐκ ἔγνω κοίτην, but ſuch a chaſte Wife in particular, who has not defiled the Bed ἐν παραπτώματι. I ſhall only obſerve upon the *Greek* reading of this Paſſage, that the Particle ὅτι, which introduces it, and ſeems harſh and ungrammatical, is here, as 'tis often in the ſacred Writers, *pleonaſtical*: See Inſtances of this in *Blackwall's Sacr. Claſſicks*, vol. i. p. 118.

[I would diſtinguiſh it thus: ἐπικατάρατος ἡ γένεσις αὐτῶν. Ὅτι, &c. In our Verſion Ὅτι is rendered, *Wherefore.*]

Ibid. *She ſhall have Fruit in the Viſitation of Souls.*] Though ſhe has not the Bleſſing of Children, and *the Fruit of the Womb which cometh of the Lord*, yet ſhall ſhe have her Fruit, *i. e.* her Recompenſe and Reward, when hereafter ſhe ſhall be crowned, and reign in Glory with other pure and immaculate Souls. The Writer of this Book probably entertained that Notion, ſo frequent to be met with among the *Rabbins*, and even primitive Fathers, That after 6000 Years there will be a glorious *Millennium*, when the Saints ſhall reign a Thouſand Years upon Earth. This they call *Dies Magnus Judicii*, and is probably the ἐπισκοπὴ ψυχῶν here referred to. In this Senſe the learned Mr. *Mede* underſtands this Paſſage; as likewiſe ver. 7 and 8 of this Chapter. See *Comment. Apocalypt.* lib. iii. p. 536.

[Ibid. *She ſhall have Fruit.* ἕξει καρπόν· The Particle γὰρ is not abſolutely neceſſary here, and yet it is probable it has been omitted by means of the Similitude of the Syllable καρ; thus, ἕξει γὰρ καρπὸν, &c. as in the next Verſe, δοθήσεται γὰρ αὐτῷ, &c. where the turn of the Sentence, and the Reaſon is like this.]

Ver. 14. *And (bleſſed is) the Eunuch, which with his Hands hath wrought no Iniquity — unto him ſhall be given the Special Gift of Faith.*] The Meaning is not, that the Special Gift of Faith ſhall be given him, as our *Verſion* has it, but rather that ſome Special Gift or Reward ſhall be given him for his Faithfulneſs: And ſo the *Syriac Interpreters* renders, *Dabitur ei pro ipſius gratia & fidelitate hæreditas deſiderii.* And in this Senſe of Faithfulneſs we are to underſtand St. *Paul*, when he ſays, *I have kept the Faith:* *Hence-*

Henceforth there is laid up for me a Crown of Righteouſneſs, 2 Tim. iv. 7. And though *Eunuchs* were forbidden under the *Law* to *enter into the Congregation of the Lord*, Deut. xxiii. 1. that is, were not admitted to Honours and Offices either in the Church or Commonwealth of *Iſrael*; yet the inward Qualifications, and rare Endowments of the Soul ſhall be ſufficient to give ſuch pure Perſons, as offend not againſt God by any looſe Action or impure Thought, a Title to the Communion of Saints, and not only take off the outward legal Reſtraint, but give them an honourable Place in the Temple of the Lord, and even make them, for their Victory in overcoming the Fleſh, Pillars in it; *Rev.* iii. 12. The Senſe of this Paſſage greatly reſembles that of *Iſai.* lvi. 4, 5. *Thus ſaith the Lord unto the Eunuchs that keep my Sabbaths, and chooſe the Things that pleaſe me, and take hold of my Covenant, Even unto them will I give in my Houſe, and within my Walls, a Place and a Name better than of Sons and Daughters.*

[Ver. 15. *For glorious is the Fruit of good Labours.* ἀγαθῶν γὰρ πόνων καρπὸς εὐκλεής. As the Author is here ſpeaking of conjugal Chaſtity in particular, and the Bed undefiled, the Word πόνων ſeems too lax and undetermined; and therefore it is probable that, inſtead of πόνων, he wrote ὕπνων· *For the Fruit of honeſt Embraces is honourable.* And to καρπὸς ἀγαθῶν ὕπνων is oppoſed τέκνα μοιχῶν, ver. 16. and ἀνόμων ὕπνων τέκνα, iv. 6. ſee ch. vii. 2.]

Ibid. *And the Root of Wiſdom ſhall never fall away.*] [rather *fail.*] *i. e.* of Chaſtity, which is the Subject of the foregoing Verſes: And ſo the *Syriac Verſion* underſtands it, *Radices caſtitatis non evellentur.* The Senſe of the whole Verſe is, that every good Work will be attended with a Reward. And thus the *Arabic* Verſion, *Bonorum enim operum eximius ac pulcherrimus eſt fructus*; and that Chaſtity in particular, which is a glorious Victory over ourſelves, hath this pleaſing Proſpect and Comfort in Reverſion, that many Bleſſings and Privileges will deſcend from God upon the Branches of a chaſte and holy Stock; and that the Virtue and Goodneſs of Parents is a Security and Treaſure to their Poſterity. We may obſerve, that, as in the Book of *Proverbs* the Adulterer is deſcribed to be a Man void of Underſtanding, ch. vi. 32. ſo this Writer makes Chaſtity to proceed from Wiſdom: And this poſſibly St. *Paul* might intend, *Rom.* xii. 3. when he adviſes, φρονεῖν εἰς τὸ σωφρονεῖν, which St. *Jerom* renders, *Sapere ad pudicitiam*, Cont. Jov.

Ver. 16. *As for the Children of Adulterers, they ſhall not come to their Perfection, and the Seed of an unrighteous Bed ſhall be rooted out.*] Τέκνα μοιχῶν ἀτέλεστα ἔσται, which we may underſtand in two Senſes; either that a Baſtard ſhall not be Partaker of holy Things, *i. e.* ſhall not be admitted to officiate in the ſacred Myſteries, nor to hold public Dignities, according to the *marginal Reading*, and the *Geneva Verſion*; and ſo the Senſe will be the ſame with that in *Deut.* xxiii. 2. *A Baſtard ſhall not enter into the Congregation of the Lord, even unto the tenth Generation.* And indeed ſome Lawgivers anciently fixed ſuch a Mark of Infamy upon Baſtards, as to forbid their coming to the ſacred Offices: Even the Heathens themſelves excluded Baſtards, as well as the Prophane and Wicked, from the Participation of their Myſteries; and according to the old Eccleſiaſtical Laws, Baſtards were not capable of being ordained without a *Diſpenſation*: See *Watſon's Compl. Incum.* p. 102. That ἀτέλεστος will admit this Senſe, ſee *Heſychius*, and *Leigh's Critica Sacra, in voce*; and thus it is ſometimes underſtood by the ancient *Greek Fathers*—Or we may underſtand this Place, with our *Tranſlators*, of the ſhort and uncertain Continuance of ſuch a ſpurious Offspring, upon whom God may viſit the Iniquity of their Fathers. And indeed we meet with in Scripture a moſt remarkable Inſtance of the Divine Vengeance in this Particular, *viz.* that the darling Offspring of *David's* Guilt was ſmote by God, and periſhed quickly from before his Eyes; and God gives this very Reaſon for it, *Becauſe thou haſt done this Thing, the Child that is born unto thee ſhall ſurely die*; 2 Sam. xii. 14.

[The Metaphor here is taken from *Fruits.* See ch. iv. 5. x. 7. *Ecclus* xxiii. 25. This Verſe depends upon the foregoing, and is oppoſed to it.]

[Ver. 17. *And their laſt Age ſhall be without Honour.* καὶ ἄτιμον ἐπ᾽ ἐσχάτων τὸ γῆρας αὐτῶν· *Their old Age at laſt ſhall be without Honour.*]

Ver. 18. *If they die quickly they have no Hope, neither Comfort in the Day of Trial.*] [ἕξουσιν, SHALL *have no Hope.*] Some learned Men have thought (ſee *Uſher's Body of Divinity*, p. 16.) that what is ſaid here, and in the Context, is a hard and uncharitable Sentence upon Baſtards, whoſe very Birth and Entrance into the World, though it be indeed by a Crime of their Parents, yet themſelves may be thought guiltleſs, and as ſuch, undeſerving of Puniſhment: But the Obſervation of this Writer will be leſs liable to Exception, if we conſider, that there is often a natural and hereditary Taint in wicked and debauched Families, and that ſome particular Sins run as it were in the Blood, the Seeds of future Wickedneſs. Hence holy *Job*, ſpeaking of ſuch wicked Parents, ſays, in very ſtrong and ſignificant Terms, that *they lay* or *treaſure up Iniquity for their Children*, ch. xxi. 19. which natural Propenſity and vitious turn of Temper God foreſeeing, ſometimes has recourſe to Extremities to ſtop the Infection, and hinder the ſpreading Guilt. Though vitiouſly diſpoſed Children more generally haſten their own Death by Irregularity and Looſe living; or, if by chance they live long, like the *wanton Elders* that tempted *Suſanna*, being grown old in Wickedneſs, they loſe all the Reſpect and Reverence otherwiſe paid to Grey-hairs. And when they come to die, their Caſe, like that of other wicked Men, is moſt deſperate; nor will they have any thing to alledge in their Favour in the Great Day of Enquiry, διαγνώσεως. Thus the *Pſalmiſt* deſcribing the End of the Wicked ſays, *The Ungodly ſhall not be able to ſtand in the Judgment*, Pſal. i. 6. where the LXX read, οὐκ ἀναστήσονται οἱ ἀσεβεῖς ἐν κρίσει, which has been unaccountably perverted in favour of the

Opinion, that there ſhall be only a Reſurrection of the Juſt. But that Paſſage of the Son of *Sirach*, *Ecclus* xli. 9. comes neareſt the Senſe of this Writer, *Woe be unto you, ungodly Men; if ye be born, ye ſhall be born to a Curſe; and if ye die, a Curſe ſhall be your Portion.*

Ver. 19. *Horrible is the End of the unrighteous Generation.*] *Calmet* very properly obſerves, (ſee *Comment. in loc.*) that what is ſaid in this and the following Chapter, of the ſad Proſpect and miſerable Fate of the Children of Adulterers, ought not to be underſtood as ſpoken abſolutely by this Writer, but only of ſuch, as being abandoned and debauched themſelves, imitate and follow the vicious Courſes of their Parents; for otherwiſe, the Crimes of their Anceſtors cannot be imputed to them in the Judgment of God, nor will they be anſwerable for them before his Tribunal: For it is very poſſible, that Children thus born in Sin, and from a criminal and forbidden Commerce, may yet prove virtuous and regular in themſelves; and that the Children of even good Men and Saints may be lewd and vicious; as was the Caſe of old *Eli's* Children in particular, who made the Lord's People to tranſgreſs through their ſcandalous Uncleanneſs, 1 *Sam.* ii. 22.

CHAP. IV.

The ARGUMENT.

IN this Chapter the Author purſues the ſame Subject with which he concluded the former, and ſhews how much happier, upon the compariſon, chaſte and virtuous Perſons are, though without Children, than Adulterers and the Brood of a ſinful and polluted Bed: That the former, if they enjoy Long-life, as they generally do, are in a State of Peace and Security; and if taken away by an early and untimely Death, it is an Inſtance of Mercy to them, that they may eſcape thereby ſome imminent Danger or approaching Evil.—But the Life of the Vitious and Debauched, is, on the contrary, both ſhort and unhappy; their Death is diſhonourable, their Hope deſperate, and their future Eſtate full of Miſery and Torment.

Ver. 1. *Better it is to have no Children, and to have Virtue: For the Memorial thereof is immortal, becauſe it is known with God and with Men.*] κρείσσων ἀτεκνία μετ᾽ ἀρετῆς. *Better is a Childleſs State with Virtue.* The *Vulgate* reads, *O quam pulchra eſt caſta generatio cum claritate!* which is not a juſt Tranſlation of the original Words, κρείσσων ἀτεκνία μετ᾽ ἀρετῆς; for ἀτεκνία is very improperly rendred by *generatio*; and then it ſeems, as does our *Verſion*, either to confine Chaſtity to Celibacy, or to ſuch, as being married, have no Children; as if Virtue and Fruitfulneſs were incompatible. Whereas the true Meaning is, that though a Perſon hath no Children, and ſeeks not any by Acts of Incontinence, or unlawful Mixtures, his Virtue ſupplies what is wanting to him in that reſpect, and his good Actions ſhall be like Children to him, and hinder his Name from being loſt in Oblivion. Such a Virtue as can withſtand a criminal Paſſion, and is Proof againſt all the dangerous Temptations of it, is approved by God, and will be finally rewarded by him, and cannot fail of being reſpected and well ſpoken of by the valuable part of Mankind. And however the Libertine may pride himſelf in his ſpurious Iſſue, and the Adultereſs value herſelf on the Fruit of her Womb, yet Incontinence will always differ from Barrenneſs, as a Crime does from a Miſfortune.

Ver. 2. *When it is preſent, Men take Example at it.*] [The Reading of the *Alexandrian* MS. is much better, τιμῶσιν, *honour it.*] This Obſervation is not true of Men in general, that they have an Eſteem for Virtue; for with reſpect to very many of the Species, that Reflection of *Horace* is ſtill too true, *Virtutem incolumem odimus.* The Meaning therefore muſt be, that good Men eſteem, admire, and follow after Virtue; that they will make virtuous Men, while they live, the Patterns for their Imitation, and honour their Memory when they are dead.—And even wicked Men have been known to regret the Loſs of good Men, and to lament and even pity their ſuffering Fate.—Thus *Antiochus Epiphanes* wept for the Death of *Onias* the *High-prieſt*, 2 *Maccab.* iv. 37. and the *Athenians* for that of *Socrates*, though they occaſioned it.

Ibid. *It weareth a Crown, and triumpheth for ever.*] ἐν τῷ αἰῶνι στεφανηφοροῦσα πομπεύει, or στέφανον φοροῦσα πομπεύει. *Junius* underſtands αἰὼν of the preſent World, and renders, *in ſæculo hoc triumphat, i. e.* That Virtue, through a Conſciouſneſs of having done its Duty, through Hope anticipates, even in this Life, its future Reward, and by Faith triumphs, as already ſure of a Crown. And indeed the *Syriac* and *Arabic Verſions* confirm this Conjecture, both of which render, *in hoc ſæculo.* There is a manifeſt Alluſion in this Verſe to the *Olympic Games*, and the crowning of the Conquerors therein; for in the Original the following technical Terms are worth noting, *viz.* στεφανηφορεῖν, πομπεύειν, ἆθλον, ἀγών. From whence the Learned, among other Reaſons, infer, that this Book was not written by *Solomon*, who was dead above two hundred Years before the firſt *Olympiad.* See *Uſher's Annals.*

Ibid. *Having gotten the Victory, ſtriving for undefiled Rewards.*] The Senſe of theſe Words, as they ſtand in our Tranſlation, ſeems obvious enough, and is not much unlike that of *Horace*; *Virtus repulſæ neſcia ſordidæ, Intaminatis fulget honoribus*; Carm. Lib. iii. Od. 2. but it does not agree with any of the ancient *Verſions.* The *Vulgate* reads, *Incoinquinatorum certaminum præmium vincens*; St. *Cyprian* yet more obſcurely, *Incoinquinatorum certaminum* prœlium *vincens*; and the *Greek*, τὸν τῶν ἀμιάντων ἄθλων ἀγῶνα νικήσασα. The Expreſſion in each of theſe Paſſages is very unuſual and ſingular; with reſpect to the firſt, a Conqueror that receives the Reward of his Services, is not properly ſaid, *vincere præmium certaminum*, but *reportare præmium*, or ſomething to that effect: But the next, *certaminum prælium vincens*, which is the Rendring of St. *Cyprian* (*De ſingularitate cleri*) and of the *Greek*, has ſtill leſs

Authority to juſtify it; *vincere prælio* is claſſical, but *vincere prælium certaminum*, I believe, is quite without Precedent. Nor is ἀμιάντων ἄθλων without its Difficulties and Objections. If I might be indulged the Liberty of propoſing a very ſmall Alteration, I would read the Paſſage thus, ἐν τῷ αἰῶνι στεφανηφοροῦσα πομπεύει, τὸ τῶν ἀμιάντων ἄθλον, ἀγῶνα νικήσασα; where by ἄθλον I would underſtand, the Reward of the Conteſt, and not the Conteſt itſelf; and by ἀμιάντων, thoſe that had merited this Crown or Reward by being undefiled. And I have the Pleaſure to find this Conjecture confirmed by the *Syriac Verſion*, which renders, *præbet ſe victricem agonis eorum qui ſine macula ſunt*, applying it manifeſtly to the Perſons, to the *Agoniceta* himſelf, and not to Conteſts, or the Nature of their Rewards. *Calmet's* Comment is likewiſe to the ſame Effect, and that of *Meſſieurs du Port Royal* ſtill more explicit; *Elle triomphe & elle eſt couronnée comme victorieuſe, apres avoir remporté le prix dans les combats pour la Chaſteté.*

[The Difficulty in the vulgar Reading of the *Greek* will be, perhaps, ſomewhat removed, if ἄθλων be tranſlated *laborum*, which is an uſual Signification of the Word. But as the *Alex.* MS. (which ſeems much preferable to the others) inſtead of πομπεύει has ποπέμπει, for ἀποπέμπει or προπέμπει, perhaps it might originally be thus, καὶ ἐν τῷ αἰῶνι στεφανηφοροῦσα, προπέμπει (or ἀποπέμπει) τὸν τῶν ἀμιάντων ἄθλων ἀγῶνα νικήσαντα· *And bearing a Crown in this Life, it attendeth* or *ſets forwards* (or *diſmiſſeth*) *him who hath got the Victory in the Conteſt of the undefiled Labours*; that is, it *attendeth* or *diſmiſſeth* him to a *better Life*. I have before, in the Note on this Verſe, taken Notice of the Baldneſs and Obſcurity of *Cyprian's* and the *Vulgate's* rendering here; I ſhall only obſerve further, that it is probable [they gave a mere literal Tranſlation of the *Greek*, without a ſtrict Regard to the Propriety of the *Latin* Tongue, ſuitable to the Latinity of that Age. So νικᾷν τὰ Ὀλύμπια is, by *Ennius*, tranſlated *Vincere Olympia.* Of which ſee more Inſtances in *Fred. Gronov. Obſervat. in Scriptor. Eccleſiaſt.* C. x. *præmium* in the *Vulgate* is probably nothing but a miſtake of the Copy for *prælium.*]

Ver. 3. *The multiplying Brood of the Ungodly ſhall not thrive, nor take deep rooting from Baſtard ſlips.*] ἐκ νόθων μοσχευμάτων: probably the true Reading may be μοσχεύματα, Slips from ſpurious Trees, *i. e.* without a Metaphor, Children begotten of unlawful Beds, as it follows in Verſe 6. The Senſe, as well as ἐπισφαλῶς βεβηκότα, ſeems to require this. And this Reading is confirmed by *Coverdale's* Verſion, which renders, *And the Thinges that are planted with Whoredom, ſhall take no deep Rote, ner laye eny faſt Foundacion.* And it has been obſerved in the vegetable World, that Slips from ſuch irregular Productions do not thrive to any purpoſe. The Book of *Job* deſcribes the Generation of the Wicked in like Terms; *This is the Portion of a wicked Man with God, and the Heritage of Oppreſſors which they receive of the Almighty: If his Children be multiplied, it is for the Sword; and his Offspring ſhall not be ſatisfied with Bread: Thoſe that remain of him ſhall be buried in Death, and his Widow ſhall not weep:* ch. xxvii. 13, 14, 15. The Deſcription in this and the following Verſes is agreeable to the Scripture Dialect, where Mankind in general is often repreſented under the Metaphor of *Trees* or a *Plantation*; ſee *Pſal.* i. 3. xcii. 12, *&c.* According to the *Hebrew* Style, a Bough or Branch often denotes a Son; the Word *Ben*, or Son, nearly according with *Banna*, which ſignifies the *Root*; ſee *Gen.* xlix. 22. where the *Hebrew* Word *Banoth*, which we tranſlate *Branches*, literally ſignifies *Daughters.* In like manner we find the Wicked in particular compared to unpromiſing Plants, or withered and decayed Trees: Thus St. *Jude*, ſpeaking of ſuch Libertines as *defile the Fleſh*, emphatically deſcribes them, as *Trees whoſe Fruit withereth, without Fruit, twice dead, plucked up by the Root*, ver. 12. The Senſe of this Paſſage is briefly this, That God will viſit the Poſterity of ſuch looſe and debauched Perſons, and that even their Children ſhall not continue for any long time, but *as Plants which God hath not planted, ſhall be rooted up.* Beſides the Inſtance before given, of *David's* Child ſtruck with Death, St. *Auſtin's* Account of *his* is very particular; he ingenuouſly acknowledges, that he had a Son *carnaliter ex ſe natum de peccato ſuo*, but that God quickly deprived him of the Child, though one of very promiſing Hopes; *Annorum erat fere quindecim, & ingenio præveniebat multos graves & doctos viros:* Confeſſ. lib. ix. c. 6.

Ver. 4. *For though they flouriſh in Branches for a time; yet ſtanding not faſt, they ſhall be ſhaken with the Wind.*] *i. e.* Though they equal, or even overtop the Proſperity of the Good and Virtuous, yet having laid their Foundation in Wickedneſs, they ſhall be overthrown by Calamities; like a Tree that has taken no deep root in the Earth, and is violently ſhaken with Storms and Tempeſts: To which agrees that Obſervation of the *Pſalmiſt*; *When all the Workers of Wickedneſs do flouriſh, then ſhall they be deſtroyed for ever*; *i. e.* they are then haſtening the more to their Exciſion, their Flouriſhing being in order to their Deſtruction, ὅπως ἂν ἐξολοθρευθῶσιν, ſay the LXX, *Pſal.* xcii. 7. but the Righteous are compared to the immovable Cedars in *Libanus*, ver. 12. According to that of *Solomon*, *A Man ſhall not be eſtabliſhed by Wickedneſs, but the Root of the Righteous ſhall not be moved*, Prov. xii. 13. See alſo *Ecclus* xl. 15. where the Children of the Ungodly are called, *Unclean Roots upon a hard Rock.*

Ver. 5. *The imperfect Branches ſhall be broken off.*] Rather, *Their Branches ſhall be broken off imperfect.*

Ibid. *Their Fruit unprofitable.*] ὁ καρπὸς αὐτῶν ἄχρηστος. This Adjective, though it has indeed this Signification of *unprofitable*, yet it means rather here *inſuavis*, *i. e.* that the Fruit is unpleaſant, not of a kindly Sort, and has not the right Taſte or Flavour, as Fruit will always be that comes from a Tree which is wrongly planted, either in a Soil that is not proper for it, or where it wants its natural Sun, or when the Ground is too hot or too cold, too wet or too dry, too ſour or too ſtubborn.

Ver. 6. *For the Children begotten of unlawful Beds are Witneſſes of Wickedneſs againſt their Parents in their Trial.*] [*Of unlawful Beds*, rather, *Of unlawful Embraces.*] ἐκ τῶν ἀνόμων ὕπνων τέκνα γεννώμενα. Ὕπνος here does neither mean *Bed*, as our *Tranſlators* render; nor *Sleep*, as the *Margin* and *Vulgate* have it; it rather means, *concubitus*, in which Senſe it occurs, ch. vii. 2. and accordingly the *Syriac* Interpreters render, *Liberi ex illegitimo congreſſu procreati*; who, being Monuments of their Parents Guilt, are a perpetual Brand, while they live, of Infamy upon them. Agreeable to the Sntiments in this and the foregoing Verſes is that Deſcription of the Adultereſs, and the Puniſhment of her unlawful Offspring, *Ecclus* xxiii. 25, 26. *Her Children ſhall not take root, and her Branches ſhall bring forth no Fruit*; *ſhe ſhall leave her Memory to be curſed, and her Reproach ſhall not be blotted out:* But the Reproach does not terminate in the Parent only; the Children likewiſe, according to the Senſe and Opinion of the World, are Partakers of the Shame, according to that farther Obſervation of the ſame wiſe Writer; *The Inheritance of Sinners Children ſhall periſh, and their Poſterity ſhall have a perpetual Reproach: For the Children will complain of an ungodly Father, becauſe they ſhall be reproached for his ſake*; Ecclus xli. 6, 7. But ſuch illegitimate Children being here mentioned, *as Witneſſes of Wickedneſs againſt their Parents in their Trial* (which *Calmet* underſtands to be the ſame with ἡμέρᾳ διαγνώσεως, ch. iii. 18.) I am inclined to think there is this further Meaning in the Words, *viz.* that ſuch Children *will be* Accuſers of, and Witneſſes againſt, their guilty Parents in the other World. And thus the *Geneva Bible* expreſly reads, which is confirmed by the *Arabic Verſion*, which renders in the future, *Teſtes erunt nequitiæ parentum ſuorum, cum explorabuntur.*

Ver. 7. *Tho' the Righteous be prevented with Death, yet ſhall he be in Peace.*] That the Righteous are often ſnatched away before they arrive at any Maturity of Age, is evident from Obſervation. This is frequently the Effect of God's Goodneſs, which removes them from the Evils or Dangers of Life; but in what Time or Manner ſoever they depart, their Death ought not to be conſidered as a perſonal Misfortune, ſince God fixes them in a Place of Reſt and Repoſe, free from the Temptations, as well as Troubles and Inquietudes of Life, waiting with a holy Impatience for further degrees of Happineſs. The Prophet *Iſaiah* has the ſame Reflexion, *That righteous and merciful Men are taken away from the Evil to come, and ſhall enter into Peace*, ch lvii. 1. And one of the Ancients has made the like Obſervation, "That he that is a Favourite of the Gods, "dies young;" ὃν φιλοῦσιν ἀποθνήσκει νέος. By the Righteous being prevented with Death, we are not to underſtand his being ſurprized by Death when he leaſt thought of it; for the good Man can never, properly ſpeaking, be ſurprized; he is always on the watch, prepared and ready to leave the World and appear before God; his Death may be indeed ſudden or haſty, but not careleſs or unguarded.

Ver. 9. *But Wiſdom is the Grey-hair unto Men; and an unſpotted Life is Old-age.*] ἡλικία γήρως. Our *Tranſlators* ſeem not to have expreſſed ἡλικία at all in their Verſion, which yet has a ſtrong and ſignificant Meaning here, *viz.* That an unſpotted Life is mature Old-age, or the Standard of Old-age. *Fulgentius* quotes this and the preceding Verſe, and adds moſt excellently by way of Comment, *Ad cognoſcendum, quantum poſſibile eſt, cujuſlibet defuncti meritum, non quantum vixerit, ſed qualiter quiſque vixerit, intuendum. Sicut enim vita mala, quanto magis fuerit temporaliter prolongata, tanto magis delinquentibus multiplicat pœnam; ſic vita bona, quamvis hic brevi tempore terminata, magnam ſempiternamque conquirit bene viventibus gloriam. Vita igitur mala immaturos acerboſque ſenes demergit in Tartarum, vita vero bona defunctos juvenes maturos perducit ad Regnum.* De Statu Viduali, epiſt. 2. *Philo* obſerves of their great Legiſlator *Moſes*, τοὺς ἡλικίᾳ προήκοντας, &c. *Ut provectos ætate appellet Juvenes, & eos qui nondum ſenuerunt, Seniores, non reſpiciens annorum numerum, aut tempus breve longumve, ſed potentias animæ, prout movetur melius aut deterius.* De Reſipiſc. Noe, & de Vita Contempl. Agreeably to this the *Romans* ſtyled their chief Council *Senatus*, and the *Lacedæmonians* called theirs γερουσία, not ſo much upon account of their Age, as the Wiſdom and Prudence of thoſe that compoſed it: In like manner *Preſbyters*, in *Eccleſiaſtical* Hiſtory, had their Name aſſigned them on the ſame Account. There is hardly any Subject on which the Sages have moralized more finely than on this; *honeſte acta ætas* is, in the Opinion of one of them, the ſureſt way to lengthen our Lives, and fruſtrate the Malice of Mortality. *Cicero* has many beautiful Sentiments upon this Occaſion; particularly in his Book *De Senectute*, in the eighteenth Chapter there is a Thought which is very like what is contained in this and the foregoing Verſe; *Non cani, non rugæ repente autoritatem arripere poſſunt; ſed honeſte acta ætas ſuperior fructus capit autoritatis extremos.* And ſo the Poet:

> *Ampliat ætatis ſpatium ſibi vir bonus; hoc eſt*
> *Vivere bis, vita poſſe priore frui.*

But no Reflection of the Ancients is more judicious, than that of a learned Modern, "Grey-"hairs, *ſays he*, conſiſt not in the Multitude of "Years, but in the Number and Variety of "uſeful Obſervations that are made; nor is "there any Reaſon why Wiſdom ſhould be "peculiarly aſcribed to the Aged, except ſuch "Perſons, by having lived longer in the "World, and having had the Opportunity "of many and various Occurrences to ripen "their Judgment, have accordingly improved "it; for it matters not much, whether a Man "makes his Obſervations in a longer or a leſs "Time, provided he makes them well." *Boyle's Occaſional Reflexions.*

Ver. 10. *So that, living amongſt Sinners, he was tranſlated:*] This Paſſage is undoubtedly to be underſtood of *Enoch*, whom, being the firſt Example of eminent Sanctity, God was pleaſed to tranſlate, as he had condemned the firſt Inſtance of Tranſgreſſion, to ſhew his great Deteſtation of Sin. The great Queſtion is, whether theſe Words ſignify a natural Death, or a miraculous Tranſlation, as that of *Elijah* was: From ſome Expreſſions in the Context, many learned Men have been inclined to conjecture, that the Author of this Book thought *Enoch* died a natural Death, and that his Tranſlation here mentioned, was only ſuch a Tranſlation: One Reaſon in particular, that has induced them to think an ordinary Death is here ſpoken of, is, that the holy Scripture often uſes the like Expreſſions to ſignify Death: See 1 *Kings* xix. 4. *Jonah* iv. 3. and particularly *Job* xxii. 16. where the *Vulgate* renders *qui ſublati ſunt ante tempus*, tho' the Writer is ſpeaking of ſuch as die a ſudden Death. And it muſt be confeſſed, that the *Hebrew* Phraſe in all theſe Paſſages is the ſame with that which *Moſes* makes uſe of to expreſs the Tranſlation of *Enoch*; and from hence ſome have inferred, that even *Moſes's* Words, *Gen.* v. 24. may be underſtood of a natural Death, and do not neceſſarily imply a miraculous Tranſlation. But the Reaſons and Arguments for a miraculous Tranſlation ſeem to carry with them much greater Weight: For, 1ſt, Tho' the Text of *Moſes* above-mentioned does not abſolutely imply the miraculous Tranſlation of a Man, yet living, into Heaven or another World; nevertheleſs, when we compare what he ſays of *Enoch* with what he relates of the other *Patriarchs*, it is plain he intended to diſtinguiſh the Manner in which *Enoch* went out of the World from that in which the other *Patriarchs* left it; for of all the reſt mentioned in that Chapter it is ſaid, *they died*, but of *Enoch* this is not ſaid, but only, that *he was not*, οὐχ εὑρίσκετο, *was not found on Earth*, becauſe God had tranſlated him from it. Further, *Moſes* takes notice of the eminent Probity of *Enoch's* Life, which made him well-pleaſing to God, as this Writer does here, and then immediately adds, according to the *Vulgate*, *Et non apparuit, quia tulit eum Deus*; implying, that tho' he was no more ſeen upon Earth, yet he was ſtill alive. This is the Senſe which the *Chaldee Paraphraſe* takes it in, which renders expreſly, *Subductus eſt, & aſcendit in cœlum coram Domino.* Again, it is ſaid of *Noah* and of *Abraham*, that *they walked with God*, Geneſ. vi. 9. xvii. 1. but it is not ſaid, that *they were not*, *becauſe God took them.* This Phraſe therefore muſt import ſomething that happened peculiarly to him. 2dly, The holy Penman, 2 *Kings* ii. 3, 5, 9. giving an Account of *Elijah's* Tranſlation, which was confeſſedly miraculous, uſes the very ſame Word, *viz. taken away*, ſeveral times, to expreſs it by. 3dly, The Son of *Sirach* ſeems moſt favourable to *Enoch's* being tranſlated alive, *Ecclus* xliv. 16. where, to avoid any Equivocalneſs, the *Vulgate* reads, *tranſlatus eſt in Paradiſum*, a Term not commonly made uſe of to expreſs the ordinary Death of a Man. But, 4thly, The Writer of the Epiſtle to the *Hebrews*, xi. 5. puts this Matter beyond all diſpute, and underſtands it clearly of a miraculous Tranſlation, *by Faith Enoch was tranſlated, that he ſhould not ſee Death.* Laſtly, Many of the Fathers expreſly aſſert a miraculous Tranſlation; the Author of the *Recognitions*, bearing the Name of St. *Clement*, ſays, "*Enoch* "having pleaſed God, was tranſlated into "Immortality." And St. *Cyprian*, "That he "deſerved to be taken from the Contagion of "this World by a ſingular Favour." *De Mortal.* St. *Jerom* yet more fully, "That he was "tranſlated into Heaven, and fed with celeſtial "Bread." *Epiſt.* 38. *ad Pammach.* See *Calmet's Diſſertation* more at large.

[Ibid. *So that, living* &c. The Author ſeems to have meant ſomething more than is here expreſſed, *viz.* *So that he was tranſlated alive from amongſt ſinful Men*: καὶ ζῶν ἀπὸ μεταξὺ ἁμαρτωλῶν μετετέθη. For there was nothing extraordinary in *Enoch's* living amongſt Sinners (for ſo did other good Men) nor in his being tranſlated (for ſo are all Men by Death) but what was *peculiar* to him was, that ζῶν μετετέθη, *he was tranſlated whilſt he was living*: μετετέθη τοῦ μὴ ἰδεῖν θάνατον, *Heb.* xi. 5. So that the Senſe ſeems to require that ζῶν ſhould be added to μετετέθη, if this Paſſage is to be underſtood of *Enoch*: For it may be underſtood of the ſhort-lived Righteous mentioned ver. 7.]

Ver. 12. *For the bewitching of Naughtineſs doth obſcure Things that are honeſt; and the Wandring of Concupiſcence doth undermine the ſimple Mind.*] This ſeems to refer to the Corruptions introduced by *Cain* and his Deſcendants, by which the holy Seed by degrees fell off, and became infected. *Calmet* obſerves, that there is a particular Beauty in the Word βασκανία, here rendred *Bewitching*, and that 'tis with the greateſt Propriety applied to ſinful Pleaſures; for as there is a ſort of *Magick* or *Faſcination*, which impoſes upon Men's Eyes, and makes them ſee falſe Appearances, and obſcures what is real; ſo a like fatal Miſtake ariſing from the Blindneſs of Men's Underſtandings, or the Perverſeneſs of their Wills, makes them fancy there is Truth and Reality in falſe and imaginary Pleaſures, and tempts them to overlook the real Danger that attends them. Nor is this true only of Pleaſures in general, but applicable in a more particular Manner to the Sweets of Love, or amorous Delights; I have therefore ſometimes fancied φιλότητος to be the true Reading, which ſeems warranted by what follows. The like Obſervation we may make upon ῥεμβασμὸς, which the *Vulgate* renders, *inconſtantia concupiſcentiæ*; and the *Lexicographers*, who refer to this Place, no leſs imperfectly, *occupatio mentis*. The Meaning is, that a continual Round or Circle of criminal Pleaſures turns Peoples Heads; for ſo ῥεμβασμὸς properly ſignifies, and transforms Things and Perſons into other Natures, like *Circe's* Enchantments; for ſo μεταλλεύει may be interpreted, which probably too is a technical Term. Dr. *Grabe* thinks the Verb μεταλλοιόω would be more agreeable to this Place, and likewiſe more proper in ch. xvi. 25. See *Prolegom.* cap. iv. tom. ult. The Senſe of this whole Verſe is not improperly expreſſed by thoſe Words of *Tully*; *Impedit conſilium voluptas, rationi inimica eſt, ac mentis, ut dicam, præſtringit oculos, nec habet ullum cum virtute commercium.* De Senectute, c. xii. [φαυλότητος is certainly right. And I doubt whether φιλότης for *res venerea* is uſed in that Senſe even by the Poets, without ſome Adjunct which may point out and reſtrain it to that Signification: As in *Homer*, ἐν εὐνῇ ϗ φιλότητι, and φιλότητι μιγῆναι. The Reaſoning too and Connection ſeem to require φαυλότητος. See the foregoing Verſe, where κακία and δόλους are ſpecified.]

[Ibid. *Simple Mind*, νοῦν ἄκακον, rather *harmleſs*.]

Ver. 13. *He being made perfect in a ſhort time, fulfilled a long time*.] It may be aſked, with what Propriety *Enoch* is here ſaid to have fulfilled a long time, ſince he was the ſhorteſt lived of the *Patriarchs* before the Flood, and lived but 365 Years? To this the Anſwer is very obvious, "If we meaſure not his Life by "the Number of Years, but by the Perfection "of his Goodneſs, δι' ἄκραν ἀρετῆς τελείωσιν, by "his conſummate Virtue and extraordinary "Sanctity in the corrupt Age he lived in, he "may be allowed, to all uſeful Purpoſes of "Living, to have fulfilled an honourable "Age." *Euſeb. Præp. Evangel. lib.* vii. *c.* 8. So of *Abraham* it is ſaid, *Gen.* xxv. 8. that *he died in a good old Age, an old Man, and full of Years:* Expreſſions exaggerated on purpoſe to denote an extraordinary length of Life. But here again it may be as juſtly enquired, how *Abraham* can properly be ſaid to die in a *good old Age*; when, if we compare his Age with thoſe that lived before him, it comes much ſhort of theirs: For One hundred ſeventy-five Years may be conſidered as a ſmall point of Time, with reſpect to thoſe ſeveral hundreds of Years that the Fathers before the Flood arrived at; ſee *Gen.* v. And in the Computation of the Lives of the Fathers after the Flood, *Gen.* xi. we find all of them, except one, to be older than *Abraham* was. The true Anſwer therefore to this Difficulty is, that *Abraham* died in a good old Age, not as to the Meaſure of his Life by Days or Years, but in regard to the great Progreſs he had made in Faith and Holineſs.

[Ver. 14. *Therefore haſted he to take him away from among the Wicked.* διὰ τοῦτο ἔσπευσεν ἐκ μέσου πονηρίας; i. e. *haſtned him from amidſt Wickedneſs.*]

Ver. 15. *Neither laid they up this in their Minds, that his Grace and Mercy is with his Saints, and that he hath reſpect unto his Choſen.*] Ἐπισκοπὴ, though it often ſignifies Viſitation by Puniſhment, yet here means that Favour and Regard which God ſhews to his Elect: And the Senſe of the whole Paſſage is, that the Wicked, among whom *Enoch* converſed, conſidered not the true Reaſon for which God took him, that it was an Act of his Mercy, rather than Severity, to remove a Saint, *whoſe righteous Soul was vexed with the filthy Converſation of the Wicked*, to a State of Purity, Perfection, and Happineſs: Much leſs did they conſider, that he was taken up alive into Heaven, to be an Example of that Happineſs which God has prepared for thoſe who walk with him and pleaſe him; and alſo a Proof, that our Bodies are capable of Immortality. Nor did they make any Uſe or Improvement of his Tranſlation, tho' it certainly was the nobleſt Exhortation to Piety and Virtue that can be imagined.

The Conſtruction of the *Greek* in the former part of this Verſe is ſingular, λαῶν ἰδόντων is a more uſual way of Expreſſion, than οἱ δὲ ἰδόντες, ϗ μὴ νοήσαντες.

[If ſome other Verb be not wanting at the End of the Verſe, ἦσαν muſt be underſtood, ἰδόντες ἦσαν, *i. e.* εἶδον, and ſo νοήσαντες and θέντες. So xix. 18. μεθαρ—μοζόμενα, *ſc.* ἦν. 2 *Cor.* v. 12. διδόντες, *ſc.* ἐσμὲν, *i. e.* δίδομεν.] The latter part of this Verſe being the ſame with ch. iii. 9. ſhould be alſo tranſlated alike.]

Ver. 16. *But the Righteous that is dead, ſhall condemn the Ungodly which are living.*] Our *Verſion* and the *Commentators* underſtand this in the *Future Tenſe*, following the preſent Accenting of the *Greek*; but the *Vulgate* reads the Paſſage in the *Preſent Tenſe*, *Condemnat autem juſtus mortuus vivos impios*, which all the ancient *Engliſh* Verſions follow; *Junius* alſo and *Calmet* render in like manner: So that probably the original Reading was that of the *Complut.* ed. κατακρίνει. If we follow this Reading, the Paſſage may relate to any righteous Perſon ſpeedily taken away, whoſe good Life condemns or leaves without Excuſe the Wicked that outlive him, and grow old in their Wickedneſs: Or it may relate to *Enoch* in particular, who may be ſaid to condemn his Cotemporaries, either *virtually* by his Word and Doctrine, or *judicially*, by denouncing God's Judgments againſt the Ungodly of his time. See the ſame Expreſſion applied to *Noah* upon a like Occaſion, *Heb.* xi. 7.

[This Verſe may depend upon the former, and be connected to it by underſtanding and repeating the Particle ὅτι, thus ὅτι χάρις ϗ ἔλεος—τοῖς ἐκλεκτοῖς αὐτοῦ, ὅτι κατακρίνει δὲ (the ſame as ϗ ὅτι κατακρίνει) δίκαιος, &c. *Unto his Choſen. And that the Righteous who is dead condemneth the Ungodly who are living—For they will ſee the End of the Wiſe, and yet will not conſider what God in his Counſel*, &c. i. e. *for tho'* they ſee—*yet* will they not conſider, &c.]

Ibid. *And Youth, that is ſoon perfected, the many Years and Old-age of the Unrighteous.*] This is what the Prophet *Iſaiah* means, when he ſays, ch. lxv. 20. *That the Child that has an early ſenſe of Goodneſs and perfects Holineſs betimes, ſhall die an hundred Years old; but the Sinner, being an hundred Years old and confirmed in Wickedneſs, ſhall die as an over-grown Child and be accurſed.*

Ver. 17. *And ſhall not underſtand* . . . . . *to what End the Lord hath ſet him in Safety.*] The Wicked triumph over a godly Man ſuddenly ſnatched away, as if God had forgotten to be gracious, and was unmindful of his Piety, or was induced through ſome ſecret Fault to cut his Life ſhort; not conſidering (for ſuch have not the Knowledge of God or his Counſels) that it was in Mercy to him and for his greater Safety and Reward. This is aſſigned by learned Men as the Reaſon why *Lazarus* is mentioned, *Luke* xvi. as dying before the Rich Man, becauſe God graciouſly removed him from the Evils of Life, but continued the Profligate in order to his Repentance, or to fill up the Meaſure of his Iniquity.

Ver. 18. *They ſhall ſee him and deſpiſe him, but God ſhall laugh them to ſcorn.*] *Grotius* ſays, that the *Future* is uſed in this Deſcription for the *Præteritum*, and calls it a *Hebraiſm*; though 'tis certain that ſuch Changes are not unuſual in the beſt *Claſſick* Writers—The Repetition, *they ſhall ſee him*, is beautiful, upon the Suppoſition of this Book's being metrical; and is otherwiſe very defenſible, eſpecially as ſupported by the Authority of all the Editions: I ſhould elſe have thought σκώψονται the true Reading, which ſeems to make the Oppoſition in the Words following more beautiful; and ſo ſmall an Alteration might eaſily be occaſioned by the Nearneſs and Affinity of the Sound.

Ibid. *And they ſhall hereafter be a vile Carcaſe.*] ἔσονται μετὰ τοῦτο εἰς πτῶμα ἄτιμον. Can all the Wicked before referred to with Propriety be ſaid to *be a vile Carcaſe*, or to compoſe *one vile Carcaſe?* and is not this Senſe in ſome meaſure comprized in the Sentence following? Poſſibly πεσοῦνται may be the true Reading here, which opens a new Senſe, and yet proper to the Occaſion, *viz.* that they ſhould be confounded and fall ſhamefully; which Signification πτῶμα will equally admit of; and 'tis as certain, that εἰς is frequently to be underſtood in the Senſe of ἐν: And I have the Satisfaction to find this Interpretation confirmed by the Authority of the *Vulgate*, which reads, *Erunt poſthac decidentes ſine honore*; and by the *Syriac* Verſion, *Erunt poſthac in ruinam turpiſſimam. Junius* alſo is to the ſame purpoſe; and to theſe agrees the *Geneva Bible*, which renders, "They ſhall fall hereafter without "Honour."

[From the *Vulg.* and *Orient.* rendring, it ſeems more probable that ἔσονται is the true Reading, as *erunt* occurs in them all. It has been thought that the Author, inſtead of εἰς πτῶμα the preſent Reading, wrote εἰς σκῶμμα ἄτιμον, *a vile laughing Stock*, with which εἰς ὕβριν is very well joined: ἔσονται εἰς σκῶμμα, is σκωφθήσονται, as εἰς ὕβριν is ὑβρισθήσονται· *Iſaiah* xxviii. 18. ἔσεσθε εἰς καταπάτημα, *i. e.* καταπατηθήσεσθε, *ye* SHALL *be trod upon*, *Job* xxvii. 14. εἰς σφαγὴν ἔσονται, *i. e.* σφαγιασθήσονται.]

Ibid. *And a Reproach among the Dead for evermore.*] εἰς ὕβριν ἐν νεκροῖς δι' αἰῶνος. This Expreſſion may ſeem to relate to the everlaſting Diſgrace of wicked Men *in infernis*, that, like the Giants of old, they ſhall ſtand upon a laſting Record there; but it is more probable, it ſhould be taken in a more limited and confined Senſe, for the Phraſe νεκροὶ αἰῶνος or δι' αἰῶνος, is a *Hebraiſm*, and may receive ſome Light from *Lamentations* iii. 6. where the *Prophet*, complaining of his terrible Situation in his Dungeon, ſays, *He has made me ſtay in dark Places*, ὡς νεκροὺς αἰῶνος, *veluti mortuos ſæculi, as thoſe that have been long dead*, as thoſe that lie buried in their Graves. And that the Term *evermore*, does not here mean Eternity, ſtrictly ſo called, ſeems the more probable from the Order of the Deſcription, becauſe the Judgment, or Day of Accounts, is mentioned after, ver. 20.

[*A Reproach*, &c. [Rather, *Among thoſe who have been long dead*, or *the dead of old*, according to the Reading of the *Alexandrian* MS. ἐν νεκροῖς αἰῶνος, which is the true one.]

Ver. 19. *For he ſhall rend them, and caſt them down headlong, that they ſhall be ſpeechleſs*, &c.] Rather, *daſh them ſpeechleſs headlong.* ῥήξει αὐτοὺς ἀφώνους πρηνεῖς. *Calmet* obſerves, that the *Author* here has expreſſed in three Words three different Puniſhments; ῥήξει implies, that God ſhall beat or daſh them againſt the Ground; and the other two probably allude to a more infamous kind of Death, *viz.* that they ſhall be ſtrangled, and ſuffocated, and burſt aſunder. And thus πρηνὴς is uſed, *Acts* i. 18. in the Deſcription of *Judas's* Death. See *Wall's Critical Notes in loc.* and *Hammond. Oſiander* thinks ἄφνω the true Reading, rather than ἀφώνους, (ſee his Obſervations on the *Vulgate*) but he aſſigns no Reaſon, and is ſupported by no Authority of MSS. The Deſcription of the Puniſhment here is not unlike that ſuppoſed to be inflicted upon the *Rephaim* of old, to whom *Enoch* in his Prophecy refers; and poſſibly ſuch wicked ones as reſembled them in their proud and blaſphemous Speeches and notorious Acts of Violence and Oppreſſion, are here meant: For can there be a properer Puniſhment for a γιγαντώδης θυμὸς (for ſo the Son of *Sirach* calls a proud and defying Temper) than what is here deſcribed to be its Fate; or can Pride and Inſolence be repreſented under ſtronger Circumſtances of Meanneſs and Diſgrace? The Oppoſition is too beautiful in what follows not to be taken notice of: For, were they ſwoln with Pride? the Almighty ſhall *burſt* them. *Diſrumpet illos inflatos*, ſays the *Vulgate*. Did they aſpire againſt Heaven? they ſhall be *caſt down headlong*. Did they uſe great ſwelling Words and Threats of Defiance? they ſhall be *ſpeechleſs*. Did they pride themſelves in Works of Greatneſs, and truſt in their ſtrong Holds of Security? they ſhall be *ſhaken from their Foundations* and become deſolate. Did they love Noiſe and Diſturbance, and was their Name terrible upon Earth? they ſhall *come no more into Remembrance, but their Memorial ſhall periſh with them.* Were they ſuch deſperate and bold Wretches, as to ſet every thing at Defiance? they ſhall be afraid even of their own Conſciences. Did they finally ridicule God and his Juſtice? they ſhall tremble at the Apprehenſion of their ſad Puniſhment.

CHAP. V.

The ARGUMENT.

TO ſhew the great Difference, in point of Happineſs, between the Virtuous and the Wicked, the latter are introduced as groaning under inexpreſſible Miſery, and lamenting before the Tribunal of God their former ill Courſes, and the ſad Conſequences of them. From hence the Writer takes occaſion to ſhew, that the Vengeance of God always purſues Sinners, either immediately from himſelf, or by the Agency of Second Cauſes, his appointed Inſtruments and Executioners. Calmet *thinks the ſix firſt Chapters may be conſidered as a ſort of Preface to the reſt of this Work.*

Ver. 1. *Then ſhall the righteous Man ſtand in great Boldneſs before the Face of ſuch as have afflicted him.*] At the End of the former Chapter, the Wicked are repreſented as trembling under a Senſe of their Guilt and the Apprehenſion of Puniſhment due to it: Here, by way of *Antitheſis*, is ſhewn the holy Confidence and ſweet Security which will ariſe in the Breaſt of every good Man in the Day of Trial, from the Juſtice of his Cauſe, and the Teſtimony and Approbation of his Conſcience. Thus παῤῥησία is uſed in many Places in the *New Teſtament*; ſee particularly, 1 *John* ii. 28. and iv. 17. where the righteous Man is ſaid *to have Boldneſs in the Day of Judgment.*

Ibid. *And made no Account in his Labours.*] We may underſtand this of ſuch as laughed at the good Man's Deeds as fruitleſs, or endeavoured to make them ſo by their Oppoſition: But St. *Auſtin*, and others of the *Fathers*, underſtand this Paſſage of ſuch Oppreſſors as by Violence ſpoiled the righteous Man's Goods, which he had acquired by his honeſt Labours. Thus St. *Cyprian*, *diripuerunt labores eorum*; Teſtim. lib. iii. ad Quirin. c. 16. And the *Vulgate* renders accordingly, *abſtulerunt labores eorum*, which *Coverdale* and the *Geneva Bible* follow. *Calmet* explains the Paſſage in both theſe Senſes. [They ſeem to have read ἀφελόντων inſtead of ἀθετούντων.]

Ver. 2. *When they ſee it, they ſhall be troubled with terrible Fear.*] The *Syriac* and *Arabic Verſions* read, *him.* The Senſe is, the Wicked ſhall be confounded at the Sight of him whom they have ſo much abuſed, and ſhall behold with Amazement the ſudden and wonderful Turn of Providence in favour of the Righteous, beyond what they expected or thought of; and from the Happineſs conferred upon the Righteous, ſhall conclude and anticipate their own Miſery. To give the more lively Impreſſion of this, the *Author* repreſents them both as ſtanding together before the Judgment-ſeat of God, and as Witneſſes of each other's Happineſs or Miſery. The Circumſtances of the Surprize upon the ſignal Deliverance of the Righteous, are very juſtly here preſerved; and the Conſternation and Deſpair of the Wicked, from the killing Reflection of a too late and fruitleſs Repentance, are no leſs beautifully deſcribed, with all the Terror and Exaggeration of Expreſſion. For it will be no ſmall Torment to the Wicked, to ſee thoſe, whom they moſt deſpiſed for their great Advances in Piety and Goodneſs, very highly advanced in Honour by God, and rewarded by him as his faithful Servants: Envy at others Happineſs, and Deſpair of their own, will render them completely miſerable. This is finely repreſented in the *Parable of the Rich Man and* Lazarus.

Ibid. *Strangeneſs of his Salvation.*] Rather, *unexpectedneſs.*

Ver. 3. *And they, repenting and groaning for Anguiſh of Spirit, ſhall ſay within themſelves, This was he whom we had ſometime in deriſion, and a Proverb of Reproach.*] The *Proſopopœia* here is very natural, and may be conſidered either as a Soliloquy in each repenting Sinner's Breaſt, or as a joint Reflexion made by them all, and a ſet Diſcourſe which they had one to another. The *Greek* will admit of either Senſe, but *Calmet* thinks the latter moſt agreeable to the Context. It is very obſervable, that there are three Words in this Verſe to expreſs the ſame Thing, *viz.* γέλως, παραβολὴ, ὀνειδισμὸς, which are deſigned to denote an Exceſs of Abuſe and Rudeneſs: But that in *Pſal.* xliv. 14, 15. is ſtill more remarkable, where *David* uſes five ſynonymous Terms upon the like Occaſion; ἔθου ἡμᾶς ὄνειδος τοῖς γείτοσιν ἡμῶν, μυκτηρισμὸν καὶ καταγέλωτα τοῖς κύκλῳ ἡμῶν· ἔθου ἡμᾶς εἰς παραβολὴν ἐν τοῖς ἔθνεσι, κίνησιν κεφαλῆς ἐν τοῖς λαοῖς. The Confeſſion of theſe Scoffers may be applied to all others of the like Turn and Denomination; for it has been the unhappy Fate of good Men in all Ages, to be thus ridiculed by Libertines. It was the Obſervation of *Job* long ſince, that *the juſt upright Man is laughed to ſcorn*, ch. xii. 4. And with reſpect to himſelf, he complains particularly, that *he was made a By-word of the People*; *and before them*, as the *Margin* reads, *he was as a Tabret*, ch. xvii. 6. *i. e.* for them to make Sport with; ſee *Mercer in loc.* which is no improbable Interpretation of the Place, the LXX rendring it by γέλως.

Ver. 4. *We Fools counted his Life Madneſs.*] Religious Men, and ſuch as retire from the World for the Opportunity of a greater Piety, are often repreſented by Debauchees as melancholy and diſordered; but in the End, ſuch Libertines as abuſe the World, will be found to be the only *Fools*, and Religion acknowledged to be the *trueſt Wiſdom.* The like Reflection was thrown upon ſuch of the Primitive Chriſtians as were dead to the World; they were looked upon as ſenſeleſs, for deſpiſing the Pleaſures that courted them, and fooliſhly credulous, for truſting to inviſible Rewards: "Let Fools and Idiots (ſays *Celſus* in his ſneering Way) come to the Chriſtian Myſteries, for ſuch are the moſt agreeable Diſciples to the God they worſhip." *Origen. cont. Celſ.* lib. iii. Nor did our Saviour himſelf eſcape the Cenſure of *having a Devil, and being mad*, John x. 20. So certain an Attendant upon extraordinary Sanctity is Obloquy and Reproach. There is ſeemingly the like Reflexion on him, *Mark* iii. 21. and even uttered by his own Friends, as our *Tranſlation* has faultily rendered it: For as the Learned now generally agree in interpreting the Place, ἐξέστη does not relate to our bleſſed Saviour, but to the clamorous Multitude, whoſe Behaviour often gives juſt Occaſion for ſuch a Suſpicion [The Fault is not in our Tranſlation, but in the wrong Acceptation of the Word ἔλεγον, which does not mean *they* (*i. e.* his Friends and Relations) *ſaid*, but *Men ſaid, it was commonly ſaid*; the ſame as ἐλέγετο, which is very uſual. Thus *Luke* vi. 36. δώσουσιν, *i. e.* δοθήσεται. ibid. ℣ 44. Συλλέγουσι and τρυγῶσι. In like manner *Luke* xii. 20. τὴν ψυχήν σου ἀπαιτοῦσιν, which our Tranſlators render, *Thy Soul ſhall be required of thee*, as they might here have rendered, ἔλεγον γὰρ, *for it was ſaid, He is beſide himſelf*; and the Scribes, and not barely *Scribes*, but the Scribes *who came down from Jeruſalem, ſaid* &c. So the Paſſage is to be underſtood, and to be diſtinguiſhed in the Oginal. ἔλεγον γὰρ ὅτι ἐξέστη, καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβαίνοντες ἔλεγον, &c. The Repetition of the Article οἱ is emphatical, and intimates that not *ordinary* Scribes, but Scribes from *Jeruſalem*, who may be ſuppoſed to have more *Learning* and Skill than others, ſaid *he hath* Beelzebub.]

Ver. 5. *How is he numbered among the Children of God, and his Lot is among the Saints!*] How different are the cool Reflexions of an unbodied Spirit, from the wild Sallies of a heated Fancy; and how do the Sentiments of the ſame Perſons vary, conſidered in this different Light! The very ſame Scoffers, who rallied the juſt Man upon his glorious Title of *A Son of God*, ch. ii. 18. at length confeſs the Truth of what he ſaid; they perceive the invaluable Privileges of ſuch a Relation in the next Life, and that the true Inheritance of the Sons of God is among his glorified Saints: ἐν ἁγίοις ὁ κλῆρος αὐτοῦ. See *Dan*. xii. 13. where the Angel tells him, that *he ſhall reſt in a happy Condition, and ſtand in his Lot, at the End of the Days*; i. e. in the Reſurrection of the Juſt; which the LXX render, ἀναστήσῃ εἰς τὸν κλῆρόν σου. The Phraſe alludes to the Diviſion of the Land of *Canaan* (a Type of Heaven) among the twelve Tribes by Lot.

Ver. 6. *And the Sun of Righteouſneſs roſe not upon us.*] [Rather, *hath not riſen upon us.*] *Coverdale's* and the other *Engliſh* Verſions read in like manner, following the *Vulgate*; but all the *Greek* Copies omit the Words, *of Righteouſneſs*, and ſo likewiſe do ſeveral of the *Fathers*, when they quote this Paſſage: See particularly St. *Gregory*, lib. xxxiv. *Moral.* c. 6. St. *Ambr. Serm.* 3 & 16. and St. *Cyprian* in many Places. The *Syriac* and *Arabic* Verſions likewiſe omit them. They ſeem either to have been put in the *Margin* by way of Explanation, and to have crept from thence into the Text, or elſe to have been added from the former Sentence, for they are neither in the *Alexandrian*, nor any other Copy.

Ver. 7. *We wearied ourſelves in the way of Wickedneſs and Deſtruction.*] One cannot help obſerving at firſt ſight, how cloſely *Wickedneſs* and *Deſtruction* are here linked together, and that one ſeems to follow naturally at the Heels of the other: Nor is Sin, however repreſented to be all Pleaſure, without its Drudgery: The Prophet *Jeremiah* expreſſes himſelf like this Writer, *They weary themſelves to work Iniquity*, ch. ix. 5. See alſo *Habak*. ii. 13. 'Tis a pretty Obſervation of a very learned Writer, that the *Greek* Word πονηρία, which ſignifies *Wickedneſs*, comes from another that ſignifies *Labour*, viz. πόνος. *Sanderſon's Sermons*, p. 596. And it is not without great Elegance and particular good Reaſon, that the Luſts and Practices of Sinners are ſo frequently in Scripture ſtyled *Works*, and Sinners emphatically called *Workers of Iniquity*, and ſaid *to work Wickedneſs*; Expreſſions all implying the Toil and Drudgery of wicked Courſes. St. *Chryſoſtom* is very copious on this Subject, and ſhews, both from Scripture and Reaſon, that the Life of a wicked Man has more real Wearineſs and Slavery, than all the Mortifications and Severity of a godly Life. And this Truth the Wicked here confeſs, though too late, *ambulavimus vias difficiles*, as the *Vulgate* renders. And here again the Subject ſuggeſts to me the ſame uſeful Reflexion, *viz.* That when Men are about leaving this World, and their Soul is a little more at liberty to reflect (which holds much ſtronger of an unbodied Spirit) there will then be a ſtrange Alteration in their Judgment and Opinion concerning the Things of this World; they will *then* be ſenſible of the extreme Vanity and Folly of them, and fruitleſsly wiſh for a few Hours of their irrevocable Time, miſpent in a Succeſſion of Vanities. But bitter will be the Remembrance of former Pleaſures not innocent, and ſo much the greater will the Deteſtation and curſing of them be, as they have taken more Delight in them. But this will appear in a ſtronger Light from what follows. Our Verſion follows the preſent Reading of the *Greek*, ἐνεπλήσθημεν τρίβοις, but ἐνεπλάγχθημεν ſeems to be more ſuitable, *viz. We wandered up and down in the Paths of Wickedneſs and Deſtruction.* [But ἐνεπλήσθημεν τρίβοις, I believe, is not *Greek*. To make it ſo, it ſhould be τρίβων, as *Prov*. xiv. 14. τῶν ἑαυτοῦ ὁδῶν πλησθήσεται. The true reading ſeems to me to be ἐνεπλανήθημεν τρίβοις, *we have wandered in the Paths*, which anſwers well to the foregoing Verſe, *We have erred from the Ways of Truth.*]

Ver. 8. *What hath Pride profited us, or what Good have Riches with our Vaunting brought us?*] *i. e.* What Good have all our proud and haughty Conceits, our Admiration of worldly State and Riches, our Purſuit of vain Curioſities and unlawful Pleaſures, done us, ſince theſe admired Trifles are ſo uncertain, and all vaniſhed into Nothing? It is obvious to obſerve, from this Self-reflexion of a wicked Man, very naturally here repreſented, that the ſenſual Perſon in a future State will condemn himſelf in the firſt Place, that by purſuing with Eagerneſs the uncertain Pleaſures of this World, he has forfeited his Title to more durable and laſting Delights. 2*dly*, That he is for ever incapable of recovering his loſt Happineſs; and the ſad Proſpect or Reflexion upon that Happineſs, which he might have enjoyed, but loſt thro' his own Folly, will greatly encreaſe his Miſery. 3*dly*, That the Remembrance of his Imprudence in this reſpect, will be a Part of his future Puniſhment; all his favourite Pleaſures and Enjoyments being paſt and gone, they will, by a miſerable Exchange, be ſucceeded with dreadful and tormenting Reflexions: For it will be an Addition to the Torments of the Wicked, that they ſhall not be able to forget all thoſe Sins and Follies which they have ever been guilty of, but muſt have always in their Remembrance, as it were purpoſely to haunt and diſturb them, all thoſe once dear Delights, which they would now willingly at any Rate purchaſe the Oblivion of.

Verſes 9, 10, 11, 12.] We meet with ſeveral of theſe Similies and Compariſons, with reſpect to the Shortneſs of Life, and its Satiſfactions; in the Book of *Job*, ch. ix. 25, 26. *My Days are ſwifter than a Poſt, they flee away, they ſee no Good: They are paſſed away as the ſwift Ships, as the Eagle that haſteth to the Prey.* And among the memorable Sayings of *Agur*, Prov. xxx. 19. *The Way of an Eagle in the Air, and the Way of a Ship in the midſt of the Sea*, are taken notice of as ſo obſcure and uncertain, as to leave no Traces behind them. The Compariſons made uſe of in the courſe of theſe Verſes, to repreſent the Uncertainty of Life and its Enjoyments, we may obſerve, thicken apace, as if the Wicked deſcribed in this Chapter, took pains and were concerned to impreſs upon others that lively Senſe of the Vanity of worldly Pleaſures, which, by a ſad Experience they had unhappily gained. The Images are very natural, and placed in different Lights, to be more affecting; they ſeem compaſſionately deſigned as Notices to warn others, *leſt they alſo come into that Place of Torment:* And they are each of them particularly proper to expreſs what they are brought to illuſtrate. I ſhall only obſerve thus muſt of them further, That though they very naturally deſcribe the Licentiouſneſs of the Wicked, and the Eagerneſs with which they abandon themſelves to their Luſts and Paſſions, and the Rapidity with which they are carried away by them; yet herein all the Images are deficient, that they do not ſufficiently point out the deſtructive Conſequences and miſchievous Effects of a miſpent Life: For can a wicked Life be thought as harmleſs as a *Shadow*; or will it, like *that*, paſs away without any further Notice? Is the Speed of a *Meſſenger* an adequate Reſemblance, without conſidering the Conſequence of his Errand, and how he will be received at the End of his Journey? Does the ſoaring of *Birds* into the upper Regions, and their aſpiring even towards *Heaven*, ſufficiently denote the contrary Courſe of Sinners, and their certain Tendency *downwards?* Or ſhould a *Ship* be deſcribed only as paſſing ſwiftly over the Sea, and no Notice taken of the Danger of a *Shipwreck?* And will the *great Gulph* finally be as eaſily paſſed over as the *Waves*, or come together like the *light Air?* The Propriety of our *Tranſlation* too in ſome of the foregoing Similies may be a little ſuſpected; for, ver. 9. ἀγγελία παρατρέχουσα, which in our *Verſion* is rendered, *as a Poſt that haſted by*, may probably with more Juſtice be tranſlated, *as a flying Report*, [*as a Poſt that haſteth by.*] And thus *Calmet* explains it, *comme une nouvelle qui court*; *comme la renommée qui volé*; and then he quotes *Virgil's* Deſcription of Fame, *Æneid.* iv. And indeed ἀγγελία properly means the *Rumor* itſelf, and not the *Meſſenger* that carries it. Again, ver. 11. the *light Air* is ſaid in our *Verſion* to *be parted with the violent Noiſe of the Bird's Wings*, σχιζόμενον βίᾳ ῥοίζου, (the next Word expreſſes the Motion of them:) But certainly this is inaccurate, for the Noiſe does not part the Air, but follow from it. *Coverdale's*, and the other *ancient Verſions*, render more juſtly, *parting the Aire thorow the Vehemency of her goinge: per vim itineris.* Vulg. Our *Tranſlators* were led into this Miſtake by the double Senſe of ῥοῖζος, which ſignifies both *ſtridor* and *impetus*, but the latter Signification is far preferable here: And thus the *Syriac* and *Arabic* Interpreters underſtand it. [The *Greek* may be pointed and read thus: Σχιζόμενον βίᾳ, ῥοίζῳ κινουμένων πτερύγων διοδεύθη, &c. *impetu motarum alarum; parted by the violent Force of moving Wings.*] The laſt Obſervation is upon the *Greek* Text, ver. 12, ὁ ἀὴρ εὐθέως εἰς ἑαυτὸν ἀνελύθη, where I would read with *Grotius*, ἀνελήλυθε, which ſeems more proper. [It is right ἀνελύθη. See Chap. ii. 1. where ἀναλύω is uſed in the ſame Senſe of returning, ἀναλύσας ἐξ ᾅδου. And hence the true Reading ch. xvi. 14. ſeems to be οὐδὲ ἀναλύει ψυχὴ παραληφθεῖσα.]

Ver. 13. *Even ſo we in like manner, as ſoon as we were born, began to draw to our End.*] *i. e.* Our Life has been waſting ever ſince it was firſt given us, and we are continually dying by degrees; like that of the Poet, *Naſcentes morimur*, which *Seneca* ſeems to explain, *Quotidie morimur, quotidie enim demitur aliqua pars vitæ;—We die daily, for our Life is daily decreaſing.* But that of St. *Auſtin* is ſtill cloſer, *Profecto ex quo eſſe incipit in hoc corpore, in morte eſt homo.* De Civit. Dei lib. xiii. An Expreſſion not unlike that moving one in our *Burial Service, In the Midſt of Life we are in Death*, for Life is continually expoſed to ſo many Perils, that what *David* ſays of himſelf, *Pſal.* cxix. 109. is true of every Man, *My Soul is always in my Hand*; *i. e.* 'tis always in danger to be taken from me. The *Hebrew* Word ſignifies the Palm of the Hand, out of which any thing will eaſily ſlip; and intimates, that he eſteemed his Life always in danger, and always was ready to reſign it.

Ibid. *And had no Sign of Virtue to ſhew.*] *Coverdale's* Tranſlation is much better, *And have ſhewed no Token of Virtue.* The *Greek* reads in the *Preſent Tenſe, We have no Sign of Virtue to ſhew*; *i. e.* We have nothing to urge in our Defence, no good Action to produce in our Favour. One cannot help obſerving from hence, how inſignificant, even in his own Confeſſion, a wicked Man is; he is born and dies, can ſay no good of himſelf, nor any body elſe for him.

[Ver. 10, 11, 12, 13. The Connexion of theſe four Verſes lies thus: As *a Ship ſailing—a Bird flying, an Arrow ſhot at a Mark, leave no Traces behind them:* So *we, dying as ſoon as we were born, have no ſign of Virtue to ſhew.* This laſt Clauſe contains the Application of the Similitudes; and the preceding, *dying as ſoon as we were born (i. e.* dying to all Virtue, dead in Treſpaſſes and Sins) gives the Reaſon why they have no Marks of Virtue to ſhew: And it is the ſame in Senſe with that of *Pſal.* lviii. 3. *The Ungodly are froward, even from their Mothers Womb: As ſoon as they are born, they go aſtray and ſpeak lies.* Our Tranſlation of ἐξελίπομεν, *began to draw to our End*; has nothing *peculiar* (as it ought to have) to the Perſons here ſpoken of; for all Men, as ſoon as they are born, begin to draw to their End: And it is contrary to the Uſe of the Word ἐκλείπειν, which ſignifies to die, to be quite extinguiſhed. *Luke* xvi. 9. ἵνα, ὅταν ἐκλίπητε, δέξωνται ὑμᾶς, &c. *That when ye are dead, they may receive you* (*i. e.* ye may be received) *into the everlaſting Tabernacles.* xxii. 32. ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου· *But I have prayed for thee, that thy Faith may not be totally extinguiſhed:* Not, that *thy Faith fail not*, for *Peter's* Faith did certainly *fail*, but it was not quite *extinguiſhed*; ἔλιπε, but not ἐξέλιπε. Our Tranſlators have put in *And* at the Beginning of the 10th Verſe, and have joined that Verſe to the 9th, neither of which ſhould have been done; for the Senſe is fully ended at the 9th Verſe, and there is nothing in the Original to Countenance ſuch Connexion.]

Ibid. *But were conſumed in our own Wickedneſs.*] [κατεδαπανήθημεν, *have been laid out* or *expended.*] *i. e.* We ſpent our whole Life in Wickedneſs; and as we died in our Sins, we juſtly ſuffer the Reward of our evil Deeds.—These and ſuch like dreadful Reflexions will the Wicked make in their Torments.—Thus far the Wicked are introduced ſpeaking: Accordingly the *Vulgate* here inſerts, *Talia dixerunt in Inferno hi qui peccaverunt.* And indeed ſuch a Soliloquy from a great Sinner, or ſuch repenting Strains from a Company of them in Deſpair, ſeem very natural; for ſuch is the Power of a guilty Conſcience, that the Wicked ſhall be ſelf-condemned even before the *Books are opened*; they will anticipate their Doom, and acknowledge the Juſtice of their Sentence, before it be paſſed upon them. The making the Scene of this long *Proſopopœia*, which reaches from the beginning of ver. 3. to the end of this, to be in *Hell*, as the *Vulg.* does; and the repreſenting them, by an ingenious Fiction, as really ſpeaking and lamenting *there*, in the way they would have done if they had Power, can never be enough admired in this Writer. We have a remarkable and beautiful Inſtance of this in *Luke* xvi. 24. where an imaginary Diſcourſe is carried on between *Abraham* and the *Rich Man.*

Ver. 15. *But the Righteous live for evermore.*] The *Author* having ſhewn the dreadful Conſequences of Sin, according to the inward Senſe and Acknowledgment of the Wicked themſelves, their ſad Proſpect, and the final Ruin of all their Hopes; and illuſtrated by ſeveral juſt Compariſons the Shortneſs of Life, eſpecially of one ſpent in a continual Round of ſinful Pleaſures; proceeds in this and the next Verſes to ſet down, by way of Contraſt, the Glory of the Righteous, and their exceeding great Reward; that it is not only *with*, but *in* the *Lord*, for ſo it is in the Original; and the *Syriac* and *Arabic* Tranſlations render accordingly *in Domino.* It is alſo obſervable, that their Reward, and even their future Life, is expreſſed in the *Preſent Tenſe*, to denote probably the Certainty of their Reward, and their immediate Entrance upon it.

Ibid. *And the Care of them is with the Moſt High.*] The true and common Acceptation of theſe Words is, that God careth for the Righteous, will defend them with his favourable Kindneſs as with a Shield, and will provide for them a Reward, great even beyond Imagination or Expreſſion. *Stella* underſtands this Paſſage in a different Senſe, "That the chief Care of "the Righteous is about the Moſt High, and "his whole Study and Endeavour to pleaſe the "Lord in all Inſtances of Duty." *Tota ſolicitudo & diligentia juſtorum circa id verſatur, ut Deo placeant, illi enim vere juſti dici poſſunt, qui Deo curant placere.* Stell. Enarrat. cap. i. Lucæ. This Senſe would indeed have been very proper, if the original Reading was, ἡ φροντὶς αὐτῶν περὶ ὑψίστου, as he ſeems to have underſtood it; but the true Reading in all the Editions is, ἡ φροντὶς αὐτῶν παρὰ ὑψίστῳ, *Cura eorum penes altiſſimum*, as the *Arabic* renders. That of the *Syriac*, *Cogitatio illorum in altiſſimo*, may ſeem to favour either Senſe.

[Ver. 14. *Like as the Smoke which is diſperſed here and there with a Tempeſt.* The *Greek* literally is, *And is diſperſed like Smoke by the Wind.*]

[Ver. 15. *And the Care of them is with the Moſt High.* In *Bos's* Edit. of the LXX he obſerves that *Ald.* has περὶ ὑψίστου.]

Ver. 16. *Therefore ſhall they receive a glorious Kingdom, and a beautiful Crown from the Lord's Hand.*] [τὸ βασίλειον, *Palace*, ſee on i. 14.] The *Arabic* reads, *Diadema pulchritudinis*; and the *Syriac Verſion* more explicitly, *Diadema bonorum operum.* The *Greek*, τὸ βασίλειον τῆς εὐπρεπείας, καὶ τὸ διάδημα τοῦ κάλλους· which manner of Expreſſion by the *Subſtantive* is very beautiful. Inſtances of it are frequent in Scripture and prophane Authors: Thus, ch. i. 10. we have οὖς ζηλώσεως for the *jealous Ear*; and πνεῦμα δυνάμεως, a *mighty Wind*, ch. v. 23. And in *Luke* xviii. 6. the *unjuſt Judge* is, ὁ κριτὴς τῆς ἀδικίας; and the *forgetful Hearer*, ἀκροατὴς ἐπιλησμονῆς, *James* i. 25. See more Inſtances, *John* xvii. 12. *James* v. 15. 2 *Theſſ.* ii. 8. This muſt be allowed to be a fine Deſcription of future Happineſs, and, conſidering the Times of this Writer, very clear and diſtinct. The *New Teſtament* indeed ſpeaks of the Righteous in Heaven under the Idea and Character of mighty Kings and Princes; and no wonder if there are better and clearer Promiſes therein; but in the *Old Teſtament*, at leaſt under the particular Œconomy of *Moſes*, we meet with no ſuch explicit Diſcovery of the happy and glorious State after Death.

Ibid. *For with his Right-hand ſhall he cover them.*] As by the Organs of *Senſe* attributed to God, the *Knowledge* of God is ſet forth; ſo by the Organs or Inſtruments of *Action* is his *Power* decyphered, and moſt eminently by the *Hand*: So that the Hand of God, in Scripture, means ordinarily the Power of God; but the *Right-hand* being more active than the *Left*, and the more uſual Inſtrument in outward Works, hence it is taken to intimate the exceeding Abundance of the Power of God. The Senſe of this Paſſage is much the ſame with that of the *Pſalmiſt*; *The Righteous ſhall dwell under the Defence of the Moſt High, and ſhall abide under the Shadow of the Almighty: He will defend them under his Wings, and they ſhall be ſafe under his Feathers*; *his Faithfulneſs and Truth ſhall be their Shield and Buckler*; Pſal. xci.

Ver. 17. *He ſhall take to him his Jealouſy for complete Armour.*] I have before obſerved, that Sin, in Scripture, is often compared to ſpiritual Adultery; ſee Note on ch. i. 10. So that the Senſe is, *That his Jealouſy*, i. e. his enraged Juſtice, *will furniſh him with complete Armour.* The *Syriac Verſion* expreſſes this very fully, *In gratiam ipſorum in zelo ſuo armabit omnia.* The following Deſcriptions, to the End of the Chapter, are full of the ſublimeſt Imagery; God is drawn in all that terrible Glory with which the ſtrongeſt Imagination can paint him; his whole Figure ſtrikes us in the higheſt and moſt amazing manner: He is repreſented, as completely armed with Terror, we ſee his

Helmet, his Breaſt-plate, his invincible Shield, his ſharp Sword, his Thunderbolts, and, in fine, his whole Artillery of Heaven. He is more dreadful than *Mars* moving to Battle, while he commands the Creation round him (for ſo I would render τὴν κτίσιν in the following Sentence) to execute his decreed Vengeance upon his Enemies, and to determine the Fate of guilty Nations. In *Moſes's* Song, the Lord, or *Jehovah*, is repreſented, in like manner, as a fierce *Man of War*, Exod. xv. 3. Nor is the Deſcription of the *Pſalmiſt* leſs to be admired, where he ſays of God, *If a Man will not turn, he will whet his Sword, he hath bent his Bow, and made it ready; he hath prepared for him the Inſtruments of Death, he ordaineth his Arrows againſt the Perſecutors.* Pſal. vii. 12, 13.

Ver. 18. *He ſhall put on Righteouſneſs as a Breaſt-plate.*] [ἐνδύσεται θώρακα δικαιοσύνην· So *Epheſ.* vi. 14. ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης. As ὡς is omitted, the Author might as well have wrote δικαιοσύνης. See the Notes upon *Lyſias*, Ed. *Lond.* p. 579. But in *Iſaiah* lix. 19. from whence probably this, as well as that of St. *Paul*, is borrowed, ὡς is expreſſed. See ver. 19. of this Chapter, and vii. 9. ψάμμος ὀλίγη, where ὡς is likewiſe omitted; and Note on ver. 22.] The Breaſt-plate is known to cover the Heart, which is the Source of all the Paſſions: Hence this Writer ſays, that God will arm himſelf with Juſtice as with a Breaſtplate, to intimate, that he will do nothing out of mere Paſſion, or by an abſolute uncontrouled Power, without regard to the Rules of Equity; but that he will conduct all his Proceedings and Determinations, even againſt his Enemies, according to the eternal Rules of Juſtice: And therefore it follows very properly in the next Sentence, *that he will put on true Judgment inſtead of an Helmet*; *i. e.* as a *wiſe Judge*, whoſe infinite Wiſdom ſearches into the Secrets of every Crime and Action, and who cannot be miſtaken or impoſed upon, he will give true and impartial Judgment; and as a *juſt Judge*, he will obſerve a ſtrict Proportion between the Crimes and the Puniſhment. With great Propriety therefore is *true Judgment* here deſcribed as the Ornament of his Head. This can only be exceeded by that ſublime Deſcription in the inſpired Writer upon the like Occaſion, *He put on Righteouſneſs as a Breaſt-plate, and a Helmet of Salvation upon his Head; and put on the Garments of Vengeance for a Clothing, and was clad with Zeal as with a Cloak*; Iſai. lix. 17. How much more amiable is the Deſcription of this Writer, repreſenting the Almighty, clothed with the Breaſt-plate of Righteouſneſs, than that of *Jupiter* in *Homer*, whoſe *Ægis* grinned terribly with the Figures of *Horror*, *Affright*, and *Diſcord*?

Ibid. *Inſtead of a Helmet.*] Καὶ περιθήσεται κόρυθα κρίσιν ἀνυπόκριτον. The learned Editor of *Philo Judæus* applies the Epithet to κόρυθα, rather than κρίσιν, and conjectures the true Reading of this Place to be, περιθήσεται κόρυθα κρίσιν ἀκαθαίρετον, *Accipiet pro galea inexpugnabili judicium*; which he juſtifies by two parallel Paſſages in *Philo*, where the ſame Sentiment occurs, δύναμιν ἀκαθαίρετον τὸ δίκαιον ἡγούμενος; and in another Place, ἀκαθαιρέτῳ χρώμενοι τῇ δικαίᾳ συμμαχίᾳ. Phil. de Moſe.

Ver. 19. *He ſhall take Holineſs for an invincible Shield.*] St. *Bernard* obſerves upon this Paſſage, that at the Time when this *true Judgment* is paſſed, God's Equity, as the *Margin* rightly renders, will be ſo abſolutely inflexible, that he will not ſuffer himſelf to be overcome by any Arguments of Pity that can be offered; nor can he poſſibly relent by any Weakneſs or Tenderneſs of Nature. As the Wicked have ſo long abuſed the Riches of his Goodneſs and Long-ſuffering, his Dignity calls upon him to do Juſtice to his injured Honour. And ſince this Judgment or Proceedure is founded upon the moſt perfect Equity, it will in all reſpects be ſo irreproachable, that even the Wicked themſelves ſhall be convinced of the Juſtneſs of their Sentence; and while they experience the Greatneſs of his Power, ſhall acknowlege the Juſtice of all his Determinations, and that his Equity is no leſs infinite.

[Ibid. *And true Judgment.* κρίσιν ἀνυπόκριτον. So xviii. 16. ἀνυπόκριτον ἐπιταγήν· κρίσιν ἀνυπόστατον (ſee *Maccab.* lib. ii. 1. 13.) would have been nearer than ἀκαθαίρετον, had there been any need of a Change.]

Ver. 20. *His ſevere Wrath ſhall he ſharpen for a Sword.*] This is capable of two Senſes, either that he ſhall ſharpen the Sword of his fierce Wrath, as the *Syriac Verſion* underſtands it, *Mirum in modum exacuet lanceam iræ ſuæ*; [which ſeems to have read ἔκλοπον inſtead of ἀπότομον] or that he ſhall ſharpen his Wrath into a deſtructive Sword, εἰς ἀπότομον ῥομφαίαν, as the *Arabic* renders, *Iram ſuam expoliet in gladium acutum.* And thus God puniſhed the Tranſgreſſion of our Firſt Parents, he ſharpened τὸν θυμὸν τῆς ὀργῆς, *Numb.* xiv. 34. into a Flaming Sword, to guard the Avenue of Paradiſe againſt them; "To keep the Delinquents, *ſays St. Chryſoſtom in loc. Hom.* 18. "in continual Remembrance of what had "paſſed, and to ſtrike frequent Terror into "them by ſo menacing an Object." The Deſcription in this and the following Verſes is agreeable to the Language of Scripture; for when God is mentioned as angry with the Wicked, he is repreſented as ſtanding continually with his Bow bent, with his Arrow upon the String, as ready to let fly; and with his Sword not only drawn, but whetted, as if he was juſt about to ſtrike; *Pſal.* vii. 13.

Ibid. *And the World ſhall fight with him againſt the Unwiſe.*] This is the ſame in effect with that Sentence in the 17th Verſe, *He ſhall make the Creature, i. e.* the Creation *his Weapon for the Revenge of his Enemies.* Not that Almighty God has any need of all, or any of his Creatures, to aſſiſt him in executing his Vengeance, but he ſometimes chuſes to make uſe of them, as Inſtruments of his Wrath, to convince the Unwiſe, *i. e.* the Wicked, of their Folly, in their immoderate or unlawful purſuit of them; and therefore his Wiſdom purpoſely puniſhes them by ſuch Creatures as they have abuſed, and makes the Objects of their Pleaſures become the Inſtruments of their Puniſhment; *Quia in cunctis deliquimus*, ſays St. *Gregory*, *in cunctis ferimur*; Homil. 35. in Evang. 'Tis an Obſervation of the Book of *Job*, that all the Works of Nature are prepared by God to be his Inſtruments, either for Judgment or for Mercy: Thus ch. xxxvii. 12, 13. it is ſaid of the Clouds in particular, that *they are made to do whatſoever he commandeth them upon the Face of the whole Earth, either for Correction or for Plenty.* And of the Treaſures of Snow and Hail, the ſame Writer obſerves, that they *are reſerved by God againſt the Time of Trouble, againſt the Day of War and Battle*; ch. xxxviii. 23. In the Song of *Deborah* it is ſaid, *That the Stars in their Courſes fought againſt Siſera.* And indeed God can make all the Elements in their turns to conſpire againſt the Wicked: He can diſcomfit them with Thunderbolts and Tempeſts, ver. 21. as *Livy* ſays it happened to the *Romans* in the great Battel at *Cannæ*; or command the Air to be his deſtroying Angel: He can make the Waters to rage and ſwell horribly, ver. 22. and to deſtroy them by another Deluge; He can make the Fire to fulfil all the Purpoſes of his Providence, and his *Flame ſhall burn up the Ungodly*: Or, he can command the Earth *to open her Mouth, and Death ſhall come haſtily upon them.*

Ver. 21. *Then ſhall the right-aiming Thunderbolts go abroad.*] Βολίδες ἀστραπῶν, *the Arrows of the Lightnings*; and ſo the *Syriac Verſion* has it, *Jacula lancearum ignearum ac fulgurum.* The Meaning is, that the Lord ſhall ſhew his Wrath and Indignation againſt the Wicked by terrible Thunder from Heaven, like that in the Days of *Samuel*, 1 *Sam.* vii. 10. when *the Lord thundered with a great Thunder upon the Philiſtines, and diſcomfited them*: And that theſe his Inſtruments of Deſtruction ſhall be ſo infallibly directed, as to execute his deſigned Vengeance with an unerring Certainty. An ingenious Writer obſerves, "That compound "Epithets highten the Diction; and that "even one of theſe is itſelf a ſhort Deſcription." *Pope's Pref. to Hom. Iliad.* We ſee the Juſtneſs of this Obſervation in εὔστοχοι, or *Right-aiming*; for can any thing convey a finer or more lively Idea, than Thunderbolts animated as it were with Senſe, and diſcharging themſelves with Judgment and Diſcretion? We ſee the uplifted Hand of Vengeance, and the Bolt not only graſped and levelled *rubente dexterâ*, but executing its fated Commiſſion with as much Certainty, as if each particular Stroke had its Charge aſſigned it. *Ariſtotle* juſtly commends *Homer*, for having found out *living Words*, "His Heroes Arrow is impatient to "be on the wing, and his Weapon thirſts to "drink the Blood of the Enemy"—δόρυ μαίνεται.—Here the Almighty's Thunder is winged with Death, and his unerring Wiſdom guides it to the Mark; *Jehovah* but ſends out his Arrows, and they know where to go, and what to do—In ſhort, to uſe the Words of another polite Writer upon a like Occaſion, the Deſcription here and in the Context, "is "a noble Picture, in which the Guſts of Hail, "and Flaſhes of Fire, burſt out from the "Clouds with as much Spirit and Force as in "a real Tempeſt."

Ibid. *And from the Clouds, as from a well-drawn Bow, ſhall they fly to the Mark.*] Ὡς ἀπὸ εὐκύκλου τόξου τῶν νεφῶν, *i. e.* As from the well-arched or well-bent Bow of the Clouds. Not any well-drawn Bow is here alluded to; but that particular Bow, the τὸ τόξον ἐν τῇ νεφέλῃ, which was *at firſt ſet in the Cloud*, Gen. ix. 14. And thus the *Vulgate* renders, *A bene curvato arcu nubium.* To which agree the *Syriac* and *Arabic*, and moſt ancient *Engliſh Tranſlations*; but *Coverdale's* is more explicit than the reſt, *Then ſhall the Thunderboltes come out of the Rayne bowe of the Cloudes to the Place apoynted*; *i. e.* to execute God's Will, and to fulfil their own Commiſſion, as is explained above. There is an Expreſſion in the *Pſalmiſt*, with reſpect to God's Vengeance, which, if rightly underſtood, is much to this Purpoſe; *He* (God) *made a Way to his Indignation*, Pſ. lxxviii. 51. ὡδοποίησε τρίβον τῇ ὀργῇ αὐτοῦ, LXX. *i. e.* He directed his Anger where, or to what Quarter, it ſhould fall: It does not mean in general only, that God was angry, but that he had appointed a certain Tract or Path for his Vengeance, which it muſt follow and purſue; the *Latin Verſion* therefore expreſſes this with great Judgment, *Libravit ſemitam iræ ſuæ*; ſee 2 *Eſdr.* xvi. 13. *Iſaiah* deſcribes the ſurprizing Maſſacre of the *Aſſyrian Army* by the juſt Vengeance of God in the like figurative way, and with a Sublimity ſuitable to his Grandeur, which the *Vulgate* thus expreſſes; *Auditam faciet Dominus gloriam vocis ſuæ, & terrorem brachii ſui oſtendit in comminatione furoris, & flammâ ignis devorantis; allidet in turbine & in lapide grandinis. A voce Domini pavebit Aſſur, virgâ percuſſus*; which the LXX expreſſes more properly, τῇ πληγῇ ᾗ ἂν πατάξῃ (κύριος) αὐτοὺς, Iſai. xxx. 30, 31. See alſo *Pſal.* xviii. 13, 14. In the *Pagan* Theology the Vengeance of the Gods is expreſſed in the like manner: Thus *Homer* deſcribes the Wrath of *Apollo*, according to Mr. *Pope's* excellent Tranſlation:

Bent was his Bow the Grecian *Hearts to wound;*
Fierce as he mov'd, his ſilver Shafts reſound.
Breathing Revenge, a ſudden Night he ſpread,
And gloomy Darkneſs roll'd around his Head.
The Fleet in view, he twang'd his deadly Bow,
And hiſſing fly the feather'd Fates below.
Book i. ℣ 63.

Virgil has expreſſed the ſame Sentiment:

Arcum intendebat Apollo
Deſuper. Omnis eo terrore Ægyptus & Indi,
Omnis Arabs, omnes vertebant terga Sabæi.
Æneid. viii. ℣ 704.

I ſhall only obſerve further, that the Compariſon of Lightning to Arrows, as applied by this Writer is not unuſual in ſome of the *Greek* Poets:

Κελαδησόμεθα βροντὰν, καὶ πυρπάλαμον ΒΕΛΟΣ
Ὀρσικτύπου Διός — Pind. Pyth. Od. x.
Ἀλλ' ἦλθεν αὐτῷ Ζηνὸς ἄγρυπνον ΒΕΛΟΣ
Καταιβάτης κεραυνός — Æſchin. Prom. 358.

Ver. 22. *And Hail-ſtones full of Wrath ſhall be caſt* (as) *out of a Stone Bow.*] Hail-ſtones, the Artillery of Heaven, ſhall likewiſe come down upon the Heads of his Enemies, as in the Days of *Joſhua*, when God ſent Hail-ſtones and Lightnings from Heaven in the Face of the Enemies of his choſen People, *Joſhua* x. 11. which ſhall come with ſuch Fury and Vehemence,

hemence, as if they were diſcharged by the Force of ſome Machine, which our *Verſion* calls a Stone-bow, and among the *Romans* had the Name of *Baliſta*. The *Vulgate* renders here, *Et à petroſa ira plenæ mittentur grandines*; which is followed by *Coverdale's* and *Pagnine's interlineary Verſion*, and is indeed a cloſe Tranſlation of the *Greek*, as it is pointed in all the Editions: But if I might offer a Conjecture, I think, by the help of a Comma only, the Senſe might be rendered more complete, in this manner, ϗ ἐκ πετροβόλου, θυμοῦ πλήρεις ῥιφήσονται χάλαζαι. ἐκ πετροβόλου, *ſc.* ὀργάνου, or τόξου, from the preceding Verſe. I am aware of an Objection which may be urged, that the *Particle* ὡς, or ſome ſuch-like Note of Compariſon, is here omitted; but beſides that ὡς may, without any Force, be fetched from the foregoing Verſe, Inſtances of this *Ellipſis* are very frequent in Scripture and prophane Writers. See *Gen.* xvi. 12. *Pſal.* xi. 1.—xii. 6.—xxii. 13.—xlv. 2. *Gen.* xlix. 9. *Cant.* i. 15. In all which Places this *Particle* is omitted in the *Hebrew*, and ſupplied in the *Verſions*. Our *Tranſlators*, 'tis plain, underſtood the Words in the Senſe which I have given them, and have inſerted *as*, though this *Particle* be not in the Original. In the *Prophetical* Writings this Metaphor of Hail-ſtones is frequently uſed to denote an Enemy's falling on a Country: See *Iſai.* xxviii. 2. and xxx. 30. It conveys a grand and terribly magnificent Idea, and is but imperfectly compared with the Vollies from the Artillery of Walls cloſely beſieged.

Ibid. *And the Water of the Sea ſhall rage againſt them, and the Floods ſhall cruelly drown them.*] *i. e.* God ſhall take ſuch Vengeance of wicked Nations, that their Enemies ſhall come pouring upon them like a Flood. Rain, Showers, Storms, Floods, and Seas, are all Symbols of Multitudes of Men in Motion and Diſorder; or elſe of Armies ravaging and deſtroying Countries. Hence *Servius* has obſerved, that the Sea in a Storm, and People in Confuſion, are reciprocally compared to each other; *Virgilius tempeſtati populi motum comparat, Tullius populo tempeſtatem.* Servius in Æneid. lib. i. In the inſpired Writings, Multitudes are frequently compared to *Waters*, and the Invaſion of an Army to the Inundations of the *Sea*, or a *rapid River*, which carries all before it. It is familiar with *David* particularly, to repreſent a vaſt hoſtile Force under the Idea of a Flood of Waters, a noble Inſtance of which is to be found in *Pſal.* xlvi. See alſo *Iſai.* viii. 7. and xvii. 12. *Dan.* ix. 26. and xi. 22. [But may not all theſe Denunciations be underſtood in the literal or natural, not metaphorical Signification of the Words, becauſe of what went before ver. 20. *The World ſhall fight for him againſt the Wicked*, i. e. the whole Creation ſhall fight, *&c.* And then immediately he inſtances in *Thunderbolts*, *Hail-ſtones*, the *Sea*, *Rivers*, and *Winds*. This (ver. 17.) is expreſſed by, *He ſhall make the Creature* (or Creation) *his Weapon for the Revenge of his Enemies.* [Inſtead of πόταμοι — ἀποτόμως, I fancy the Author wrote πόταμοι — ἀπότομοι.]

Ver. 23. *A mighty Wind ſhall ſtand up againſt them.*] Wars and Commotions are likewiſe metaphorically denoted by Winds; ſo here by a moſt powerful Wind blowing, πνεῦμα δυνάμεως, is ſignified the Storm of War, and the Calamity attending it, which ſhall be brought upon the Wicked. The Deſcription of the Fate of the wicked Man, *Job* xxvii. 20, 21. is ſo cloſe and parallel to this, that I ſhall ſet it down at large; *Terrors take hold of him as Waters, a Tempeſt ſtealeth him away in the Night, the Eaſt-wind carrieth him away, and he departeth, and, as a Storm, hurleth him out of his Place.* The *Eaſt-wind*, which is mentioned particularly in this Paſſage, being a very blaſting Wind, is moſt frequently uſed in Scripture, and eſpecially in the *Prophetical* Writings, to denote the Calamities of War, and ſuch-like waſting Judgments. The Prophet *Jeremiah* often applies this Metaphor to thoſe Enemies and Deſtroyers whom God makes uſe of as his Inſtruments of Vengeance: See ch. iv. 11.—xlix. 36.— li. 1. And in *Ezekiel*, the Deſtruction of *Jeruſalem* by the *Chaldæan* Army is foretold under the Figures of ſtormy Winds, and overflowing Showers, ch. xiii. 11, 13. By theſe and ſuch-like figurative Expreſſions God's ſevere Judgments upon the Wicked are uſually denoted in Scripture. But it is not improbable that the Writer of this Book had in mind, and herein alluded to, *a particular wicked Nation*, puniſhed in this extraordinary manner, *viz.* the *Egyptians*, to whom moſt of theſe Inſtances of Vengeance happened; for *God ſmote their Cattle with Hail-ſtones, and their Flocks with hot Thunderbolts*, Pſal. lxxviii. 49. By the *Eaſt-wind* alſo he plagued them with the *Locuſts*; which laid waſte their whole Land; and the Waters of the *Red-Sea* at laſt cruelly drowned them. *Calmet* underſtands by πνεῦμα δυνάμεως not a *mighty Wind*, as our *Verſion* has it, but *un vent envoyé par la puiſſance de Dieu.* And the Senſe of a mighty Wind may ſeem perhaps not ſo proper here, as it is compared immediately to λαίλαψ, or a Whirlwind. If we ſhould underſtand this Expreſſion of the Spirit of Power, or the powerful Breath or Spirit of the Almighty, the vengeful Breath of God, expreſſed ſignificantly, and diſplayed terribly, by the Deſolation of a Whirlwind, furniſhes as grand an Idea as our Imaginations are perhaps capable of. This ſeems confirmed by ch. xi. 21. where there is the like Expreſſion.

Ibid. *And like a Storm ſhall blow them away.*] The *Tranſlators* do not ſeem here fully to have expreſſed the Senſe of the *Greek* Word ἐκλικμήσει; it is a technical Term, and means, that God will make uſe of his Fan *and thoroughly purge his Floor*, when the Wicked, in the Language of the *Pſalmiſt*, *ſhall be like the Chaff, which the Wind ſcattereth away from the Face of the Earth*, Pſal. i. 5. With what dreadful Pomp is the Wrath of God here diſplayed! How magnificently and nobly hath the Writer of this Book drawn the Artillery of Heaven, the Rapidity of its Motion, the Terror of its Appearance, the Deſolation occaſioned by it, and the certain Death attending it! What an Aſſemblage of terrible Ideas in a ſmall Compaſs? The Earth, the Sea, the Rivers, the Clouds, the Winds, the Heavens, like ſo many auxiliary Forces, are all liſted, and conſpire againſt the Wicked. What a lively Idea of God's infinite Power over all his Creatures does this Deſcription convey! This latter part of the Chapter muſt certainly be allowed to be a great Inſtance of the *Hypotypoſis*, a Figure well known to Orators and Poets.

Ibid. *Thus Iniquity ſhall lay waſte the whole Earth.*] By this Expreſſion we may underſtand *all the Earth ſtrictly*, *terram univerſam*, as the *Arabic* renders; and thus the old World, with its Inhabitants, was deſtroyed by Water for their Iniquity; and St. *Peter* ſeems to intimate, that *the preſent Earth, and all the Works that are therein, ſhall at length be burnt up* for the ſame Reaſon; 2 *Pet.* iii. 7, 10. or we may underſtand this Sentence, of Judgments that ſhall befal any *particular Land or Country*. And thus the *Syriac Verſion* expounds it, *Vaſtabitque totam terram impiorum*; and *Coverdale's Tranſlation* takes it in the ſame Senſe, *Thus the unryteous Dealynge of them ſhall bring all the Land to a Wylderneſs*; according to that Obſervation of the *Pſalmiſt*, *A fruitful Land maketh he barren, for the Wickedneſs of thoſe that dwell therein*; Pſal. cvii. 34. [But the literal Tranſlation is, *And Iniquity ſhall lay waſte the whole Land*; and it is very probable that this is meant of *Egypt* in particular, and the Clauſe that follows of *Pharaoh*.]

Ibid. *And Ill-dealing ſhall overthrow the Thrones of the Mighty.*] The Truth of this Obſervation cannot be better exemplified than in the Fate of *Nebuchadnezzar* and *Sennacherib*; the latter prided himſelf in being called the *Great King*, *the King* by way of Excellence, and conſidered himſelf as the Lord of the Earth, and the Vanquiſher of Men and Gods: This Prince, ſo proud and haughty, God ſeems to deſpiſe as below an ordinary Man; he treats him as a Wild Beaſt, puts his Hook in his Noſe, and a Bridle in his Mouth, and turns him back with Diſgrace and Infamy, by the ſame Way that he came triumphant and glorious. See *Rollin* on the *Belles Lettres*, Vol. III. p. 167. [Ἡ κακοπραγία, *the Ill-dealing*: Which looks as if the Author deſigned the Conſtruction to be, ἡ κακοπραγία δυναστῶν περιτρέψει θρόνους δυναστῶν, or αὐτῶν, *the Ill-dealing of Princes ſhall overthrow their Thrones.*]

CHAP. VI.

The ARGUMENT.

HAVING eſtabliſhed the Preference of Wiſdom or Religion above Vice and Wickedneſs, the Author preſſes upon Princes and Rulers, whom he addreſſed in the firſt Chapter, the Study and Obſervance of it, as the Means of ruling well; that through a Conceit and imagined Privilege of their high Station, they ſhould attempt nothing injurious; becauſe God careth for all alike, being the common Father of Small and Great, and will puniſh them proportionably to the great Truſt which they abuſe. He concludes with an Elogium of Wiſdom, its general Uſe to Mankind, and the Means of obtaining it.

Ver. 1. *Hear, therefore, O ye Kings.*] In *Coverdale's Tranſlation* this Chapter begins, *Wyſdom is better than Strength, and a Man of Underſtandyng is more worth than one that is ſtrong*; which he copied undoubtedly from the *Vulgate* which is ſingle in inſerting this Verſe, and renders, *Melior eſt ſapientia quam vires, & vir prudens quàm fortis:* But it is not to be found in the *Greek*, nor in the *Syriac* or *Arabic Tranſlations:* It ſeems taken either from *Prov* xvi. 32. or from *Eccl.* ix. 16. but more probably from the latter. However that be, or however true and uſeful the Reflexion may be, yet it is certainly quite out of place here; the Connexion between the Beginning of this Chapter and the Concluſion of the laſt, is really better without it; for if *Ill-dealing*, or Wickedneſs, *ſhall overthrow the Thrones of the Mighty*, ch. v. 23. the Advice here given to Kings, to attend to good Inſtruction, and to conduct themſelves with Religion and Juſtice, is very ſeaſonable and natural. From the great Liberty here taken in giving Advice and Direction to Perſons in ſuch high Authority, ſome have inferred, that *a King* is the Writer of this Book; for who ſo proper to take this Freedom with Kings, as one of their own great Rank, or who ſo able as the wiſe *Solomon?* But what Foundation there is for this Pretence, ſee in Note on ch. ix. 7. of this Book.

Ver. 3. *For Power is given you of the Lord.*] [Probably the Original ſhould be pointed thus; ἐνωτίσασθε οἱ κρατοῦντες — ἐθνῶν, ὅτι ἐδόθη, &c. So that ὅτι may depend upon ἐνωτίσασθε, and be tranſlated *that*, and not *for*. *Perceive, or learn with your Ears — that Power was given you*, &c. See *Pſal.* xlviii. 12, 13. and *Acts* i. 4, 5. where there are the ſame Miſtakes in the Pointing and Verſion.] *By me Kings reign*, ſays God, *Prov.* viii. 15. And to the ſame high Original does this Writer aſcribe their Power. *Irenæus* very properly remarks, "That the Devil never more "truly proved himſelf to be the *Father of Lies*, "than when he ſaid to our *Saviour* concern"ing the Kingdoms of the World, *All this* "*Power will I give thee, and the Glory of* "*them, for that is delivered unto me, and to* "*whomſoever I will, I give it.*" The Hint here given to Princes concerning the Original of their Power is very properly inſerted, leſt, being exalted ſo high, they ſhould be ignorant or forgetful of him from whom they received their Authority; "For they are ac"countable to God for the Abuſe of their "Power, as well as Subjects are for Diſobe"dience to it; becauſe it was committed to "them, not for their own Pleaſure or Advan"tage, to gratify their Pride, or to enable "them to do Acts of Tyranny and Oppreſ"ſion, but for the Good of thoſe who are "under their Charge." See *Homily of Obedi*"*ence to Magiſtrates.* *Cyrus* has not only given in his own Perſon a perfect Model of the Manner in which Princes ſhould govern their Nations, and the real Uſe they ought to make of abſolute Power; but he lays down excellent Rules for the Conduct of other Princes: Ἐγὼ μὲν οἶμαι δεῖν τὸν ἄρχοντα τῶν ἀρχομένων διαφέρειν, οὐ τῷ πολυτελέστερον, κ. τ. λ. "That a King ought not to be diſtinguiſhed "from his Subjects by the Splendor of Riches, "the Pomp of Equipage, or Luxury of Diet "only, but by a Superority of Merit of

“ every kind, by an indefatigable Application “ to make his People happy—that the ve“ry Glory of their Character, and the true “ Uſe of their Eminence and Greatneſs, is “ being devoted to, and ſtudious of the Pub“lick Good.” *Cyrop.* lib. i. *Tully* has the ſame Opinion of Government; *Mihi quidem videntur huc omnia eſſe referenda ab iis qui præſunt aliis, ut ii, qui eorum in imperio erunt, ſint quàm beatiſſimi:* Cic. epiſt. 1. lib. i. ad Quint. Fratr. This has been aſſigned by Criticks as the Reaſon why *Homer* calls his Kings by ſuch Epithets as διογενεῖς, *born of the Gods*; or διοτρεφεῖς, *bred by the Gods, viz.* to point out to themſelves the Offices they were ordained for; and to their People, the Reverence that ſhould be paid them: Expreſſions correſpondent to thoſe Places of holy Scripture where Princes are called *Gods*, and the *Sons of the Moſt High*: Annot. on Book i. ver. 229. And the like Reaſoning will hold in proportion with reſpect to Judges, Magiſtrates, Miniſters of State, Generals of Armies, Governors of Provinces, and Eccleſiaſtical Superiors, and all other Perſons in Authority.

Ver. 4. *Becauſe, being Miniſters of his Kingdom, you have not judged aright, nor kept the Law.*] Both the *Vulgate* and St. *Auſtin* read, *Nec cuſtodiſtis legem juſtitiæ.* The Meaning is, that being appointed by God, who is your Sovereign in a much higher degree, as his Miniſters and Vicegerents, you have acted as if you were abſolute and uncontroulable, and accountable to none for your Proceedings; ye have made your own Wills and Paſſions the Rule of your Conduct, and have forgot that for this Cauſe God raiſed you up to ſuch an Eminence above the reſt of his Creatures, that you might reſemble him in Goodneſs, and impartially diſtribute Juſtice. *Tully's* Reproof of *Verres* upon this Occaſion is very remarkable and fine, *Nunquam tibi venit in mentem, non tibi idcirco faſces, & ſecures, & tantam imperii vim, tantamque ornamentorum omnium dignitatem datam, ut earum rerum vi & auctoritate omnia repagula juris, pudoris, & officii perfringeres, & omnium bona prædam tuam duceres?* Orat. 5. But nothing can exceed that Charge of King *Jehoſhaphat* to the Judges which he ſet over the Land, and it ought to be conſidered as the *Urim* and *Thummim* of every publick Magiſtrate; *Take heed what ye do, for ye judge not for Man but for the Lord, who is with you in the Judgment; wherefore let the Fear of the Lord be upon you, and take heed unto it, for there is no Iniquity with the Lord our God, nor Reſpect of Perſons, nor taking of Gifts:* 2 Chron. xix. 6.

Ver. 5. *Horribly and ſpeedily ſhall he come upon you; for a ſharp Judgment ſhall be to them that be in high Places.*] Not that this ſharp Judgment ſhall come upon the Mighty, and ſuch as are in high Places, merely for being mighty; the Expreſſion in this Senſe is too lax and rigorous, for there is no Offence in the Office, as ſuch, nor would God raiſe any of his Creatures to ſuch an Honour and Dignity, as to be his Vicegerents, and even to be called *Gods*, *Pſal.* lxxxii. 6. in reſemblance of him, if the Office and elevated State itſelf was faulty or puniſhable: The Meaning is, that, if Kings and Rulers pervert the Order and original Deſign of their Inſtitution, and act contrary to the eſtabliſhed Rules of Juſtice, they will then not only be anſwerable for this Abuſe of Power to him that entruſted them with it, but be puniſhed in a greater degree, in proportion to their ſuperior Station, and the weighty Talents committed to them.

Ver. 6. *For Mercy will ſoon pardon the Meaneſt.*] *i. e.* God will ſooner or more eaſily pardon a ſmall Fault or breach of Duty in a private Perſon, from whom ſo great a Perfection is neither expected nor required, as having wanted perhaps Opportunities of knowing his Duty, and being deprived of the Means of Inſtruction: Such a Perſon's Tranſgreſſion, being to himſelf, proceeding rather from Ignorance than Malice, and not attended with a Train of bad Conſequences to others, will be leſs regarded: But the Sins of Kings and Rulers are, as St. *Auſtin* ſtyles them, contagious and mortal, their bad Example has the moſt powerful Influence; it is fatal through their Eminence and Authority, and they ruin as many as are led away by it. Hence God commanded *Moſes* to apprehend all the Princes of the People, and the Rulers of Thouſands and of Hundreds, and other principal Perſons in their Tribes, who had been guilty of foul Idolatry, and to *hang them up before the Lord*, *i. e.* before the Sanctuary, as Men who had forſaken the Worſhip of their God. And this was to be done openly, or againſt the Sun, that all the People might ſee and fear, when they ſaw Perſons of their Diſtinction and Authority made publick Examples of God's Diſpleaſure: *Numb.* xxv. 4. This is the Senſe of the LXX, who read παραδειγμάτισον αὐτοὺς. The *Vulgate* and *Symmachus* underſtand it in like manner, and *Selden*, *De Synedr.* lib. ii. “ Nor can we better, ſays *Calmet*, account for “ God's Severity to *David*, for an Act of “ ſeeming Curioſity only in numbering the “ People, 2 *Sam.* xxiv. and his Threats to “ *Hezekiah*, 2 *Kings* xx. for a piece of ſecret “ Vanity in ſhewing his Treaſures, than by “ conſidering them as public Perſons, who “ ſhould rather have regarded God's Glory than “ their own.” See *Comment. Literal. in loc.*

Ibid. *But mighty Men ſhall be mightily tormented.*] δυνατοὶ δὲ δυνατῶς ἐτασθήσονται. As ἐτάζω ſignifies tormenting by way of Examination, it might not be amiſs to tranſlate, *Men of great Power ſhall be powerfully*, or *ſtrictly*, *examined*; as is further threatned by ἰσχυρὰ ἔρευνα, ver. 8. One cannot but obſerve many Inſtances in this Author of playing with the Sound or Similitude of Words; ſee ch. v. 22. xiv. 29. Private Perſons ſeldom dare take the Liberty to repreſent to Kings, and Perſons in great Authority, the Wickedneſs or Injuſtice of their Proceedings, much leſs to remind them of the Danger of ſuch Steps: This Writer therefore very artfully, as St. *Bernard* obſerves, aſſumes the borrowed Character of *Solomon*, to give the greater Weight to his Reflexions: As a King, ſuperior to all others of the ſame rank in Experience and Wiſdom, he aſſures them with the greater Confidence, that however they may flatter themſelves from their high Station, that they are out of the reach of Danger, and have nothing to fear; their great Eminence ought rather to poſſeſs them with contrary Apprehenſions; nothing being more difficult than to fill a high Poſt with Sufficiency and Credit, nor any thing ſo eaſy as to abuſe it and miſcarry. That God, though he has eſtabliſhed them his Vicegerents, has not made them independent of himſelf; he conſiders them ſtill as his Creatures, and from the Nature of their Truſt, accountable in a greater Degree. That if at any time they abuſe their Authority by notorious Acts of Violence and Oppreſſion, they muſt expect that God will diſplay his own Power by puniſhing them very remarkably, and make them as terrible Inſtances of his Vengeance, as many others of their high Rank, whoſe Sufferings are recorded both in ſacred and prophane Hiſtory. This is finely illuſtrated in *Iſai.* xiv. 9. where all the Ghoſts of deceaſed Tyrants, condemned to the infernal Manſions, are repreſented as riſing from their *Thrones*, called ſo by way of Irony, and coming to meet the King of *Babylon*, and congratulating his Arrival among them. Ver. 8 of this Chapter our Author again adds, *A ſore Trial ſhall come upon the Mighty*; which is the very ſame Sentiment, but is not here to be conſidered as a Tautology, but as a repeated Warning. It is obſervable, that all the *ancient Verſions* expreſs *this ſore Tryal* in ſtronger Terms than our *Tranſlation*; the *Vulgate* reads, *Fortioribus inſtat fortior cruciatus*, which all the old *Engliſh Verſions* follow; but the *Arabic* expreſſes it more terribly by the *Superlative*, *Poteſtate præditos rigidiſſimum obruet examen, ad vos enim ſpectant ſermones mei, O rebelles refractarii.* And this ſore Tryal or Puniſhment will be more diſagreeable and inſupportable to Princes, even upon account of their former delicate way of Living, and their former abſolute Sway over others, becauſe Diſgrace, Adverſity, and Suffering, are far more painful and vexatious to thoſe that have been in high Stations, and lived at Eaſe, than to thoſe of an inferior Rank, who have been inured to Hardſhips: Hence we may imagine *Lucifer*, the *Chieftain of the Devils*, as Mr. *Mede* calls him, to be more deeply affected with his ſore Puniſhment than any of the reſt of his inferior Accomplices.

Ver. 7. *For he, which is Lord over all, ſhall fear no Man's Perſon, neither ſhall he ſtand in awe of any Man's Greatneſs, for he hath made the Small and the Great, and careth for all alike.*] There is a Paſſage in *Job* xxxiv. 19. 24. 27. which very much reſembles the firſt part of this Verſe, and probably this was taken from it; *God accepteth not the Perſons of Princes, nor regardeth the Rich more than the Poor, for they all are the Works of his Hands: He ſhall break in pieces Mighty Men without number, becauſe they turned back from him, and would not conſider any of his Ways.* And the Senſe of the latter part is agreeable to that of the *Pſalmiſt*, *The Lord is loving unto every Man, and his Mercy is over all his Works*, Pſal. cxlv. 9. As common Father of All, he is deſirous that All ſhould be ſaved, and not willing that even the meaneſt ſhould periſh. *Magna Dii curant, parva negligunt*, was an unbecoming Notion of God, and worthy only of an Heathen: *Cic. de Nat. Deor.* How much better is that moſt excellent Sentiment of St. *Auſtin*, *Tu ſic curas unumquemque noſtrûm tanquam ſolum cures, & ſic omnes tanquam ſingulos*;—*God takes as much care of every particular Perſon, as if each were all; and as much care of all, as if all were but one.* St. *Cyprian* has a Sentiment upon this Occaſion no leſs beautiful; *Deus ſe omnibus ad cæleſtis gratiæ conſecutionem æqualitate librată præbet parem.* "A true Knowledge of Providence, as it is an Attribute of God, is "moſt neceſſary, and of the greateſt Importance, as it influences all Events both "publick and private, and every Man ought "to have it in his view in every Circumſtance "of Life, and every Action of the Day: It "makes us more thoroughly ſenſible of our "entire Dependance upon God, of our Weakneſs and Wants, and preſents us with Opportunities of exerting the greateſt Virtues, ſuch "as Confidence in God, a grateful Acknowledgment of his Mercies, Humility, Reſignation, and Patience; and is the very Baſis of Religion, and of all thoſe holy Exerciſes of Prayers, Vows, Thankſgivings, "Sacrifices, *&c.*" *Rollin on Sacred Hiſtory*, Vol. III. p. 130.

Ver. 10. *For they that keep Holineſs holily, ſhall be judged holy.*] [φυλάξαντες, *have kept.*] *Calmet* applies this Sentence to dignified Eccleſiaſtical Perſons, to ſuch as compoſed the Jewiſh *Sanhedrim*, and were the judges of their Nation; *Le Sage parloit aux Juges de ſa Nation, qui etoient pour l'ordinaire de l'Ordre des Prêtres.* St. *Bernard* and St. *Auſtin de Paſtor. Cur.* c. 4. both apply what is ſaid of Rulers here and in the Context to the *Chriſtian Clergy*, whoſe Duty likewiſe riſes in proportion to the high Dignity of their Office. *Moſes*, who had the care of God's choſen People, was conſidered by him as their Law-giver and chief Ruler; and accordingly we find, that even a ſmall Tranſgreſſion of his, (if any can be called ſo that is committed againſt God) was the Reaſon, in the judgment of many learned Men, of his not being permitted to enter into the Land of Promiſe. And the like may be ſaid of the Severity which befel the diſobedient *Prophet*, 1 *Kings* xiii. 21. But I think it more agreeable to the Context, to underſtand this of good Kings, who are full of Zeal for the Glory of God, the Eſtabliſhment of Religion, and the Security of its Rights; ſuch as are in Scripture ſaid to be *after God's own Heart*, who conſider themſelves as his Miniſters, and whoſe Authority is employed to make their Subjects happy, by making them better. 'Tis a Reflexion very commonly to be met with upon the Kings mentioned in the *Old Teſtament*, that *they did evil in the ſight of the Lord, according to all that their Fathers had done*; but yet there are ſome particular Exceptions, ſome Inſtances of illuſtrious Goodneſs recorded there, which ought in juſtice to be remembred, and muſt with pleaſure be related, for the Credit of their high Calling: Let any one but carefully reflect upon the Sentiments of Piety which *David* expreſſed in the Tranſlation of the Ark; and his magnificent and almoſt immenſe Preparations for the building of the Temple: *Jehoſhaphat's* pious Viſitation of his Kingdom, and his Zeal to ſend *Levites* with the Princes, to inſtruct the People in the Law, 2 *Chron.* xvii. 7, 8. *Hezekiah's* great Care and Concern to reſtore Religion, to *ſanctify the Houſe of the Lord God of his Fathers, and carry forth the Filthineſs out of the Holy Place*; and the many other good *Works, which he began in the Service of the Houſe of God, and in the Law, and in the Commandments, to ſeek his God with all his Heart*; 2 Chron. xxix. 5.—xxxi. 21. *Joſiah's* indefatigable Zeal from the very Beginning of his Reign to reform Religion, and reſtore the true Worſhip, not only in *Judah*, but in the ten Tribes alſo; 2 *Chron.* xxxiv. And he will plainly ſee, that theſe Princes thought themſelves placed on the Throne as Guardians of the Faith, and as nurſing Fathers of the Church, to eſtabliſh and promote the Kingdom of God in their Dominions. Such righteous Kings, who have *kept Holineſs holily*, and been exceedingly zealous for the Honour of the Lord God of Hoſts, will always find what to anſwer; they may even dare to appeal to him for a Reward of their Integrity and Sincerity, and with humble Confidence ſay, with *Nehemiah*, *Remember me, O my God, concerning this, and wipe not out my good Deeds, that I have done for the Houſe of my God, and for the Offices thereof.* Nehem. xiii. 14.

Ver. 12. *Yea, ſhe is eaſily ſeen.* Rather, *and ſhe.* &c. ϗ θεωρεῖται.

Ver. 13. *She preventeth them that deſire her.*] There is a fine Elogium of Wiſdom in this and the following Verſes, not only to raiſe Mens Curioſity after it, but likewiſe their Deſire of it; and, to encourage them the more in the purſuit of it, the Author ſhews how eaſy it is to be obtained, that tho' ſhe is glorious and beautiful, yet ſhe is not ſo coy and backward as to hide herſelf, or fly away from her Purſuers and Admirers; but rather deſires to be known to them, and even makes the firſt Advances and Overtures of Familiarity and Acquaintance to ſuch as are well diſpoſed to her. What follows in the Context is a cloſe Imitation of the Book of *Proverbs*, where Wiſdom is repreſented as inviting Men to come to her Dwelling, as going into the moſt publick Places to call them to her, that ſuch as liſten to her, and watch at her Gates, are happy, and thoſe that find her, find Life and Happineſs; Expreſſions ſo like this Writer, that were there not ſtronger Arguments to the contrary, one would be almoſt tempted to pronounce that they came both from the ſame Pen.

Ibid. *In making herſelf firſt known unto them.* Rather, according to the *Greek*, *who deſire to be known firſt by her.*

Ver. 15. *To think therefore upon her* (Wiſdom) *is perfection of Wiſdom.* Rather, *Prudence*, Φρόνησεως.

Ver. 17. *For the very true Beginning of her is the Deſire of Diſcipline.*] We have here, and in the Context, the ſeveral Degrees ſet down, by which a Perſon well diſpoſed towards Wiſdom, may riſe by little and little to the Perfection of it: The firſt Step mentioned is the Deſire of Diſcipline or Inſtruction, as the firſt Step to a Cure is, being ſenſible that we are out of order—And this Deſire of Inſtruction in Virtue or Wiſdom, in Religion or Science, proceeds from the good Opinion which a Man entertains of it, and the Love which he bears to it—And this Love is the Cauſe of his Perſeverance and willing Obedience—And his Obedience will produce the Reward of Happineſs—Which Happineſs conſiſts in Incorruption, *i. e.* in a State of Immortality, and a Crown of Glory, that fadeth not away. This Deſire therefore of Inſtruction, by a regular Deduction of Particulars, and a kind of logical Inference and Concluſion, may be ſaid to be the principal thing which conducteth Men to a Kingdom, *ad regnum perpetuum*, according to the *Vulgate*, as that which ſets the Machine a going, may properly be reckoned the Cauſe of all the other Motions, and of what is effected in the Concluſion by them. In this and the three following Verſes, the Learned will eaſily diſcern the Beauty of the *Climax*, or regular Gradation from one thing to another, like that of St. *Paul*, Rom. v. 3, 4. *Tribulation worketh Patience, and Patience Experience, and Experience Hope, and Hope maketh not aſhamed.* See alſo 2 *Pet.* i. 5. not unlike to which is that of St. *Auſtin*, *Velle meum tenebat inimicus, ex voluntate perverſa facta eſt libido, & dum ſervitur libidini, facta eſt conſuetudo, & dum conſuetudini non reſiſtitur, facta eſt neceſſitas.* Confeſſ. lib. viii. c. 5. But that of St. *Chryſoſtom*, with reſpect to Baptiſm, is ſtill more beautiful, and hardly to be paralleled; “ You “ are herein made not only free, but holy; not “ only holy, but juſt likewiſe; not barely “ juſt, but Children alſo; not Children only, “ but Heirs; not merely Heirs, but Brethren “ of *Chriſt*; not Brethren only, but Co-heirs; “ not Co-heirs only, but Members alſo; not “ Members only, but his Temple; not Temples “ only, but Organs of the Holy Spirit.” *Homil. ad Neophyt.* After which Inſtances, it may ſeem almoſt needleſs to mention that of *Tully*, *In urbe luxuries creatur, ex luxuria exiſtat avaritia, ex avaritia erumpat audacia neceſſe eſt*; *inde omnia ſcelera & maleficia naſcuntur.*

Ver. 21. *If your Delight be then in Thrones and Sceptres, O ye Kings of the People, honour Wiſdom.*] What has been obſerved of the Uſefulneſs of Hiſtory by a learned Writer, is equally applicable to Wiſdom here recommended; “ That it is uſeful both to Small and Great, to “ Princes and Subjects; but more neceſſary to “ Princes and Great Men, than to all the World “ beſides. For how can Truth approach them “ amidſt the Crowd of Flatterers which ſurround them on all Sides, and are continually “ commending and admiring them, or, in other “ Words, corrupting and poiſoning their Hearts “ and Underſtandings? How can Truth make “ her modeſt and feeble Voice to be heard “ amidſt ſuch Tumult and Confuſion? How “ venture to lay before them the Duties and

“ Slaveries of Royalty? How ſhew them “ wherein their true Glory conſiſts, and repreſent to them, that if they will look back to “ the Original of their Inſtitution, they will “ clearly find they were made for the People, “ and not the People for them? How put them “ in mind of their Faults, inſtill into them a “ Dread of the juſt Judgment of Poſterity, “ and diſperſe the thick Cloud which the vain “ Phantom of their Greatneſs has formed “ around them? How that a *Caligula*, a *Nero*, “ and a *Domitian*, who were praiſed to an exceſs during their Lives, became the Horror “ and Execration of Mankind after their “ Death; whereas *Titus*, *Trajan*, *Antoninus*, “ and *Marcus Aurelius*, are ſtill looked upon “ as the Delights of the World, for having “ made uſe of their Power only to do Good.” *Rollin*, Vol. III. p. 2.

Ver. 22. *And will not hide Myſteries from you.*] The *Vulgate* here renders *Sacramenta Dei*, without Authority from any of the more ancient Verſions, or Countenance from the Original; the true meaning is, that he will reveal or diſcover the Arcana, or ſecret Things of Wiſdom, as the Reaſon of her Name, ſee *Ecclus* vi. 22. her Original and Exiſtence, her Nature and Properties, her Effects and Operations, *even from the Beginning of the Creation*; for ſo I would underſtand the Words in the *Greek* Text, ἀπ’ ἀρχῆς γενέσεως, *viz.* that Wiſdom was preſent at, concurred in, and is diſplayed by, the Works of the Creation, in a much better and loftier Senſe than that of our *Verſion*. The *Syriac Tranſlation* ſeems to carry it ſtill higher, underſtanding theſe Words of Wiſdom, eternally exiſting with, or in, God, before all Creation, *quod creaturas præceſſit inveſtigabo*: The author here endeavours to diſcover and ſet down the Origin of heavenly Wiſdom, and indirectly confutes the Pretences and Boaſtings of the Heathen Sages, all whoſe Philoſophy is but of human Invention, the Work of a *Socrates* or a *Pythagoras*; But Wiſdom is not of ſo late a Date, is more ancient than any hiſtorical Monuments of the *Greeks*, has exiſted in all Ages, may be traced through the Times of the Patriarchs, and its Origin ultimately reſolved into God himſelf. See *Calmet in loc.*

Ver. 23. *Nor will I go with conſuming Envy.*] Some *Latin Tranſlations* render, *Neque cum eo, qui invidia tabeſcit*, &c. [Which may ſeem to be confirmed by the Word οὗτος, namely, ὁ τετηκὼς φθόνῳ, as our Tranſlators took it, *ſuch a Man*, as if they had read ὅτι ὁ τοιοῦτος, inſtead of ὅτι οὗτος. Though indeed οὗτος may as well be rendred *it*, *i. e.* Envy, which *has nothing to do* (οὐ κοινωνεῖ. *Alex.*) *with Wiſdom.*] So that the Meaning may either be, that he would ſhew no Envy or Narrowneſs of Spirit, in his Diſcoveries about Wiſdom, but as he had *learned diligently*, *he would likewiſe communicate liberally*, ch. vii. 13. or, that he would hold no Commerce or Society, with a Perſon of that ſelfiſh and inhoſpitable Temper. For Envy does not only pine and grieve at the outward Proſperity of others, but is vexed at their inward Accompliſhments, at any Attainments or happy Diſcoveries which they may make, or have communicated to them by others: Whereas Charity, or a beneficent Temper, which is kindly diſpoſed towards all, envies no Man’s Merit; nor does it pride itſelf in the Singularity of its own Knowledge, nor conceal what may be uſeful to others; ſhe is not afraid that others may equal, or even exceed her in Knowledge, but with Pleaſure opens and communicates to them what ſhe apprehends may be of public Benefit; and conſiders not from what Quarter a uſeful Diſcovery comes, only, that its Advantage may be made general, and others ſhare in the Improvement. St. *Baſil’s* Obſervation, upon this Occaſion, is very juſt and uſeful; *Adepts*, ſays he, or ſuch as have made uncommon Diſcoveries in any Science, *ſhould be ready to impart their Knowledge without Envy*; *and ſuch as want to be inſtructed, ſhould offer themſelves without any Shame*: Epiſt. 12. And the Comment of Meſſieurs *Du Port-Royal* gives the true Reaſon for imparting the Treaſures of Knowledge to others, *C’ eſt pourquoy on les doit communiquer aux autres ſans Envie, puis que plus on les repand ſur eux, plus on en jouït, & qu’ elle ne diminue point par la multitude de ceux qui la poſſedent.*

Ver. 24. *The Multitude of the Wiſe is the Welfare of the World, and a wiſe King is the upholding of the People.*] The *Greek* reads σωτηρία κόσμου, and the *Vulgate*, *Multitudo ſapientium ſanitas eſt orbis terrarum*; and *Calmet’s* Expoſition is to the ſame effect, *viz. That wiſe Men are as it were the Phyſicians and Recoverers of the World, eſpecially of the Wicked part of it; and that their Examples and Diſcourſes are like powerful Medicines to the Sick.* This is the very Language and Compariſon of *Philo*; πᾶς σοφὸς λύτρον ἐστὶ τοῦ φαύλου . . . καθάπερ ἰατρὸς τοῦ νοσοῦντος. De Sacrific. Abel & Cain. *Plato* bears Teſtimony to the Truth of the laſt Sentence, when he adviſes, *That Kings ſhould be Philoſophers, or Philoſophers Kings.—Ille quidem princeps ingenii & doctrinæ Plato, tum denique fore beatas reſpublicas putavit, ſi aut docti & ſapientes homines eas regere cœpiſſent, aut, qui regerent, omne ſuum ſtudium in doctrina ac ſapientia collocaſſent. Hanc conjunctionem videlicet proteſtatis & ſapientiæ ſaluti cenſuit civitatibus.* Cic. Epiſt. 1. ad Quint. Fratr. And it was no leſs piouſly than excellently wiſhed by *Juſtin Martyr*, *that Kings and Rulers, together with their ſovereign Power, might be poſſeſſed of Wiſdom and a good Mind.*

CHAP. VII.

The ARGUMENT.

UNDER the borrowed Character of SOLOMON, *the Author proceeds to ſhew the Original and powerful Effects of Wiſdom; that though all Men agree in this, that all are born, and all muſt die, ’tis Wiſdom that puts the Difference between Man and Man, according as the intermediate Time between the Cradle and the Grave is improved or neglected; that the wiſeſt Man was at firſt as helpleſs as other Children, and attained to the Perfection of Underſtanding by a ſteady purſuit of Wiſdom, and Prayers to God for it, and that it is attainable by all others obſerving the ſame Method. The Chapter concludes with a fine*

fine Elogium of Wiſdom, as eſſentially inherent in God, and derivative in Man, as a Ray from his Divinity. Calmet ſays the ſix firſt Chapters of this Book are as the Preface to the Work, *which may be conſidered as an Abridgment or Paraphraſe of the nine firſt Chapters of the Book of* Proverbs. Pref. ſur le livre de la Sageſſe.

Ver. 1. *I myſelf alſo am a mortal Man like unto all.*] As nothing is ſo great an Enemy to Inſtruction and Improvement as Pride, the Author, intending to communicate the Secrets of Wiſdom, and the Method of obtaining it, begins with ſhewing Man his true Original, what he is by Nature, and what by Grace, thereby to depreciate his Conceit and inflame his Gratitude: And to humble even Kings, and take away all Affectation of Divinity, a Notion which Flattery is too apt to inſinuate, he aſſures them that they are equally the Children of *Adam*, ſprung from the ſame firſt common Parent with Slaves and the meaneſt of their Subjects; and as liable to Corruption and Mortality as the very Beggars. Well therefore may *Pliny* cry out, *O dementiam hominum, à talibus initiis exiſtimantium ad ſuperbiam ſe genitos!*

Ibid. *The Offspring of him that was firſt made of the Earth.*] *Euſebius* calls *Adam* πρῶτος γηγενής, *Præp. Evang.* lib. xi. and to this St. *Paul* may be thought to allude, when he ſays, that *the firſt Mun is of the Earth, earthy*, 1 Cor. xv. 47. The Derivation of *homo, ab humo*, according to the *Etymologiſts*, ſeems natural and proper, and the very Name *Adam* denotes the ſame Original. The *Greek* Writers accordingly make uſe of the Term γηγενής, to denote the great Antiquity and unknown Original of their firſt and earlieſt Heroes. But though all Men thus reſemble *Adam* in their Origination, yet may his Condition in this reſpect be conſidered as ſingular, that he was created perfect at once both in Soul and Body, quite different from the State here deſcribed of his Poſterity, who arrive ſlowly, progreſſively, and with difficulty, to the Perfection of either. *Philo* has the ſame Obſervation upon *Adam*, whom he calls emphatically ὁ γηγενής, and ſays, that he far excelled all that came after him in the Excellencies of Soul and Body; ἐκεῖνος ὁ πρῶτος ἄνθρωπος ὁ γηγενής, ὁ παντὸς τοῦ γένους ἡμῶν ἀρχηγέτης, ἑκάτερα ἄριστος, ψυχήν τε καὶ σῶμα γεγενῆσθαί μοι δοκεῖ, καὶ μακρῷ τινι τοὺς ἔπειτα διενεγκεῖν, κατὰ τὰς ἐν ἀμφοτέροις ὑπερβάσεις, De Mundi Opificio.

Ver. 2. *And was faſhioned to be Fleſh in the Time of ten Months.*] The *Alexandrian* MS. and all the other *Verſions*, make the *Comma* after *Fleſh*, and join the reſt to the next Sentence. As to the preciſe Time of *ten Months* mentioned here, the ancient *Greek* and *Latin* Writers expreſs themſelves in like manner: *Ovid* ſpeaking of the Year of *Romulus*, which conſiſted only of ten Months, ſays,

Quod ſatis eſt utero matris dum prodeat infans,
Hoc anno ſtatuit temporis eſſe ſatis.
Faſt. lib. i.

And *Virgil* is no leſs expreſs;

Matri longa decem tulerunt faſtidia menſes,
Eclog. iv.

Upon which *Servius* makes this Obſervation;

Mares decimo naſcuntur menſe, fœminæ nono.

Plautus often mentions the like Time; he is particularly jocular in what follows:

Nam me illa in alvo menſes geſtavit decem,
At ego illam [*Famem*] *in alvo geſto plus annos decem.*
Plaut. in Sticho.

The like Time is mentioned by *Terence, Adelph.* Act. iii. Sc. iv. and by *Cenſorinus, De Die Natali*, c. 12. *Philo* calls τὴν τεσσαρακοντάδα, or forty Weeks, τὴν ζωογονικωτάτην ἐν ᾗ διαπλάττεσθαι ἄνθρωπον ἐν τῷ τῆς φύσεως ἐργαστηρίῳ, De Moſe, lib. ii. And *Menander* mentions the ſame Time as moſt uſual, γυνὴ κυεῖ δεκάμηνος. *Hippocrates* reckons ſuch as are born in the tenth Month, as moſt perfect and promiſing: *Lib. de Septimeſtri partu. Theocritus* accordingly mentions *Hercules* as born at this Age: *Idyll.* 24.

Ibid. *Being compacted in Blood.*] Παγεὶς ἐν αἵματι. St. *Bernard* expreſſes himſelf in the ſame manner, alluding perhaps to this very Paſſage; *Quid ſum ego? Homo de humore liquido: fui enim in momento conceptionis de humano ſemine conceptus: deinde ſpuma illa coagulata, modicùm creſcendo, caro facta eſt:* Meditat. c. 2. Παγεὶς occurs in the like Senſe, *Job* x. 10. in the moſt correct Editions of the LXX. And *Pliny* uſes *coagulum* upon the like Occaſion.

Ibid. *And the Pleaſure that came with Sleep.*] The Modeſty and Reſervedneſs of this Writer are here much to be admired; 'tis a Reſemblance of the great Decency in the Sacred Writings upon the like Occaſion. Ὕπνος in the Original, rendred *Sleep* by our *Tranſlators*, here means *concubitus*; the *Syriac Verſion* reads, *concupiſcentia concubitûs.* The like Expreſſion occurs, ch. iv. 6. where Baſtards are called, τέκνα ἐξ ἀνόμων ὕπνων· See Note on that Paſſage. And in this Senſe, I think, we may underſtand that Expreſſion of *Terence, Interdum propter dormias*; Eunuch. Act. ii. Sc. iii. We find *Sleep* underſtood in the like Senſe frequently by the *Helleniſt Jews*, and the *Platoniſts*, and in the following Line of *Homer*;

Πάντων μὲν κόρος ἐστὶ καὶ ὕπνου καὶ φιλότητος.

Ver. 3. *And I alſo, when I was born, drew in the common Air, and fell upon the Earth.*] It is the moſt general Opinion, that the Fœtus does not reſpire or breathe in its Mother's Womb, but as ſoon as it is born, it then firſt begins to breathe, and cannot live without it. *Galen*, among the Ancients, thought that it breathed before its Birth; but *Ariſtotle, lib. de Spir. c.* 3. is of a different Opinion, and is followed herein by the Moderns. This Writer likewiſe ſeems to favour the Negative. To point out the Infant's helpleſs State after its Birth, it is added, that he *fell upon the Earth.* The ancient *Romans* ſeem to intimate this, by their Cuſtom of laying the new-born Infant immediately upon the bare Ground, and imploring the Help of the Goddeſs *Ops*, to aſſiſt and bring it forward. St. *Auſtin de Civit. Dei*, lib. iv. and *Calmet in loc.*

Ibid. *And fell upon the Earth, which is of like Nature.*] *Coverdale* renders, *I fell upon the*

Earth, which is my Nature. And the *Syriac*, *Omnium more hominum, ſuper terram decidi.* So that probably ὁμοιοπαθὴς may be the true Reading; and I have the Satisfaction to find this Conjecture confirmed by *Junius*, who renders, in the *Nominative Caſe*, *iiſdem perpeſſionibus infeſtus.* The Word ὁμοιοπαθὴς, which *our Tranſlators* have in this Place very juſtly rendred, occurs, *Acts* xiv. 15. καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμὲν ὑμῖν ἄνθρωποι, where *they* have *as* remarkably miſcarried; the true Rendring of it, according to *Eraſmus*, is, *We alſo are of like Nature with you*; and not, *Men of like Paſſions with you*, as our *Verſion* there has it; which deſtroys the Beauty of the *Antitheſis.* It is judiciouſly rendred in the ancient *Latin Verſion*, *Mortales ſumus, ſimiles vobis homines*, which, in the Judgment of a great *Critic*, is far preferable to the Rendring of *our Tranſlators*: *Bentley's Boyle's Lect.* p. 179. [If the Author had written ὁμοιοπαθὴς, he would not have placed it where it is; and particularly the Article τὴν going before it, ſhews that he wrote ὁμοιοπαθῆ.]

[Ibid. *Fell upon the Earth.* κατέπεσον γῆν. Inſtead of κατέπεσον the Conſtruction requires καταπεσών.]

Ibid. *And the firſt Voice which I uttered, was Crying, as all others do.*] Inſtead of the common Reading in all the Editions, πρώτην φωνὴν τὴν ὁμοίαν πᾶσιν ἴσα, I would read, πρώτην τε φωνὴν ὁμοίαν πᾶσιν ἧκα· ἴσα ſeems Tautology after ὁμοίαν. [It is ἧκα in the *Complut.* Edit. in *Bos's* LXX. Perhaps ἦσα is the true Reading. ἴσα cannot ſtand, becauſe there will be no Conſtruction.] We have here, and in the Context, a fine Picture of human Nature, and the State and Condition of it very naturally repreſented in its ſeveral Stages, *viz.* "That "Man is a Creature turned naked into the "wide World, and caſt upon the bare Ground, "without any Covering to ſhelter or defend "him; that, unfurniſhed with what is fit and "neceſſary for him, he is bound up and ſwaddled, and requires Help and Teaching even "for the very feeding and ſupporting himſelf; "that he is perfect in no other Inſtance of "Nature's teaching, except that of Crying; "this he brings into the World along with "him, and a very fit Emblem it is of our "Fortune and Condition; that Infirmities "and Miſeries make up his middle State, and "Rottenneſs and Worms his latter End: And "Hiſtories of good Authority aſſure us, That "ſome Nations welcome their Children into "the World with this Salutation, *Child, thou* "*art come into this World to ſuffer, take it patiently, and hold thy peace.*" See *Charron. de la Sageſſe.* And therefore *Zoroaſtres's* laughing when he was born, inſtead of Crying, as all other Children do, is remarked by many Writers as a Prodigy: *Solin. Mirabil.* lib. i. In this juſt Repreſentation of the Condition of human Nature, our Author imitates the true *Solomon*, who has drawn Man at full length in his true Colours and Proportions from the Cradle to the Grave. St. *Chryſoſtom's* Obſervation upon this firſt Stage of Life is very apposite, *viz.* "That Nature ſeems, by "the Cries of the Infant, to foretel its future "Miſery; and when God ſaid to our firſt Pa"rents before the Fall, *Encreaſe and multiply*, "he intended it as a Bleſſing; but 'twas a "a Curſe and a Puniſhment upon *Eve* and "her Poſterity, when he afterwards told her, "*In Sorrow ſhalt thou bring forth Children.*" *De Utilit. Lect. Script.* St. *Auſtin's* Account is ſtill more melancholy; *Naſcuntur homines homine generante, Deo creante, peccato inficiente, diabolo poſſidente.* But *Pliny's* Deſcription of the Infant State is moſt natural, and comes neareſt to *this Writer*; *Natura hominem tantum nudum, & in nuda humo, natali die abjicit, ad vagitus ſtatim & ploratum; nullumque tot animalium aliud ad lacrymas, & has protinus vitæ principio—Ab hoc lucis rudimento (quone feras inter nos genitas) vincula excipiunt, & omnium membrorum nexus—infeliciter natus jacet, manibus pedibuſque devinctis, flens animal, cæteris imperaturum; & à ſuppliciis vitam auſpicatur, unam tantùm ob cauſam, quia natum eſt.* Plin. Nat. Hiſt. lib. vii. in Procem.

Ver. 4. Καὶ ἐν φροντίσιν. *Syriac* omits καὶ, and tranſlates it *carefully.* One can ſcarce help thinking, that either this ſhould be ſome other Word, or was a Term for ſomething uſed about Children. *F. Hardouin*, who thinks the *Greek Teſtament* was tranſlated from the *Latin*, would think here that *cunis* was originally in the *Latin*, and that the *Greek* Tranſlator had read *curis* inſtead of it.

Ver. 6. *But all Men have one Entrance into Life, and the like going out.*] The Meaning is very plain and obvious, That all are born, and all muſt die; not, that all depart by the ſame Means, or in the ſame Manner, as *our Verſion* ſeems to countenance: For though there is but one Paſſage into Life, there are perhaps a thouſand Ways out of it, and almoſt every Accident ſufficient, though different, to let in Death. The Word ἔξοδος in the Original, is the Term uſed by ſacred and prophane Writers for Death, or a Departure out of this Life: See ch. iii. 2. *Ecclus* xxxviii. 23. 2 *Pet.* i. 15. The Connexion of the following Verſe is intricate; nor is it eaſy to determine what διὰ τοῦτο, or *wherefore* refers to. I take the Senſe to be, That as his Nature was the ſame with that of others, and Wiſdom was not a natural Gift to him above others, therefore he prayed to God to beſtow it on him.

Ver. 7. *I called upon God, and the Spirit of Wiſdom came to me.*] *Calmet* obſerves, that throughout this Book we are to underſtand Wiſdom, or the Spirit of Wiſdom, as ſynonymous to Religion, Piety, the Fear of God, *&c.* in a Senſe far different from that in which Wiſdom is taken in the Writings of the Heathen Philoſophers, where Wiſdom has no connexion with, or relation to Religion, nor aims at its Improvement, by enforcing the Practice of Virtue; its chief Deſign appears to be only to make Men more knowing, to brighten and improve their Natural parts, to raiſe and elevate the Genius, and to inſtil ſome dry uſeleſs Notions of an imperfect Morality; *Quelques connoiſſances ſteriles d'une morale fort imparfaite*: Pref. ſur le Liv. de la Sageſſe.

Ver. 8. *I preferred her before Sceptres and Thrones, and eſteemed Riches nothing in compariſon*

pariſon of her.] The Author gives here, ſays the Comment of *Meſſieurs Du Port Royal*, *une excellent marque pour juger ſi on a veritablement l' eſprit de Sageſſe & l' eſprit de Dieu*, &c. "An "excellent Rule to judge whether a Man has "the true Spirit of Wiſdom and Piety; for a "true ſincere Piety is that which eſteems God "above every thing, which deſires nothing "but him, which prefers his Favour before "Thrones and Sceptres, and placing its whole "Happineſs and Crown of Rejoicing in him, "is pleaſed, eaſy, and contented, under the "Loſs of all other Things beſides." Such was that elevated Piety of St. *Paul*, which *counted all things but Dung, for, or in compariſon of, the Excellency of the Knowledge of Chriſt Jeſus*; Philip. iii. 8.

Ver. 9. *Neither compared I unto her any Precious ſtone.*] Λίθον ἀτίμητον, ὅτι ὁ πᾶς χρυσὸς, κ. τ. λ. Perhaps the true Reading may be, λίθον ἀτίμητον τοπάζιον; *I did not compare unto her the invaluable Stone, the Topaz*: See *Job* xxviii. 19. where the Topaz and Gold are joined together in the ſame Verſe, as not comparable to Wiſdom: Nor does there ſeem any Occaſion for ὅτι or πᾶς, the former probably is improper, and the latter unneceſſary. [I have propoſed above τοπάζιον, but if the Word is ever written τοπὰζ (as Ελιφὰζ in *Job*) it will be ſtill nearer. A Paſſage in *Prov*. viii. 19. of the Verſion of *Symmachus*, ſuggeſts another Conjecture, λίθον ἀτίμητον· ὁ Ὠφὰζ χρυσὸς, &c. There it is, κρείσσων καρπός μου χρυσίου Ὠφάζ. In *Cantic*. ch. v. 11. we meet with χρυσίον Κεφάζ.] But after various Attempts to ſettle this, I am entirely perſuaded that the following is the true, and undoubted Reading, wherein there is little or no Variation in the Text, and what is, muſt ariſe from a Similitude of Sound or Letter, and neceſſarily be the Miſtake of the Copyiſt. I would therefore read thus: ὅτι ὁ Πὰζ χρυσὸς, κ. τ. λ. See particularly *Pſal*. xxi. 3. where what is called a *Crown of pure Gold* in our Verſion; and in the LXX, στέφανον ἐκ λίθου τιμίου, is, in the *Hebrew*, ſaid to be a *Crown of Paz*. Which *Bochart*, both in his *Phaleg*. lib. ii. c. 27. and in his *Canaan*, lib. i. c. 46. ſhews, was the Iſland anciently called *Taprobane*. Of which *Stephens* gives the following Account: *Naſcuntur in ea berylli & hyacinthi, ut Ptol. refert*, lib. vi. Item. *Aurum & Argentum; & marmor teſtudini ſimile; præterea gemmæ & margaritæ præcipuæ bonitatis*, Dict. Hiſt. Geograph. in voce. The Footſteps of this Word *Paz* remained in *Ptolemy's* Time, who mentions in that Iſland the River *Phaſis*, and the Creek, or Bay, *Paſis*; and hence probably the Word *Topaz*, for a Jewel, or a particular Species of them, and τοπάζιον, in the *Greek*. See *Caſtelli Lexic. in voce*.

Ibid. *Is as a little Sand.*] ψάμμος ὀλίγη ſhould be tranſlated *Sand* of little Value: For that is frequently the Signification of ὀλίγος. So ὀλίγη νύμφη, a *Bride with a ſmall Fortune*, in the Epigram of *Callimachus*, *Antholog*. lib. iii. we meet with *vilis arena* in the Poets in this Senſe.

Ver. 10. *And choſe to have her inſtead of Light.*] Ἀντὶ φωτός. Our *Verſion* ſeems faulty here, for though ἀντὶ is often uſed in the Senſe it is taken by our *Tranſlators*, it is probably improper in this Place: The Meaning here is, That I determined to have her for a Light or Guide; in which Senſe ἀντὶ often occurs. The *Vulgate* accordingly reads, *Propoſui pro luce habere illam*, and the *Arabic*, *Elegi ut eſſet mihi pro luce*, which is the Senſe of *Junius*. *Coverdale* follows the *Vulgate*, and renders, *I purpoſed to take her for my Light*; to which agree the other ancient *Engliſh Verſions*. Or the Meaning may be, that he choſe her for the ſake of her Light, *gratiâ lucis*. There may be alſo another Senſe, that he choſe her *præ luce*, rather than Light, becauſe, as it immediately follows, *The Light that cometh from Wiſdom never goeth out*, but *after Light ſucceeds Darkneſs*: See ver. 29, 30. In all theſe Senſes ἀντὶ is uſed by good Writers, whoſe Authority will warrant our Interpretation. Any of which is preferable to that in our *Verſion*. This and the two preceding Verſes ſeem taken from *Job* xxviii. 15, &c. and are a cloſe Imitation of that ancient Writer. Or they may refer to *Prov*. viii. 10.—xi. 18, 19.

[Ibid. *For the Light that cometh from her.* φέγγος, *Brightneſs*.]

Ver. 11. *All good Things together came to me with her, and innumerable Riches in her Hands.*] i. e. *through her Hands*. So the *Vulgate*, *per manus illius*, which the ancient *Engliſh Verſions* follow. I have before obſerved, that *this Writer* often perſonates *Solomon*, and this long *Proſopopœia* is ſpoken under that borrowed Character. This Verſe refers to that Grant of Wiſdom which is mentioned 1 *Kings* iii. where *Solomon*, upon his Advancement to the Throne, prays earneſtly to God for the Direction and Aſſiſtance of Wiſdom, without any mention made of Wealth, Honour, or Long-life; and God beſtows upon him, for his diſintereſted Piety, the two former in great abundance, though unaſked and even unexpected by him, together with *Wiſdom and Underſtanding to diſcern Judgment*. The like Promiſe of additional good Things occurs in other Parts of Scripture, to ſuch as *ſeek God's Kingdom in the firſt place*. And indeed throughout the whole Hiſtory of the *Old Teſtament*, and particularly under the *Moſaic* Diſpenſation, Rewards and Promiſes are annexed to Piety, or true Wiſdom, and almoſt all temporal Advantages diſtributed in proportion to the Degrees of it, as favourable Seaſons, Plenty, Fruitfulneſs, Health, Peace, Deliverance from Dangers, and Victory over Enemies; which though very valuable Privileges, and ſuch wherein the Proſperity and Welfare of any Nation chiefly conſiſt, are yet very far exceeded by thoſe greater Bleſſings, and more worthy of God's Magnificence to beſtow, reſerved for the Righteous in another State. On the other hand, Wickedneſs, eſpecially when it becomes general, draws down all the Scourges of God's Anger, Famine, Plague, War, Deſtruction, Bondage; and is the true Cauſe of the Ruin of whole Kingdoms. After this Account it may ſeem needleſs to mention the Curſe which it brings upon private Families, which are often obſerved to dwindle away inſenſibly; and their Proſperity, like *Jonah's Gourd*, withers through the Venom of this Worm which preys upon its Vitals.

[Ver. 12. *And I rejoiced in them all*, or, *above all things.* ἐπὶ πᾶσιν, *Alex.* and *Complut.*]

Ibid. *Becauſe Wiſdom goeth before them.*] Αὐτῶν ἡγεῖται Ϲοφία, *i. e.* Wiſdom not only brings them with her, but conducts and heads them, like their Leader and Commander. The *Geneva Bible* renders, *For Wiſdom was the Author thereof*; but the Rendring of *Vatablus* is more exact and judicious, *Ut quorum caput ſit ſapientia*, that Wiſdom was the Head or moſt valuable of all the Gifts which God gave him. The *Vulgate* reads, without any Authority, *Quoniam antecedebat me ſapientia*, which ſeems not ſo proper or agreeable to this Place.

Ver. 13. This Verſe ſeems to be very abrupt; probably it ſhould be connected to the 12th in this manner, ἀγνοῶν ἦν αὐτὴν γενέτιν εἶναι τούτων, ἀδόλως τε ἔμαθον, ἀφθόνως τε μεταδίδωμι, &c.

Ver. 14. *Which they that uſe become the Friends of God, being commended for the Gifts that come from Learning.*] *i. e.* recommended to God, which is the better Rendring; and thus *Coverdale's* and the other ancient *Engliſh Verſions* underſtand it, which read, *And are accepted with hym for the Gyfts of Wyſdome.* Our *Tranſlators* followed a corrupt *Greek* Copy in the firſt part of this Sentence, which read, ὃν οἱ χρησάμενοι, and the *Vulgate* and *Arabic* ſeem to have followed the ſame; and ſo do the moſt ancient *Engliſh Verſions*: But we need no other Argument to prove this a corrupt Reading, than the Badneſs of the *Greek*, for χράομαι does not admit of ſuch a Conſtruction. The *Alexandrian* MS. preſerves the true Reading, ὃν οἱ κτησάμενοι, and the *Syriac* renders accordingly, *qui poſſederint eam*, *i. e.* they that poſſeſs Wiſdom enter into Friendſhip with God, as the *Margin* rightly has it: See ver. 27. of this Chapter, and ch. vi. 19. where the like Sentiment occurs. For Incorruption, as 'tis there called, or a Life led according to the Rules of Piety and Wiſdom, *maketh us near to God*, and *to be allied unto Wiſdom* is not only the way to obtain Immortality, ch. viii. 13. but is called, ver. 17. Immortality itſelf. But that Paſſage of St. *Paul*, *He that is joined unto the Lord is one Spirit*, 1 Cor. vi. 17. which can never enough be admired, points out the neareſt Intimacy and Relation; ſuch a happy and accompliſhed Chriſtian is myſtically one Spirit with God, by a ſpiritual and more noble Union than that of Fleſh. Our Author probably refers in this Paſſage to *Abraham*, who had the ſingular Honour of ſo high a Title, for he was called, ſays St. *James*, for his Faith or Righteouſneſs, *the Friend of God*, James ii. 2. and probably he ſhould be ſo ſtyled *Gen.* xviii. 17. where *Philo's* Reading is very obſervable, μὴ ἐπικαλύψω ἐγὼ ἀπὸ Ἀβραὰμ φίλου μου. which *our Verſion* wholly omits, and the LXX expreſs not ſo fully. The like Obſervation may be made upon the ancient *Vulgate*, *Judith* viii. 26. where the Rendring is, *Pater noſter Abraham per multas tribulationes probatus, Dei amicus effectus eſt*; of which there is no mention in the LXX, nor in our Tranſlation of the Place: It ſhews, however, the Senſe of thoſe Interpreters. And the like Appellation we find given to *Abraham* by *Clemens Romanus*, *Clemens Alexandrinus*, and other Writers. See Note on ver. 27.

Ver. 15. *God hath granted me to ſpeak as I would.*] *Ex animi ſententia*, according to the *Vulgate*; but *Coverdale's* Rendring is, *God hath granted me to talke wyſely.* *Ut conſultè loquar*, ſays the *Syriac*; and *Vatablus*, *Sententiosè.* And ſo *Calmet*, *De parler d'une maniere ſententieuſe, & pleine de Sageſſe*, which κατὰ γνώμην will well admit of. [But it may be doubted if the *Greek* Phraſe is ever uſed in this Senſe; therefore it ſhould be rendered, *as I could wiſh.*] Some Copies expreſs this by way of Prayer, ἐμοὶ δῴη ὁ θεὸς εἰπεῖν, which is the *Marginal Reading*, and of the *Syriac*, and of St. *Gregory*, 23 *Mor.* c. 17. but there is no reaſon for ſuch an Alteration, the Senſe of *our Verſion*, which is followed by *Calmet* and all the Commentators, exactly agreeing with the Character of *Solomon*, whoſe Fame for Wiſdom was ſuch, that People came from all Parts of the World to hear and be inſtructed by it: And we have the Prayer for Wiſdom at length throughout the whole ninth Chapter, ſo that it may ſeem here ſuperfluous.

Ibid. *And to conceive as is meet for the Things that are given me.*] Or, more properly, to conceive, as is meet, *of* the Things that are given me. *i. e.* To have juſt and worthy Sentiments of the Gifts which I have received, *D'avoir des ſentimens dignes des dons que j'ai reçûs*, ſays *Calmet.* [*To conceive ſuitably to the Things that are given me.* The Conſtruction is ἀξίως τῶν δεδομένων or λεγομένων. In the other Senſe, to conceive, as is meet, of the Things, *&c.* it ſhould have been περὶ τῶν δεδομένων, as vi. 15. τὸ γὰρ ἐνθυμηθῆναι περὶ αὐτῆς.] Our *Tranſlators* follow the *Vatican* Copy, which reads δεδομένων, which is the Senſe likewiſe of the *Vulgate*, and of the ancient *Engliſh Verſions*. The *Alexandrian* MS. prefers λεγομένων, which both the *Syriac* and *Arabic* Interpreters follow, and ſeems indeed the truer Reading. [Our *Tranſlators* badly render in the *Margin*, or, are to be ſpoken of, which would be λεχθησομένων.]

[Ibid. *That leadeth unto Wiſdom.* τῆς Ϲοφίας ὁδηγός, i. e. *the Guide of Wiſdom*, or, *that guideth Wiſdom*, not, that *leadeth unto Wiſdom*, which would have been εἰς τὴν σοφίαν ὁδηγός, ſee *John* xvi. 13. So ὁδηγὸς τυφλῶν, *Rom.* ii. 19. *A Guide of the blind*, not, *that leadeth unto the blind.*]

Ver. 16. *All Wiſdom alſo, and Knowledge of Workmanſhip.*] [Rather, *Skill, and Knowledge of Workmanſhip.*] Even Wiſdom itſelf, which Men are ſo apt to value themſelves upon, and to boaſt of as their own, as being the ſuppoſed Fruit of their own Underſtanding, acquired with much Induſtry and Pains, muſt yet be acknowledged to come from God, τοῦ πατρὸς τῶν φώτων. The Heathens themſelves aſcribed the firſt Invention of the ſeveral Arts and Sciences to ſupernatural Aſſiſtance, and looked upon the Authors of them as ſo many Gods; as if it were out of the Power of unaſſiſted Reaſon, or Man's bare Ingenuity, to make ſuch uſeful Diſcoveries. But the Honour which they ignorantly aſcribed to ſome deified Benefactor, with juſtice belongs to the true God; for, as *Job* expreſſes it, *'Tis the Inſpiration of the Almighty that giveth Men Underſtanding*, ch. xxxii. 8. But what are we to underſtand by *the Knowledge of Workmanſhip*, in the following part of the Verſe? The preſent Reading of the *Alexandrian*, and the other Copies, is ἐργατειῶν ἐπιστήμη, which ſeems to be a Miſtake, for no ſuch Word is to be met with; I think the true Reading is, ἐργασιῶν ἐπιστήμη, which is very properly expreſſed by, *The Knowledge of Workmanſhip*, in *our Verſion*. *Vatablus* renders with great Judgment, *operum ſcientia*. And the *Geneva Bible* expreſſes it accordingly, *The Knowledge of the Workes*, *i. e.* Works of Art. The Senſe is, that the Attainment to a great Perfection in theſe is the Gift of God, and cannot be complete without his Inſpiration and Aſſiſtance: For I am rather inclined to think, from the manner of Expreſſion, that Wiſdom and Knowledge are not to be taken here in their uſual high Senſe, and as they generally are in this Writer, and in the Book of *Proverbs*, but mean only extraordinary Skill or Accompliſhment in Work. Thus *Exod.* xxxi. 3. (which I am perſuaded this Paſſage refers to, and probably ch. viii. 6.) it is ſaid, that God called *Bezaleel* for the Work of the Tabernacle, and filled him with Wiſdom and Underſtanding, and Knowledge in all manner of Workmanſhip, where ἐπιστήμη, σύνεσις, σοφία, are all uſed by the LXX to expreſs a great Perfection in manual Skill. And what follows in Ver. 6 of that Chapter is very obſervable, *In the Hearts of all that are wiſe hearted*, or ingenious, *I have put*, ſays God, *Wiſdom, that they may make all that I have commanded them*; *i. e.* God, by an Inſpiration from above upon this Occaſion, endued the Minds of all ſuch ingenious Perſons as were employed with an extraordinary Skill, which they could never have attained to by their own Induſtry, at leaſt not ſo ſoon, nor ſo perfectly as to go immediately and ſkilfully about the building of the Tabernacle in the Manner he deſigned it. See *Patrick in loc.*

Ver. 17. *To know how the World was made.*] Tho' Philoſophy, through the Improvements which it has received in every Age, may be able to explain the Operations of the Elements; how the Clouds are engendered, the Rain and Thunder produced, the Treaſures of the Snow and Hail collected, and *where is the Way in which Light dwelleth*, may judge of the Force, Qualities, and Temperature of the Elements, and the ſenſible Effects which they have upon human Bodies, and underſtand the other Phænomena of Nature, which follow in this Chapter, and are enumerated more at large *Job* xxxviii. where God propoſes the like Queſtions, and challenges *Job* to anſwer them; yet this important Truth of the Creation of the World can only be certainly known, and truly underſtood, by Communication from God, or Revelation in his Word: For neither can Reaſon, nor Philoſophy, nor the beſt Account in profane Hiſtory, which takes in only temporal Facts and Events, give any Satisfaction about the Original of the World which we inhabit, whether it had a Beginning, how or when it was made, by whom or to what End it was created, how it is ſupported and governed, whether it is continually decaying, or to laſt to all Eternity: We learn nothing certain from thence, what we really are Ourſelves, what is our Original, Nature, Deſign, and End. Whereas divine Wiſdom, imparted by God, and contained in ſacred Hiſtory, teaches us in a few Words all theſe great Truths; That the World was not the Product of Chance, but the Work of God's Power; that it was made in Time; that he made it out of nothing, or rather called it into Being by his Almighty Fiat, according to, and in the manner related in, the Book of *Geneſis*, ſo denominated from containing the true Account of its Creation; that his Providence continues it in being, and God is Almighty in that reſpect likewiſe; that Man, the Lord of the Creation, ſprung from the Duſt, and is reſolvible into it at God's Pleaſure; that his infinite Wiſdom is no leſs diſplayed in the Beauty, Symmetry, and Contrivance of the World, than his Omnipotence in the Act of Creation. And in this latter Senſe I find the *Vulgate* underſtands this Place, which renders *diſpoſitionem orbis terrarum*, which ſeems rather to include the Nature and Conſtitution of the World, its Order and Œconomy, the Arrangement and Union of the ſeveral Parts, their wonderful Correſpondence, Relation, Harmony, and mutual Dependance, for the Good of the Whole. But in either Senſe, divine Wiſdom is the beſt Inſtructor, it ſhews when this Beauty and Order firſt exiſted, who is the ὁ τοῦ κάλλους γενεσιάρχης, ch. xiii. 3. and the Fountain of all Perfection. *Calmet* obſerves, that the Author here deſigned by his Elogium, to ſet forth the Superiority of divine Wiſdom, and to advance it above the Theology or Philoſophy of the Heathens, *d' elever la vraye ſageſſe au deſſus de la philoſophie des Gentils.* Comment. in loc.

Ver. 18. *The Beginning, Ending, and Midſt of the Times, the Alterations of the Turnings of the Sun*, &c.] [*Turnings of the Sun, i. e.* the Changes of the Tropics.] *Origen* underſtands by *Times* here, the moſt early, the future, and the preſent Times, *Hom.* 21. *in Luc.* St. *Ambroſe* reads *rerum*, inſtead of *temporum*, and expounds the Place, of Things done in ancient Times, of Events to come to paſs hereafter, and the Tranſactions of the preſent Age: *Lib.* ii. *de Abrah. c.* 7. *Grotius* underſtands it, of the ſeveral Seaſons of the Year, their Beginning, Continuance, and Ending, and their ſucceſſive and regular Returns, which is moſt agreeable to the Context. The Senſe of the Whole ſeems to be, that *Solomon* knew the greateſt Elongation or Diſtance of the Sun from the Earth, and its neareſt Approach to it; the *Solſtices*, *Solſtitiorum viciſſitudines*, ſays *Vatablus*, the *Equinoxes*, and all the Alterations which proceed from its Courſe and Motion through the *Ecliptic*; as the Change of the Seaſons, the Viciſſitude of Day and Night, the Succeſſion of Time, and the Revolution of Years. As theſe *Phænomena* ſucceed one another in the

Account of this Writer, almoſt as regularly as they do in the Heavens, 'tis ſurprizing that the *Vulgate* here ſhould tranſlate τροπῶν ἀλλαγὰς, *Morum mutationes*, which has no manner of Connexion with the Subject. [Probably he read τρόπων, as in *Ald.* and *Complut.* and confounds the two Words.] Our *Tranſlators* have rightly judged in applying it to the Sun, and by attending to the Senſe of the Context, have avoided the Equivocalneſs of the *Greek*.

Ver. 19. *The Circuits of Years, and the Poſitions of Stars.*] Ἐνιαυτῶν κύκλους. [*Ald. Arab. Vulg.* have ἐνιαυτοῦ.] By κύκλους in the *Plural Number* I would rather underſtand the Cycles of Years, the Lunar and Solar Cycles, eſpecially if theſe were known and uſed in this Writer's Time; and ἀστέρων θέσεις I would rather tranſlate the *Places* of the Stars, *i. e.* the Longitude and Latitude of them, which the Word *Poſition* does not ſo ſtrictly expreſs.

Ibid. *The Violence of Winds.*] Πνευμάτων βίας. *Junius* renders, *Spirituum vires*, by which he underſtands the Powers and Faculties of the human Soul: He thinks the mention of Winds and their Force very abſurd in this Place, and ſupports his Conjecture from the very next Sentence, which contains the *Reaſonings of Men.* *Origen* reads, *Spirituum violentias*, and underſtands the Paſſage, of the Power and Violence of Evil Spirits; which is a probable Interpretation enough, if there was any Foundation for the Tradition which he mentions of *Solomon's* writing ſeveral Books *De Exorciſmis: Homil.* 21. *in Luc.* [If the Author had meant Winds, he would probably have written not πνευμάτων, but ἀνέμων, as in other Places. So iv. 4. ὑπὸ βίας ἀνέμων. πνεύματα in this Writer never ſignifies Winds; πνεῦμα in the *Singular Number* often does.]

Ver. 20. *The Natures of living Creatures, and the Furies of Wild Beaſts.*] *Calmet* renders, *l' inſtinct des bêtes, ou leur penchant*; the Temper, Inclination, or Inſtinct of Beaſts. This is agreeable to what is recorded of *Solomon*, 1 Kings iv. 33. that *he ſpake of Beaſts and of Fowl, and of creeping Things, and of Fiſhes.* And the Account in the latter part of this Verſe, *viz.* his great Skill in *the Diverſities of Plants, and the Virtues of Roots*, anſwers to the former part of the Place referred to, *viz.* that *he ſpake of Trees, from the Cedar-tree that is in Lebanon, even unto the Hyſſop that ſpringeth out of the Wall.* It is obvious to obſerve, that this Writer very frequently aſſumes ſeveral Particulars in the Character of the real *Solomon*, with an artful Deſign to paſs for the ſame Perſon, and to make his Pretences more plauſible, and his Judgment more infallible.

Ver. 21. *And all ſuch Things as are either ſecret or manifeſt, them I know.*] Ὅσα τέ ἐστιν κρυπτὰ καὶ ἐμφανῆ ἔγνων, which is the Reading in all the printed Copies, and followed by our *Tranſlators*; but there ſeems to be a Miſtake in all the Editions: For where is the great Wonder in *Solomon's* knowing Things that are manifeſt; or what Glory is there or Excellency in any Man to make ſuch a Diſcovery? The true Reading undoubtedly is ἀφανῆ, which is confirmed by the *Alexandrian* MS. by *Euſebius*, *Præp. Evang.* lib. ii. c. 7. and St. *Ambroſe*, *De Abrah.* lib. ii. c. 7. The Comment alſo of Meſſieurs *Du Port Royal* takes it in this Senſe, *J'ay appris tout ce qui eſtoit caché, & qui n'avoit point encore eſté decouvert*; *i. e.* ſuch Things as have not yet been diſcovered. The *Vulgate* very juſtly renders, *Quæcunque ſunt abſconſa aut improviſa didici*, which *Coverdale's Verſion* follows, *All ſoch Thyngs as are ſecret and not loked for have I learned*; which is the Rendring likewiſe of the *Doway Bible.* Γνῶναι, ſeems alſo a better Reading than ἔγνων, as it agrees with εἰδέναι, which goes before, eſpecially as it is connected with the *Conjunctive Particle* τέ.

Ver. 22. *For Wiſdom, which is the Worker of all Things, taught me.*] Wiſdom may be conſidered either as a divine Attribute, the infinite Wiſdom of God, or as it is, in ſome meaſure, made known to, and participated by, a finite Creature, not as the natural Property of the Creature, but as a ſuperadded Gift of God: It is capable therefore of very exalted Epithets, as it is the Wiſdom of God, ſuch as, πάντων τεχνῖτις, μονογενὲς, ἀκώλυτον, παντοδύναμον, πανεπίσκοπον, and all that follow in the 25th and 26th Verſes. But Wiſdom conſidered in Man as the Gift of God to him in proportion as he deſerves it, will admit of inferior, yet proper, Epithets, as διὰ πάντων χωροῦν πνευμάτων, νοερῶν, καθαρῶν· εἰς ψυχὰς ὁσίας μεταβαίνουσα φίλους Θεοῦ καὶ προφήτας κατασκευάζει, ver. 27. *It is a Treaſure that never faileth*, ver. 14. It may be *communicated liberally* to others, ver. 13. It maketh Men *ſpeak wiſely*, and *conceive as is meet*, ver. 15. It is more to be deſired, as being more profitable than any thing elſe, and teaches the *Cardinal Virtues*, and every thing uſeful to be known, ch. viii. 5, 6, 7, 8. All the other Epithets, as νοερὸν, ἅγιον, λεπτὸν, τρανὸν, ἀμόλυντον, σαφὲς, ἀπήμαντον, φιλάγαθον, &c. will ſuit Wiſdom, either as original and eſſential in God, or as it is communicated to, and may be conſidered as derivative in, Man; for, as *Calmet* very judiciouſly obſerves, *Ce qui eſt dit dans ce livre touchant la Sageſſe, s'entend tantôt de la Sageſſe increéée, & tantôt de la Sageſſe créée & inſpirée aux hommes:* This Diſtinction is very neceſſary for the right underſtanding this Chapter.

[Ibid. *For in her is an underſtanding Spirit.* ἔστι γὰρ ἐν αὐτῇ πνεῦμα νοερόν. *Ald.* hath only αὐτὴ, which agrees well with ch. i. 6.]

Ver. 22, 23. The Author here, in his Enumeration of the ſeveral Excellencies and Perfections of Wiſdom, ſeems to uſe different Words of the ſame Signification, to ſet forth his Deſcription the more copiouſly, and for the ſtronger Conveyance of his own Sentiments: But perhaps upon a nicer Attention to the peculiar Force of the *Greek* Words, and to their Order and Situation, a ſeparate conſiſtent Senſe may be given to each Epithet: Thus ἅγιον, and ἀμόλυντον commonly give the ſame Senſe, but in ſtrictneſs are different; as are alſo διεγερτικὸν [F. ἐνεργητικὸν,] and ἀπήμαντον· The *Negative* in either Caſe falls ſhort in Senſe of the *poſitive* Epithet. Our *Tranſlators* indeed, who render ἀπήμαντον, *not ſubject to Hurt*, *i. e.* incapable of receiving Hurt, have explained away the true Meaning of the Word (ſee the Note on ch. i. 4. where the like Miſtake in our *Verſion* is taken notice of.) It means rather, not diſpoſed or inclined to do Hurt, and would be better rendered harmleſs, *innocuus*, according to *Vatablus*, the ſame as ἀπήμων. The *Geneva Bible* renders, *not hurtful*; and *Coverdale's* and the other ancient *Engliſh Verſions*, following the *Vulgate*, *ſwete*; which yet falls ſhort of εὐεργετικὸν, which means not only *Inoffenſiveneſs*, but a *Readineſs* to do *poſitive* Acts of Kindneſs. Βέβαιον and ἀσφαλὲς differ likewiſe in Degree; for here the *Negative* expreſſes more than the *Poſitive*, *viz.* ſuch a Stedfaſtneſs as is not to be moved or ſhaken. Among the *Poſitives*, τρανὸν and σαφὲς give commonly one Senſe, but they may be underſtood differently; the firſt may be expounded *eloquent*, ſee ch. x. 21. the latter *clear*, or *manifeſt*.—The Difference between λεπτὸν, εὐκίνητον, and ὀξὺ, will beſt be explained by a parallel Paſſage, *Heb.* iv. 12. Ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ, καὶ ἐνεργὴς, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν, καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας. Λεπτὸν, *ſubtil*, *i. e.* piercing into the Secrets of Men's Hearts, anſwers to the latter part of that Verſe; εὐκίνητον anſwers to ἐνεργὴς in the beginning, *i. e.* active, or operative, which is more expreſſive than *lively*; ὀξὺ may as well ſignify *ſharp*, and ſo indeed *Coverdale's Verſion* has it, and the *Vulgate*, and *Junius*; and then it anſwers to τομώτερος ὑπὲρ πᾶσαν μάχαιραν, in the middle; which Paſſage will equally explain the 24th Verſe of this Chapter.—By μονογενὲς, πολυμερὲς, may be underſtood, that Wiſdom is in its Origin or Fountain ſimply one and the ſame in God; *la même*, ſays *Calmet*, *en ſubſtance & en nature*, but variouſly expreſſed, and infinitely diverſified in his Works. The Thought is not very unlike that of St. *Paul*, *There are diverſities of Gifts*, *but the ſame Spirit*; *and there are diverſities of Adminiſtrations*, *but the ſame Lord*; *and there are diverſities of Operations*, *but it is the ſame God*, *that worketh all in all*; 1 Cor. xii. 4, 5, 6. in which Senſe it is further ſaid of Wiſdom, ver. 27. that, *being but one*, *ſhe can do all things*, *and remaining in herſelf*, *ſhe maketh all things new.* See Note on that Place.

Ver. 23. *Going through all underſtanding* (*i. e.* intellectual) *pure*, *and moſt ſubtil Spirits.*] This may be underſtood in two Senſes, according to the different Reading of the *Greek*; our *Verſion* follows the *Vatican* Edition, which reads, διὰ πάντων χωρεῖν πνευμάτων νοερῶν, καθαρῶν, λεπτοτάτων. According to that, the Senſe is, that Wiſdom, as a divine Attribute, not only penetrates into Things Corporeal, but Things Spiritual and Intellectual; is not only a Diſcerner of the Thoughts and Intentions of the Heart, but the ſeveral Orders and Degrees of Intellectual Beings, even the moſt pure and inviſible Spirits, how knowing or ſubtil ſoever, are ſubject to it, and within its Influence.—The *Vulgate* reads in the *Nominative Caſe*, *intelligibilis*, *mundus*, *ſubtilis*, which *Coverdale's Verſion* and the *Syriac* follow, from a Copy, doubtleſs, which read, νοερὸν, καθαρὸν, λεπτότατον, ſtill applying each particular Epithet to Wiſdom itſelf, excluſive of the Conſideration of other Spirits.

[The four Words, πνευμάτων, νοερῶν, καθαρῶν, λεπτοτάτων, are, no doubt, the Addition of a later hand, and the Author wrote no more than διὰ πάντων χωρεῖν, of which Words, and the Word εὐκίνητος, ver. 22. the following Verſe is an Explication. The Author had already ſaid (ver. 22.) that Wiſdom had in her πνεῦμα νοερὸν, λεπτὸν, and ἀμόλυντον: Why ſhould he repeat theſe ſame Epithets, which add nothing to the Senſe? Beſides, what are we to underſtand by πνευμάτων νοερῶν? Are there any Spirits that are not νοερά?]

Ver. 24. *For Wiſdom is more moving than any Motion*; *ſhe paſſeth and goeth through all things by reaſon of her Pureneſs.*] The Account of *Camilla's* Swiftneſs, according to *Virgil's* beautiful Deſcription of it, is ſurprizing and incredible:

> *Aſſueta pedum curſu prævertere ventos.*
> *Illa vel intactæ ſegetis per ſumma volaret*
> *Gramina, nec teneras curſu læſiſſet ariſtas:*
> *Vel mare per medium, fluctu ſuſpenſa tumenti,*
> *Ferret iter, celeres nec tingeret æquore plantas.*
> Æneid. lib. vii.

No bodily Motion can be conceived to exceed this in Quickneſs; but the Spirit of Wiſdom being Incorporeal, and by reaſon of her Pureneſs, not meeting with any ſenſible Reſiſtance or Impediment, far ſurpaſſes it; nay, ſhe is quicker than Thought, becauſe ſhe pervades the Mind itſelf, is not only preſent to Mens Thoughts, but prevents and influences them: *She meeteth them*, as this Writer elegantly expreſſes it, *in every Thought*, ch. vi. 16. *Elle vient au devant d' eux dans tous les bonnes penſees qu' ils forment*; and powerfully acts upon the Will to put ſuch good Thoughts and Reſolutions into practice. And this Power ſhe exerts in an Inſtant, and carries her View through all things at the ſame Time, which, perhaps, is *Fulgentius's* Meaning, when he tranſlates this Place, *Attingit ubique propter ſuam munditiam*, De Perſona Chriſti, lib. ii. In this Senſe Wiſdom may be ſaid to be, *Permeator univerſitatis*; which ſhort Sentence of *Seneca* is more expreſſive, than the many metaphyſical Circumlocutions of the School-men.

Ver. 25. *She is the Breath of the Power of God.*] Ἀτμὶς τῆς τοῦ Θεοῦ δυνάμεως, *i. e.* the Afflatus of the Almighty; where ἀτμὶς, even applied to eternal Wiſdom itſelf, is not ſuch a degrading or diminutive Term, as *Capellus*, in his Strictures upon this Book, has repreſented it; for ἀτμὶς may be conſidered as equivalent to πνεῦμα; and our *Tranſlators*, we may obſerve, render accordingly ἀτμὶς by *Breath*: But it certainly ſtands clear of that Objection, if underſtood of infuſed or derivative Wiſdom, communicated from God to his Saints and Prophets in ſuch Degrees and Proportions as were neceſſary. *Plato* makes uſe of the ſame Image, and repreſents Wiſdom as a Vapour, or Spark of Celeſtial Fire, communicated from Heaven to Men; *Plato in Protag.* The like Thought is to be met with in *Philo*, *De Somniis*.

Ibid. *A pure Influence flowing from the Glory of the Almighty.*] Ἀπόρροια δόξης, *i. e.* a pure Efflux or Emanation iſſuing from God's Glory; which is more agreeable to the *Greek* than *Influence*, which our *Verſion* uſes. The *Vulgate* reads, *Emanatio quædam claritatis*, which the ancient *Engliſh Verſions* follow: Or it may be rendered, in fewer Words, a glorious Emanation of the Deity. Some of the primitive Writers expreſs themſelves in like manner concerning the λόγος, whom they ſtyle πρόσωπον Θεοῦ: We meet with the like Expreſſion, *Ecclеſ.* v. 6. which a learned Writer tranſlates, *The Perſonating Shechinah of God*, Teniſon on Idol. p. 334. And for the ſame Reaſon he is called *The Angel of his Face*, by *Philo* and the ancient *Jews*, becauſe he truly reflected the Glory of his Perſon.

[Ibid. *No defiled Thing can fall into her.* Εἰς αὐτὴν παρεμπίπτει, i. e. *fall into her unawares*, covertly, or by the by; as παρεισέδυσαν, *Jude* ver. 4. παρεισῆλθεν, *Galat.* ii. 4.]

Ver. 26. *She is the Brightneſs of the everlaſting Light*] *i. e.* Wiſdom is an Effulgence or Ray ſtreaming from the original Fountain of Light, the Reſplendence of the eternal Glory, and the Reflexion of its Brightneſs. St. *James* accordingly ſtyles God, from whom all Wiſdom and Illumination proceed, Πατὴρ τῶν φώτων, ch. i. 17. 'Tis obſervable that the Word uſed by our *Author* for Brightneſs, is ἀπαύγασμα, the very ſame that is made uſe of in the Epiſtle to the *Hebrews*, ch. i. 3. which by *Eſtius* upon the Place is very properly rendered *deradiatio*: See alſo *Leigh's Critica Sacra in voce* Ἀπαύγασμα. This Similitude of a Ray from the Sun, or Light from Light, muſt be allowed to be a fine Illuſtration, and a proper Repreſentation, of the infinite Wiſdom of God, conſidered as a divine Attribute; and *the ſame* has been applied to illuſtrate the Conſubſtantiality of the λόγος. Thus *Juſtin Martyr* ſays, that he proceeds from the Father, ὡς ἀπὸ τοῦ ἡλίου φῶς, as Light from the Sun; and in another Place, ὡς ἀπὸ πυρὸς πῦρ, as Fire from Fire; *Dial. cum Tryph.* And by the *Nicene Council* he is called more cloſely, Light of Light: But whether any ſuch Notion is here meant, or the λόγος deſcribed by our *Author*, ſhall be conſidered under the next Words.

Ibid. *The unſpotted Mirror of the Power of God, and the Image of his Goodneſs.*] [τῆς τοῦ Θεοῦ ἐνεργείας, i. e. *of the operative Power of God.*] *Limpidiſſimum divinæ virtutis ſpeculum*, according to *Vatablus*; *i. e.* ſhe is the true and unſullied Glaſs, in which we may diſcern the Beauty of God's Works, which therefore reflects his Power in the ſtrongeſt and beſt Light, and exhibits the Perfection of his Goodneſs. One cannot help obſerving, that from ver. 21. to the End of the Chapter, the Epithets thicken, and that the Character of Wiſdom is expreſſed in a very ſublime Style, a Magnificence and Grandeur of Language, and in Terms ſeemingly importing Divinity itſelf. Hence ſome have taken occaſion to imagine, that ſomething more and higher is contained herein than an Encomium of Wiſdom conſidered in its higheſt Denomination, as a divine Attribute, and have applied therefore theſe Paſſages to the Perſon of the λόγος, or to the Holy Spirit. And indeed it muſt be confeſſed, that however originally intended, they may, by way of Accommodation, be ſo uſed and applied, and conſidered as expreſſive *Similies*, to illuſtrate the eternal Generation; nor is the Manner of Expreſſion very unlike that of *Heb.* i. 3. which is very full and explicit on that Occaſion: And it muſt be further allowed, that theſe Paſſages have been ſo underſtood and explained by moſt of the *Commentators*, and even ſome of the *Fathers*, many of whom uſe Expreſſions concerning the λόγος very much reſembling theſe, and endeavour to explain that Myſtery by the very ſame Similitudes and Illuſtrations: See *Juſtin Martyr, Dial. cum Tryph. Epiphan. in Anomæo. Hæreſ.* c. 3. *& cont. Aëtium. Hæreſ.* 76. *Holſtenii Diſſert.* 2. *in loc. quæd. Concil. Nicæn.* and *Waterland's Serm. paſſim.* And ſome of the primitive Writers, to confirm their Point, have actually quoted and argued from theſe very Paſſages; ſee particularly *Fulgentius De Perſona Chriſti, ad Traſimund.* lib. ii. *Philo*, who ſpeaks the Sentiments of the ancient *Jews*, and is by ſome thought the Author of this Book, from its great Reſemblance to many of his Notions, has ſome Expreſſions, in relation to the λόγος, very ſimilar to theſe, *De Confuſ. Linguar.* and *De Monarchia*, which others, with more Probability, contend he borrowed from hence. But as this kind of Reaſoning, drawn from Authorities, is precarious and inconcluſive, and ſlender or ſuſpicious Proofs are really diſſerviceable to a Cauſe; and as that great Myſtery, of the eternal Generation and Coequality of the λόγος, is ſufficiently eſtabliſhed by canonical and undoubted Scripture, and wants not to be defended by any diſputed Teſtimony, *non tali auxilio, nec defenſoribus iſtis*; I rather incline to the following Senſe, *viz.* That the *Writer of this Book*, who perſonates, and, as far as he can, imitates *Solomon*, obſerving in the *Book of Proverbs*, particularly ch. viii. how Wiſdom is praiſed under the character of a Divine Female, or Celeſtial Beauty, purſues the ſame Figure or Image in a more copious and encomiaſtic Way, uſing indifferently Wiſdom and the Spirit of Wiſdom, as the ſame beautiful Object, which he loved, and deſired to make his Spouſe, *&c.* But though he ſpeaks of her as an intelligent Perſon, and perſonal Acts are aſcribed to her, yet this ſeems to be a figurative way of writing, taken, as I ſaid, from *Solomon's Proverbs.* And if the well known Paſſages in the Chapter above cited be ſcarce allowed to be underſtood of the λόγος, (ſee Biſhop *Patrick's* Argument to that Chapter, and the Writers in the *Trinitarian Controverſy*) much leſs reaſon have we to aſſert theſe Paſſages of the *Book of Wiſdom* to belong to the λόγος, or to the *Holy Spirit*, conſidered as *Perſons in the Godhead.* For if this Encomium be ſuppoſed to come from any *(Helleniſtic) Jew*, or even from the Pen of *Solomon*, ſuch Titles and Attributes of the Divinity, if interpreted of the λόγος, or *Holy Spirit*, ſeem incompatible with thoſe Times. I am therefore more inclined to underſtand this high Encomium, of a divine Attribute, the infinite Wiſdom of God, communicated ſometimes, according to the Exigence of the Occaſion, to his Saints and Prophets in different Portions, as a Drop from his Fulneſs, ver. 27. and then there will be no occaſion to ſuppoſe theſe Paſſages to be an Addition or Interpolation of ſome *Chriſtian* Writer, who borrowed Ideas and Expreſſions from the *New Teſtament*, which ſeems to be the Sentiment of *Grotius* with reſpect to many Paſſages of this Book; but how far his Conjecture is right, and whether 'tis always ſafe to follow him, I ſhall not determine. I ſhall only ſubjoin *Calmet's* Remark upon this Aſſertion, and anſwer in his Words: *Grotius s'eſt imaginé que ces paſſages y avoient été ajoutez par quelque Chrêtien depuis la mort du Sauveur; ce qui eſt contre toute ſorte d' apparence, ces paſſages étant tellement liez avec la ſuite du diſcours, qu'on ne peut les en ſeparer ſans violence:* Pref. ſur le livre de la Sageſſe, *i. e.* "The Paſſages objected againſt are ſo interwoven with the reſt of the Subject, and have "ſuch a neceſſary relation to the Context, that "they cannot be ſeparated without manifeſt "Violence." And the ſame learned Writer there obſerves, that this Author often ſpeaks of Wiſdom, conſidered as an Attribute only, even in the moſt pompous and magnificent Terms, and applies to it that which in ſtrictneſs only belongs to the Deity itſelf. In his Comment upon this Place he has this further Remark, which will juſtify my Senſe of it: "That as it is very common in natural Caſes, "to aſſign to the Effect many Properties and "Attributes of the Cauſe; ſo in Matters Spiri- "tual, that Perfection is frequently attributed "to Qualities proceeding from God, which "ſtrictly belongs only to the Holy Spirit which "communicated them."

Ver. 27. *And remaining in herſelf, ſhe maketh all Things new.*] [καὶ μένουσα ἐν αὐτῇ. Probably it ſhould be, καὶ μένουσα ἡ αὐτὴ, *and remaining the ſame.*] *i. e.* She is the Author of all Changes and ſpiritual Renovations, though herſelf remains unchangeable; *Toujours immuable en elle-même, elle renouvelle toutes choſes.* St. *Auſtin* explains this Renovation, and ſhews from whence it proceeds; *De plenitudine ejus accipiunt animæ, ut beatæ ſint, & participatione manentis in ſe Sapientiæ renovantur, ut Sapientes ſint:* Confeſſ. lib. vii. c. 9. The Scripture furniſhes us with many Inſtances of her good Offices and Kindneſs to Men in this particular; all Graces are miniſtred to us by her, and ſhe purifies the Soul, to make it fit to receive them; ſhe enlightens Men's Underſtandings with the Knowledge of ſaving Truths, diſpoſes and inclines their Wills to virtuous and holy Actions, and comforts and ſupports them in the Diſcharge of their Duty under the greateſt Difficulties and Diſcouragements. And though her Communications are ſo various, and, with reſpect to all Ages and Nations, may be conſidered as infinite, yet her Nature continues unchangeable. What *Plato* ſays of God with a very remarkable Emphaſis, is very applicable to her, οὐδέποτε, οὐδαμῆ, οὐδαμῶς, ἀλλοίωσιν οὐδεμίαν ἐνδέχεται). Plato in Phæd.

Ibid. *And in all Ages entring into holy Souls, ſhe maketh them Friends of God, and Prophets.*] Κατὰ γενεὰς, which may be interpreted either of Ages or Nations; the *Vulgate* takes it in the latter Senſe. This Obſervation is not only true of *Abraham*, ſee Note on ver. 14. and *Moſes*, whom God favoured in an eſpecial manner, and admitted to a more particular Intimacy, *Exod.* xxxiii. 11. *Philo De Moſe;* lib. i. but of *David*, whom God *took away from the Sheep-folds, that he might feed Jacob his People and Iſrael his Inheritance*, Pſal. lxxviii. 71, 72. The like may be ſaid of *Joſeph*, and the other Inſtances of this Truth, mentioned by this Writer in the tenth and eleventh Chapters; from whoſe Hiſtory it appears, that Divine Wiſdom, without any reſpect of Perſons, in every Age and Nation, makes choice of ſuch as are well diſpoſed, to confer her Favours and Bleſſings on, and ſanctifies them, by her Inhabitation and Preſence, for her own great Purpoſes. True Religion, indeed, ſeemed for ſome time as it were confined to *Judæa*, and the *Jews* to have been only entruſted with Sacred Truths; but yet we ſometimes find the Spirit of Wiſdom diſcovering herſelf to other People, and enlightning them amidſt their Ignorance and Darkneſs. It is more than probable, that God made uncommon Diſcoveries of himſelf to *Job*, and that, in proportion to the Greatneſs of his Sufferings, he was favoured with a greater degree of Light and larger Communications of divine Knowledge: See Biſhop *Sherlock*, *Diſſertat.* 2. The like may be obſerved of *Balaam*, who, according to Scripture, *heard the Words of God, and knew the Knowledge of the Moſt High*, Numb. xxiv. 16. which implies ſome Diſcovery of God's Will to him; and as a Prophet, he foreſaw and foretold what ſhould happen in the latter End; and particularly, has left a very remarkable Prophecy relating to the Meſſiah. We are ſometimes ſurprized with uncommon Diſcoveries in the Writings of the Heathen Philoſophers; and the ſeveral important Truths therein ſcattered, ſeemingly above the reach of mere unaſſiſted Reaſon, are enough to convince us, that Divine Wiſdom has communicated itſelf in all Ages, and converſed with her Favourites in every Generation. As to the Gift of Prophecy here mentioned, 'tis certain, that the Qualifications that did fit a Man for the Prophetical Spirit, which rendred him *habilem ad prophetandum*, were inward Piety, true Wiſdom, Probity, and Virtue. The Rabbins univerſally agree in this, that the Spirit of Prophecy never reſted but upon a wiſe and good Man; and no Inſtance, ſays *Maimonides*, *More Nevoc. par.* 2. can be mentioned of its ever dwelling in a vitious Perſon, unleſs he had firſt reformed himſelf; and among the preparatory Diſpoſitions for obtaining it, he reckons the Perfection of virtuous Qualities or Manners, a Heart purified and free from ſinful Affections and ſenſual Paſſions. Hence we find, that anciently many were trained up in the way of School-Diſcipline, and fitted by religious Nurture to become *Candidati Prophetiæ*; ſee *Smith's Sel. Diſc. on Prophecy*, c. 8, 9. And the ſeveral Schools of Education at *Naioth*, *Jeruſalem*, *Bethel*, *Jericho*, *Gilgal*, were only ſo many Colleges for diſciplining and training up young Scholars in thoſe preparatory Qualifications which might more diſpoſe them for the Gift of Prophecy.

[Ver. 28. *For God loveth none but him that dwelleth with Wiſdom.* οὐθὲν γὰρ ἀγαπᾷ ὁ Θεὸς, &c. rather, οὐθένα, *no Man*, which is confirmed by the following τῷ συνοικοῦντα, not τὸ συνοικοῦν, as it ought to have been, if the Author had written οὐθέν.]

Ver. 29. *For ſhe is more beautiful than the Sun — being compared with Light, ſhe is found before it.*] This is true of Wiſdom, conſidered as a Divine Attribute, in many Reſpects: 1ſt, Becauſe the Sun, the Stars, and the whole Syſtem of inanimate Bodies, are not fit to be oppoſed in Value to the human Mind or Spirit; for the enlarged intellectual Powers, and improved Faculties of the Mind, can arrive at the Knowledge, and explain the Glories, of the Firmament; whereas the Sun, though a moſt glorious Body, is utterly inſenſible, and has no Conſciouſneſs of that Light which he gives to others: Which Prerogative of the Mind, *Tully* finely remarks; *Nec vero illa parva vis eſt rationis, quod eorum ipſorum, quæ adſpectu ſentiuntur, nullum aliud animal pulchritudinem, venuſtatem, convenientiam partium ſentit*, Cic. De offic. lib. i. 2dly, As Divine Wiſdom formed and faſhioned the glorious Body of the Sun, it is not only *prior* to it, or before it in point of Time, which is the Senſe of the *Vulgate*, but it muſt be, in the order of Cauſes and Effects, more beautiful and excellent than any of all the Creatures. *Vatablus* therefore renders with great Judgment, *Luci comparata, potior deprehenditur.* 3dly, The Sun cannot make that which is deformed or ugly to be beautiful, and his Light is often hurtful and injurious to tender and diſeaſed Eyes; his Beams are ſometimes too bright to be borne, they not only dazzle and confound, but frequently hurt and weaken the Senſe: But Wiſdom never offends by its Exceſs; the brighter and more heavenly it is, the more ſhe pleaſes; and where ſhe finds any moral Defects or Imperfections, ſhe removes or amends them. Is the Soul polluted and disfigured by Treſpaſſes and Sin? divine Wiſdom purifies it by the Infuſion of her ſupernatural Grace. Do any wander in Darkneſs and Error? ſhe guides and aſſiſts them by the Brightneſs of her ſaving Truths. Are any ſenſible of their ſad Eſtate, and really deſirous of a Cure? ſhe giveth Medicine to heal their Sickneſs. So that what was ſaid by *Tully* of Virtue, and has been ſo juſtly applauded, is equally applicable to the Spirit of Wiſdom; *That could we behold all her Charms, the whole World would be infinitely in love with her.* Cic. Off. lib. i.

Ver. 30. *For after this cometh Night.*] That Wiſdom does thus exceed the Light, is manifeſt from this further Argument, becauſe Night conſtantly ſucceeds the Day, and therefore the Light is as conſtantly interrupted by Darkneſs. But Divine Wiſdom admits of no ſuch Privations or Inequalities; it has no Mixture of Light and Darkneſs, of Good and Evil, but is always the ſame, *Yeſterday, To-day, and for ever.* St. *Auſtin* reaſons in like manner upon the Tranſitorineſs of worldly Things; *Omnis iſte ordo pulcherrimus rerum valdè bonarum, modis ſuis peractis tranſiturus eſt, mane quippe in eis factum eſt & veſpera:* Confeſſ. lib. xiii. c. 35. But St. *Chryſoſtom* comes neareſt *this Writer*, and has the very ſame Thought applied to Grace; οὐχ οὕτως ὁ κόσμος ἐστὶ λαμπρὸς, κ. τ. λ. *Non ſic mundus clarus eſt oriente ſole, ut anima illuſtratur & ſpendidior fit, à Spiritu gratiam recipiens: Hanc nempe lucem, & volentibus nobis & nolentibus, nox ſubſequitur* (τοῦτο μὲν γὰρ διαδέχεται νὺξ, which are the very Words of *our Author*) *illum verò radium tenebræ non nôrunt:* Homil. 21. ad Pop. Antioch.

Ibid. *But Vice ſhall not prevail againſt Wiſdom.*] [Σοφίας δὲ οὐκ ἀντισχύει κακία. Probably the true Reading of the *Greek* here is, σοφίαν δὲ οὐ κατισχύει κακία, as x. 11. and elſewhere.] If we attend only to what paſſes ordinarily in Life, this Obſervation may perhaps ſeem not to be altogether juſt or well grounded, for human Wiſdom, or that which God is pleaſed to communicate to Mankind, is ſubject to many Frailties: As *the bewitching of Naughtineſs* will obſcure Men's Reaſon, ſo the *wandring of Concupiſcence* quite perverts and undermines it, ch. iv. 12. Such as have been admired in all other Inſtances for their Wiſdom, have been hurried away by ſinful Paſſions; and the fineſt Underſtanding has been found a weak Fence againſt a criminal Paſſion. *Solomon* himſelf is a lamentable Inſtance of this Truth, who fell ſhamefully, notwithſtanding his ſingular Accompliſhments; and his Wiſdom ſerved only to heighten his Tranſgreſſion and Diſgrace. We muſt underſtand *this Writer* therefore of Divine Wiſdom, which Sin cannot approach, nor its Contagion ſully, much leſs can the Power of it prevail over her. *Grotius* underſtands this Place of Adverſity, and refers to *Matth.* vi. 34. where κακία, the Term here uſed, is taken in that Senſe. According to this Acceptation the Oppoſition is no leſs juſt and beautiful, for as Proſperity is the Sunſhine of Fortune, ſo Adverſity may be conſidered as its Shade. In this View, the Meaning is, that however dark the Cloud may be, which hangs over a good Man, yet ſhall it not overwhelm him; though Miſery be his Lot, as it is too often the Fate of Goodneſs, yet ſhall it not get the better of him: *We are troubled on every ſide*, ſays St. *Paul*, ſpeaking of himſelf and other ſuffering Chriſtians, *yet not diſtreſſed*; *we are perplexed, but not in deſpair*; *perſecuted, but not forſaken*; *caſt down, but not deſtroyed*; 2 Cor. iv. 8, 9. And even in ſuch a ſad Cataſtrophe, when Vice is ſo triumphant and ſucceſsful as to deſtroy a good and virtuous Man, yet if we take in the Conſideration of another Life, the Righteous, however afflicted or tormented, will be found to have come off Conqueror.

CHAP. VIII.

The ARGUMENT.

THE Praiſe of Wiſdom is continued, which, upon a Compariſon of the moſt deſirable Things in life, is ſhewn to be preferable to them; and, from an Induction of ſeveral valuable and weighty Particulars, ſhe appears to be the Procurer of ſuch great Advantages, and ought therefore to be honoured and followed after by ſuch as have the greateſt Regard to their own Happineſs. The Chapter concludes with the proper Diſpoſitions to obtain Wiſdom.

Ver. 1. *Wiſdom reacheth from one End to another mightily, and ſweetly doth ſhe order all Things.*] *i. e.* The Divine Wiſdom is infinite and immenſe, extends itſelf throughout the whole World, and does every thing in it *mightily*, that is, effectually, in reſpect of the *End*, and *ſweetly*, that is, without any Violence or Difficulty in the uſe of the *Means*. This is the Senſe of the *Arabic Verſion*: *Porrigit autem ſeſe, ab extremo terrarum orbe ad extremum uſque integrè*. St. *Bernard* expounds it in the ſame manner: *Attingit à fine uſque ad finem, i. e. à ſummo cœlo uſque ad inferiores partes terræ: à maximo angelo uſque ad minimum vermiculum, ſubſtantiali quâdam & ubique præſenti fortitudine, quæ utique univerſa potentiſſime movet, ordinat, & adminiſtrat ſuaviter*, i. e. *ſine neceſſitatè aut difficultate*: Bern. Lib. de Grat. & Lib. Arbitr. See alſo *Fulgentius de Perſona Chriſti*, lib. ii. But by *ſweetly*, we may further underſtand the Manner in which the Divine Wiſdom works upon Men's Minds; for ſhe begins the great Work of Salvation in Men's Hearts, by over-ruling them through her Motions and Impreſſions, inclining them to their Duty, and aſſiſting them in the Performance of it; and at length, having happily perfected it, ſhe conducts them to Glory and a bleſſed End of their Labours. But though ſhe reaches from one End to the other of this important Event, and acts powerfully upon the Soul to bring it to paſs; yet ſhe does it ſweetly, and without any Violence or Inconſiſtence with Men's free Agency; ſhe encourages them by all the endearing Methods, and in the moſt engaging Manner, to their Duty; and by this amiable Mixture of Sweetneſs, tempers and ſoftens the Yoke, which would otherwiſe be complained of as hard and rigorous.—Some have underſtood theſe Words of God's Fore-knowledge, that his Preſcience reacheth to the End of the World, and by it he foreſaw from all Eternity all future Events, even to the Conſummation of all Things; ſo that when the whole Myſtery of God's Diſpenſations ſhall be finiſhed and unravelled, it will appear, that nothing is contained in them but what God had formerly foretold and declared by his Prophets. (See *Louth's Preface to his Comments*.) And to this Purpoſe he applies what *Iſaiah* ſays of God's Fore-knowledge, ch. xlvi. 10. that *he declares the End from the Beginning*; an Expreſſion, it muſt be owned, not very unlike that of *this Writer*. I ſhall only obſerve further, that this Verſe in ſome *Copies* is made the Concluſion of the former Chapter.

Ver. 3. *In that ſhe is converſant with God, ſhe magnifieth her Nobility.*] This is but indifferently expreſſed; it would be better rendered literally thus: "Herein ſhe diſplays her high "Birth, that ſhe exiſts with God, and is inti-"mately united to him." *Elle fait voir la gloire de ſon origine, en ce qu'elle eſt étroitement unie à Dieu*, ſays *Calmet*. *Vatablus* very properly renders, *Nobilitatem generis ejus hoc illuſtrat, quòd convictu Dei utitur*; συμβίωσιν Θεοῦ ἔχουσα, which is imperfectly rendered in our *Verſion, converſant with God*, as that Phraſe is now commonly underſtood, for it implies much more, *viz.* that Wiſdom, as a Divine Attribute (for I would underſtand the Place of this principally) is intimately united with God, lives always in and with him, and is inſeparable from him, as his *Spouſe and Partner*; and thus συμβίωσις is uſed ver. 9. (ſee more in that Note.) Nor is it better expreſſed in the *Vulgate* by *contubernium*. The *Syriac Verſion* uſes *conſortium*; but *thoſe Interpreters*, as if they were ſenſible of ſome Defect, and that they had not reached the Force of the Original, add immediately after, by way of Explanation, *quoniam Deus eſt pater ejus*. *Philo*, in his allegorical Way, explains the Nearneſs of this Relation between God and Wiſdom; his Words are a cloſe and excellent Comment upon this Place, τὸν γοῦν τόδε τὸ πᾶν ἐργασάμενον δημιουργὸν ὁμοῦ καὶ πατέρα εἶναι τοῦ γεγονότος, μητέρα δὲ τὴν τοῦ πεποιηκότος ἐπιστήμην, ᾗ συνὼν ὁ Θεὸς ἔσπειρε γένεσιν. Phil. De Ebriet. & alibi. In a lower Senſe we may underſtand this Paſſage of human or derivative Wiſdom, that this likewiſe ſhews her great Worth and ſingular Excellence, in that God himſelf vouchſafes to communicate himſelf to, and converſe with, a truly wiſe Soul, not in Dreams by Night, as with *Joſeph*; not by an audible Voice, as with St. *Paul*; but with the *ſtill ſmall Voice*, ſpeaking to the Soul, in Breathings not to be uttered.

Ibid. *She Magnifies* (her) *Nobility*. To the Senſes above given of this Paſſage, that of *Grotius* is worthy notice, *viz. Nobilitatem hominis decorat*, "Wiſdom adorns high Birth." There is nothing to anſwer (*her*) in the Original.

Ver. 4. *She is privy to the Myſteries of God.*] The *Marginal Reading* is, *Teacher*, which agrees with the *Vulgate*, *Doctrix enim eſt diſciplinæ Dei*, and with Μύστις ἐπιστήμης in the *Greek*; for Μύστις is a *technical* Term, and, according to *Budæus*, ſignifies an Interpreter of ſacred Myſteries: The Senſe here is, that Divine Wiſdom can beſt teach the Knowledge of God, reveal its Myſteries, and initiate Men into them, as *knowing the deep Things of God*, and being in *his Boſom*, cannot but be privy to them. And ſo the *Syriac* happily renders, *Ipſa eſt à ſecretis Dei, & à conſiliis ejus.*

Ibid. *And a Lover of his Works.*] Αἱρετὶς, with which agrees the *Marginal Reading*; and the *Vulgate* renders in like manner, *Electrix operum ejus*,—*Chooſer of his Works*. Dr. *Grabe* and *Budæus* read ἀἱρετίς. According to either Reading the Senſe ſeems to be, that the Divine Wiſdom deſigned, contrived, and appointed God's Works, as is declared more explicitly in the two following Verſes. *Calmet* underſtands it in a more extenſive Senſe, of Wiſdom's Superintendency and Direction of his Works, *Qui eſt la directrice de ſes ouvrages.* The *Syriac* and *Arabic Verſions* underſtand this Paſſage of *Wiſdom* in the moſt exalted Senſe; the former reads, *Gloria cunctorum operum ejus*, and the latter, *Sublimior dignitate cunctis operibus ejus.* [Perhaps ὑπερέτις, *miniſtra*, may be the true Reading. See ix. 9.]

Ver. 5. *What is richer than Wiſdom, which worketh all things?*] *Sapientiâ omnium rerum artifice*, according to the *Arabic*; and the *Syriac* renders, *Quandoquidem ipſa fecit omnia.* [The Argument, ſeemingly, would have been more regular, had the Author written, *which poſſeſſeth all things*: For her working all Things does not ſeem to be ſo great a Proof of Riches, as of Power or Skill. See, however, ver. 18. where

where this is ſomewhat explained, *in the Works of her Hands are infinite Riches.*] But the Meaning probably here is, that Skill and Wiſdom make Men ſucceſsful and thriving in every Buſineſs and Calling, and are the moſt likely Means to procure Men Reputation and a good Fortune. *Riches and Honour are with Wiſdom,* ſays the true *Solomon*, *Prov.* viii. 18. who could confirm this Truth from his own plentiful Experience of both, which God annexed to his Gift of Wiſdom. But we muſt obſerve at the ſame time of Wiſdom, that ſhe teaches Men rather the Contempt, than an immoderate and eager Purſuit of Riches; to be content with a little, and to eſteem ſpiritual Attainments, and the Improvements of the Soul, as their chiefeſt Good, their trueſt Riches.

Ver. 6. *And if Prudence work.*] Εἰ δὲ φρόνησις ἐργάζεται, *i. e.* If Skill and Induſtry produce the moſt admired Works of Art, who is ſo juſtly to be eſteemed the Author of them, as Wiſdom, the moſt accompliſhed, and I may add, univerſal Artiſt? and is therefore, with great Propriety, called, πάντων τεχνῖτις σοφία, ch. vii. 22. for ſhe preſides over every Inſtance of Science, directs and perfects it. Inſtead of ἐργάζεται, which is the common Reading, and followed by our *Tranſlators*, Dr. *Grabe* reads ἐρᾶται, as more agreeable to what goes before and follows after, *viz.* εἰ δὲ πλοῦτος ἐπιθυμητὸν κτῆμα, ver. 5. εἰ δικαιοσύνην ἀγαπᾷ τις. ver. 7. εἰ πολυπειρίαν ποθεῖ τις. Expreſſions all equivalent to ἐρᾶται. See *Prolegom.* c. 4. In the midſt of theſe he thinks it comes in very properly, *And if Prudence is admired and loved*; the only Objection with him is, that ἐρᾶται is a poetical Word, which will indeed have but little weight, if what that learned *Critic* ſeems to inſinuate be true, that the *Book of Wiſdom* was originally wrote in Metre. 'Tis certain, he has placed it among the metrical Books, and in the *Alexandrian* MS. it preſerves the Appearance of Verſe, as well as the Book of *Pſalms*, *Song of Solomon*, *Eccleſiaſtes*, *&c. Calmet* alſo is of opinion, that it was wrote in Metre; ſee his *Dictionary in voce* WISDOM. However the Learned may determine about this Nicety, ſtill I am of Opinion, that ἐργάζεται is not only the true but the better Reading; for φρόνησις without it is too general, and may be applied to any thing elſe as well as Work, and for want of it the Beauty of the next Sentence is loſt. The ſame Words very nearly occur together, ch. vii. 16. See Note on that Place; and in *Exod.* xxxi. where Works of different Sorts are mentioned, ἐργάζεται is the Term uſed often upon the Occaſion. [Perhaps it ſhould be εἰ δὲ φρόνησις ἐργασιῶν (*ſcil.* ἐστὶν) ἐπιθυμητὸν κτῆμα, from the foregoing Verſe, τίς αὐτῆς, &c. But if Skill in Workmanſhip be a thing to be deſired, who, *&c.* So vii. 16. πᾶσά τε φρόνησις καὶ ἐργασιῶν ἐπιστήμη· which ſeems to confirm this Conjecture.] Φρόνησις relates here to practical Knowledge, the mention of ſpeculative follows ver. 8.

Ibid. *Who of all that are, is a more cunning Workman than ſhe?*] Τίς αὐτῆς τῶν ὄντων μᾶλλόν ἐστι τεχνίτης; the ancient *Vulgate* reads, *Quis horum, quæ ſunt, magis quam illa eſt artifex?* which can neither relate to Perſons nor Things, as different Interpreters have underſtood the Place; not to the former, as our *Verſion* takes it, for then the Reading ſhould be, *Quis horum qui ſunt*, *&c.* not to the latter, as *Coverdale's Verſion* and the *Geneva Bible* have it; for then it ſhould be, *Ecquid horum quæ ſunt*, *&c.* or ſomething to that effect, and in the *Greek*, Τί τῶν ὄντων, as in the Verſe foregoing 'tis, Τί σοφίας πλουσιώτερον. I think, therefore, the Senſe of this Place has hitherto been miſtaken, and that the true Rendring of it, as it ſtands connected with the Context, is, "If Wiſdom is ſo good "a Worker as to work all Things, who has a "better Claim, or is more likely to be the "Maker, τῶν ὄντων, of all things exiſting?" This Senſe the very Placing and Structure of the *Greek* points out to us; 'tis likewiſe the Meaning of the *Vulgate* quoted above, and probably of *Junius*, who renders, *Quis eorum quæ in natura ſunt, artifex potiùs eſt quàm ipſa? Meſſieurs du Port Royal* underſtand it of Wiſdom, as being the ſupreme Directreſs and Architect, by whom all Things were made, *Qui a plus de part qu'elle dans cet art, avec lequel toutes choſes ont eſté faites?* See *Rom.* iv. 17.

Ver. 7. *If a Man love Righteouſneſs, her Labours are Virtues.*] This is obſcurely expreſſed: The Meaning is, that Wiſdom produces the ſeveral following Virtues, or that they are her Work; for the very End and Scope of Wiſdom is, to make Men juſt and virtuous, conſiderate and reſigned; and that which does not propoſe this as its Object, may be looked upon as Curioſity, Folly, or Vanity. The Purſuit therefore of Wiſdom, neceſſarily leads to the four *Cardinal Virtues*, as they are diſtinguiſhed, which compoſe Righteouſneſs, conſidered in its largeſt Senſe; and the following Virtues, or Graces, are ſo many Branches of it: For Temperance teaches Men Moderation, and a reſtrained uſe of Pleaſures and the good Things of the World; Fortitude, how to bear and behave under the Evils and Afflictions of it; Prudence is employed in finding out and making uſe of proper Ways and Means; and Juſtice, in a fair and impartial rendering to All their Dues. *Philo* has exactly the ſame Thought and Diſtinction, expreſſed only in his Allegorical way, upon *Gen.* ii. 10. *A River went out of Eden, and from thence it was parted, and became into four Heads:* Which he thus allegorizes, *Fluvius eſt virtus generalis, quatuor autem derivationes ſunt totidem virtutes ex Edene, id eſt ſapientiâ Dei, effluentes; nimirum, Prudentia, Temperantia, Fortitudo, Juſtitia. Prudentia circa agenda, terminos illis ponens; Fortitudo ſuſtinendo; Temperantia eligendo; Juſtitia ſuum cuique tribuendo:* SS. Legum Allegoriarum lib. i. Which are the four Species here enumerated, ariſing from one common Fountain-head, *viz. Righteouſneſs.*

[Δικαιοσύνη here ſignifies all moral Virtues in general: But in this ſame Verſe, δικαιοσύνη is put for Juſtice, a Species — of what? of δικαιοσύνη. This is certainly very inaccurate. The Author might have avoided this, if inſtead of δικαιοσύνη, he had put τὰς ἀρετάς. The End of the Verſe might be better tranſlated thus, "There is "nothing more uſeful to Men in Life than "theſe."]

Ver. 8. *If a Man deſire much Experience.*] Πολυπειρίαν. The *Vulgate* renders more juſtly, *Multitudinem ſcientiæ*, to which *Coverdale's Verſion* agrees, *If a Man deſyre moch Knowledge:* The *Syriac* is to the ſame effect, *Si quis item cupiat admodum eſſe peritus*, which *Vatablus* alſo favours. The Word *Experience* ſeems here improper and diſagreeable to what follows; for Experience cannot poſſibly relate to what is to come, nor foreſee any future Events; but Wiſdom can prognoſticate what ſhall happen, can foreſee the Change of Weather, and foretel Eclipſes of the Sun and Moon, which are called here Signs and Wonders: For anciently ſuch Diſcoveries were extremely rare, and the Ignorance of the People was ſo great, that they looked upon ſuch *Phænomena* as Prodigies. *Plutarch* remarks, that "*Anaxagoras*, "and ſuch as firſt diſcovered and explained "the Cauſe of them, durſt not ſpeak in pub-"lic, for fear of being thought Atheiſts or "Magicians, but inſtructed their Diſciples in "the Reaſon of them privately, and by Word "of Mouth, without committing their Ob-"ſervations to Writing." *In vit. Niciæ.*

[Ibid. Εἰκάζειν· In this Verſe, and ch. ix. 16. The Verb εἰκάζω is tranſlated to *gueſs aright*, from what Authority it does not appear: For εἰκάζω of itſelf no more ſignifies to gueſs *aright*, than to gueſs *wrong*. Εἰκάζειν καλῶς is to *gueſs aright*, as in the noted Verſe of *Euripides*, Μάντις γ' ἄριστος ὅστις εἰκάζει καλῶς· and in *Thucydides*, concerning Pericles, τῶν μελλόντων ἄριστος εἰκαστής.]

Ver. 9. *I purpoſed to take her to me to live with me.*] Ἔκρινα ταύτην ἀγαγέσθαι πρὸς συμβίωσιν. "I purpoſed to take her to be my Partner for "Life, to be my Spouſe," as is expreſſed, ver. 2. for I underſtand ἀγαγέσθαι in both Places to refer to the Marriage Ceremony of leading the Bride to the Bridegroom's Houſe. What follows ſeems to confirm this Acceptation, for ſhe was to be to him his Boſom-counſellor, *bona daturam conſilia*, ſays *Vatablus*, one that would faithfully adviſe him in all Difficulties, comfort him tenderly in all Afflictions, and kindly divide his Cares and Griefs with him; which is the Deſcription of a happy Marriage. The Reading of all the Copies is, παραίνεσις φροντίδων, poſſibly παραινέτις may be the true Reading, agreeably to μύστις, αἱρετὶς, σύμβουλος, which go juſt before; *adhortatrix*.

Ver. 9. *A Counſellor of good Things.*] σύμβουλος ἀγαθῶν. The oppoſite part of the Sentence, a *Comfort, or an Encourager in Cares and Griefs*, ſhews that ἀγαθῶν here means *in Proſperity.*

Ver. 11. *I ſhall be found of quick Conceit, and ſhall be admired in the ſight of Great Men.*] This was eminently true of the real *Solomon*, as appears by that diſtinguiſhing Judgment which he ſhewed in the Caſe of the two contending Harlots, when by a nice Deciſion he brought to light what Artifice and Diſſimulation had concealed, and artfully found a Way to come at even the Bottom of the Heart, and to unravel its moſt ſecret Intentions; for by an Appearance of Severity only, without any Violence to the Parent or the Child, Nature herſelf at once declared, by the Motions and Sentiments of either Tenderneſs or Indifference, which were then viſible without Diſguiſe, which was the Counterfeit, and which the real Mother; upon which the Text adds, *That all Iſrael heard of the Judgment which the King had judged; and they feared the King, for they ſaw that the Wiſdom of God was in him, to do Judgment*, 1 Kings iii. 28.

Ver. 12. *If I talk much, they ſhall lay their Hands upon their Mouth.*] 'Tis a proverbial Expreſſion, and implies Silence: See the like, *Ecclus* v. 12. *Prov.* xxx. 32. The Poet well expreſſes it, *digito compeſce labellum*. Accordingly *Harpocrates*, by the Ancients feigned to be the God of Silence, is pictured with his Finger on his Mouth, to recommend, by this expreſſive Geſture, either a well-timed Silence, or at leaſt a diſcreet Government of the Tongue. See *Stephan. Dict. Hiſtor. in voce.*

Ver. 15. *I ſhall be found good among the Multitude, and valiant in War.*] We have here the two eſſential Qualities to conſtitute a complete Prince, Goodneſs in the Care and Management of his own People, and Valour to head them in any warlike Expedition againſt others. *Alexander the Great* is ſaid to have ſtudied much, and repeated often, that fine Maxim of *Homer*, which the Expreſſion of this Writer very much reſembles, and is worthy indeed of the true *Solomon*:

Ἀμφότερον, βασιλεύς τ' ἀγαθὸς, κρατερός τ' αἰχμητής.

Virgil has happily expreſſed the ſame Thought in the following Line;

Parcere ſubjectis, & debellare ſuperbos:

Where both thoſe celebrated Poets agree with *our Author*, in making the Excellence of a King to conſiſt in Goodneſs and Clemency to his own Subjects, and in martial Courage to reduce an inſulting Enemy; in being amiable to the one, and terrible to the other. So that even according to the Notions of Paganiſm, a Prince is only ſo far great, as he is tender and careful of his Subjects; nor ſhould he think of his Power but with a view to do Good, and, in Imitation of the Title of the Gods, to place the Character of *very Good*, before *very Great*, to be *optimus maximus*, like *Jupiter*, from whom he derives his Power. *Seneca* has an Obſervation to the ſame Purpoſe, *Proximum Diis locum tenet, qui ſe ex Deorum natura gerit; hoc affectare, hoc imitari decet, maximum ita haberi, ut optimus ſimul habeare:* Senec. lib. i. De Clem. c. 19. But upon the Compariſon, a Prince ought to prefer the amiable Name of *Pater Patriæ*, or Father of his Country, to all the pompous Titles and Appellations which Victory and Triumph can heap upon him, and not ſo much to aim at his own Glory, or the Enlargement of his Dominions through Ambition, as to protect his Subjects, and labour to make them happy: For the Trophies of even a ſucceſsful War are not ſo much to be coveted, as the Bleſſings of a ſettled Peace; nor the Conqueſt of foreign Nations, as the Love, Preſervation, and Good order of his own People.

[Ver. 16. *After I am come into my Houſe.* Better thus, *I will go into mine Houſe, and will repoſe.*]

Ver. 18. *In the Works of her Hands are infinite Riches.*] Πλȣ̃τος ἀνεκλιπὴς, *i. e.* Riches which are durable, and fade not away. *Vatablus* renders accordingly, *perennes divitias*, and the *Vulgate* is to the ſame Effect. *Calmet* underſtands it of Riches, *qui ne manquent jamais.* And that this is the true Rendring, appears from the like Expreſſion upon the ſame Subject, ch. vii. 14. where Wiſdom is called θησαυρὸς ἀνεκλιπὴς, which our *Tranſlators* rightly *there* render, *A Treaſure that never faileth.* The Expreſſion, in our *Verſion*, ſeems rather to denote the *Quantity* than the *Quality* of the Riches, and ſo it is commonly underſtood. The Senſe of the Paſſage is, that true Wiſdom, which is from above, and makes us wiſe unto Salvation, will procure for us Riches which fade not away, together with that Glory, Satiſfaction, and Pleaſure, which Preferment, Honour, and Wealth, the Rewards of other Studies, are only faint Reſemblances of. For ſuch is the Excellency of Divine Knowledge, that it will not only forward our Admiſſion into Heaven, but accompany us thither: St. *Jerom* therefore well adviſes, *Diſcamus in terris, quorum nobis ſcientia perſeveret in cœlo.* Epiſt. ad Paulin.

[Ibid. *Great-pleaſure.* Τέρψις ἀγαθὴ, *good* or *profitable delight*, not hurtful, as moſt other delights commonly are. Τέρψις ἀγαθὴ is *Horace's Utile dulci.*]

Ver. 19. *For I was a witty Child, and had a good Spirit.*] Παῖς ἤμην εὐφυὴς, ψυχῆς τε ἔλαχον ἀγαθῆς. Εὐφυτα anſwers to *bona indoles*, and in *Junius's Verſion* is properly expreſſed by it, *i. e.* I was naturally well-diſpoſed towards Wiſdom, and of a good Capacity, had a Quickneſs of Parts, and Readineſs of Apprehenſion, and a Soul more ſuſceptible of Inſtruction than many others, and ſuperior to them in its natural Talents and Endowments. That all Souls are not equal as to their Diſpoſition, nor equally capable of, or inclined to Wiſdom, is the Sentiment of moſt Writers, particularly St. *Auſtin* ſays, *Alii fatui, alii tardiſſimi ingenii, & ad intelligendum quodammodo plumbei, alii obliviosi, alii acuti memoreſque naſcuntur, alii utroque munere præditi:* Aug. lib. iv. cont. Jul. c. 3. But I rather chuſe to underſtand this of moral Diſpoſitions, and of the Inclination of the Soul to Goodneſs. But *Philo's* Notion comes neareſt our Author, "Who acknowledges two "Sorts or Species of Souls, placed in the Air; "that ſome always continue there, and others "deſcend into and inhabit Bodies; of the latter, ſome apply themſelves to ſublime and "uſeful Knowledge, which, even after the "death of the Body, they continue to purſue, "to purchaſe a Life incorruptible and eternal; "but others, overwhelmed by the Weight of "the Fleſh, neglect the Care and Study of "Wiſdom, are intent upon Riches and Vanity, "and attached wholly to Things ſenſible and "corporeal." *De Gigantibus.* Our Author mentions it as his Good Luck and Fortune to have a Soul well inclined, and of the better Sort, with the additional Happineſs of its being joined to a Body pure and undefiled. I ſay *Good fortune*, for the learned Father above obſerves upon ἔλαχον, which the *Vulgate* renders *ſortitus ſum*, that "it intimates, that he "received his Good Spirit or Diſpoſition as it "were by accident, by the free Donation and "undeſerved Bounty of God's Goodneſs, to "exclude and guard againſt the leaſt ſurmiſe "of any precedent Merit, *Ad auferendam ſuſpicionem præcedentium meritorum ſortis nomen* "*accerſit.*" De Gen. ad Lit. lib. x. c. 18. How juſtly this Remark is grounded, and whether this Writer intended ſuch a Senſe, the Learned will determine.

[Ibid. *For I was a witty Child.—But* or *now*—δὲ ἤμην.] This and the following Verſe ſhould be put in a Parentheſis.

Ver. 20. *Yea, rather being good, I came into a Body undefiled.*] This Sentence ſeems to favour the Opinion of a Pre-exiſtence of Souls. It was a Notion of the *Pythagoreans* and *Platoniſts*, of the *Jewiſh Doctors* and *Rabbinical Writers*, and after them entertaind by *Origen*, and ſome other *Chriſtian Writers*, that all Souls were created by God at the Beginning of the World out of Nothing, and were reſerved and depoſited in ſome of the heavenly Regions; that, according to their good or ill Behaviour in the State and Region above, antecedent to their being incorporated with mortal and earthly Vehicles, they were afterwards, as infinite Wiſdom ſaw Occaſion, ſent down into Bodies ready fitted for, and properly diſpoſed to receive them, and were accordingly lodged here below, either in ſickly or healthful, in vicious or well-inclined Bodies. This Notion, that Souls pre-exiſted and deſcended into ſuitable Bodies, was the Opinion of the *Phariſees* particuly, which they are thought to have borrowed from the *Platoniſts*, *Joſeph. de Bell. Jud.* lib. ii. c. 12. *Philo*, who upon all Occaſions ſpeaks the Sentiments of the ancient *Jews*, favours this Notion in many Places; *De Confuſ. Linguarum*; *De Gigantibus*, *De Abraham*; but he is moſt expreſs in the following Paſſage, Τȣ́των τῶν ψυχῶν, αἱ μὲν κατίασιν ἐνδεθησόμεναι σώμασι θνητοῖς, ὅσαι προσγειόται καὶ φιλοσώματοι—*Harum aliæ deſcendunt illigandæ corporibus mortalibus, quotquot viciniores ſunt terræ, amantioreſque corporum.* De Somniis. To this Notion that Queſtion of our Saviour's Diſciples is generally thought to allude, *John* ix. 2. *Did this Man ſin, or his Parents, that he was born blind?* And ſome have interpreted to the ſame Senſe ἀναλῦσαι, *Philip.* i. 23. and ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως, 2 *Tim.* iv. 6. But ἀνάλυσις, even though we ſhould underſtand it in theſe and other Places where it occurs, in the Senſe of *Return*, rather than *Departure*, does not countenance the Notion of a Pre-exiſtence, as it is commonly underſtood. It is further objected againſt this Paſſage, that it is inconſiſtent with the Doctrine of Original Sin; for we cannot ſuppoſe the Body of any Deſcendant of *Adam* to be pure, untainted, or undefiled, as is here aſſerted, nor any Soul to enter into an earthly Vehicle that is entirely clean and perfect, and altogether free from any original Leaven: *Nemo mundus à peccato*, ſays St. *Auſtin*, *nec infans, cujus eſt unius diei vita ſuper terram.* Confeſſ. lib. i. c. 7. In the *Belgic Verſion*, the Tranſlators, in their Preface prefixed to the *Apocrypha*, ſingle out this Paſſage as exceptionable

able on this Account, ſee *Limborch. Theol. Chriſt.* lib. i. c. 3. To obviate this Objection, founded upon a Truth which we muſt all own, and do ſenſibly experience, as being equally by Nature Sinners, and Children of Wrath, *Calmet* obſerves, that this Writer is not to be underſtood as ſpeaking of a Body abſolutely pure and undefiled, and entirely free from any hereditary Infection, but of a Body leſs corrupt and leſs diſpoſed to evil than many others, *Moins corrumpu & moins porté au mal que beaucoup d'autres.* Comment. in loc. But the Juſtneſs of this Solution itſelf will perhaps be diſputed; and it may probably be queſtioned, whether a Body leſs vicious, or leſs ſubject to human Corruptions, can, with any more Propriety, be ſaid to be both pure and undefiled, than a Body can be ſaid to be chaſte that is leſs unclean, or ſound and healthful that is leſs infirm and ſickly. *Lyranus* and ſome other Commentators have attempted another Interpretation of the Place to the following Senſe, "Encreaſing "more and more in Virtue and Goodneſs, I "came to have a Body chaſte and undefiled," which is founded upon the rendring of the *Vulgate*, *Et cum eſſem magis bonus veni ad corpus incoinquinatum*; *i. e.* ſays *Tirinus*, *Cum magis magiſque per virtutum exercitium creſcerem in bonitate, eo deveni ut etiam corpus mihi eſſet bene temperatum, mundum, & caſtum:* Comment. in loc. And even *Meſſieurs du Port Royal* take it in the ſame Senſe, *Devenant bon de plus en plus.* But neither does this Remedy ſeem quite to heal the Sore; for the true Rendring of the *Greek*, *μᾶλλον δὲ ἀγαθὸς ὢν*, is not *cùm eſſem magis bonus*, but literally *magis vero*, or rather *imo vero cum eſſem bonus*; ſo that *magis* is tranſpoſed in the *Vulgate*, either deſignedly or by accident: Nor is *μᾶλλον ἀγαθὸς* the uſual comparative way of Expreſſion among the *Greeks*, but *ἀμείνων*, or *βελτίων*, as in the *Latin* Tongue, we do not uſually ſay *magis bonus*, but *melior*, or *emendatior*: Nor does *ἦλθον εἰς σῶμα ἀμίαντον* ſignify, *I came at length to have a Body undefiled*, but *I entered into a Body* at firſt *undefiled.* Upon the whole, As the Expreſſions here ſeem to favour a Pre-exiſtence, and this Writer labours as it were to eſtabliſh that Notion, uſing an *ἐπανόρθωσις* or a rhetorical Correction of himſelf, as if he had ſaid too little, in the Words *ψυχῆς ἔλαχον ἀγαθῆς*; As the *Syriac* and *Arabic Verſions* both underſtand and render this Paſſage in a Senſe rather favouring the Notion of a Pre-exiſtence; the former very expreſly, *Propter bonitatem meam veni in corpus purum*; and the latter, *Imo bonus eram, ideoque immaculatus ingreſſus ſum in corpus*; and laſtly, As the Solutions offered to evade the Objections urged againſt this Place, ſeem weak and unſatisfactory, I muſt ingenuouſly acknowledge, that it ſeems to me to favour of *Platoniſm*; nor is it improbable that this Writer, who was undoubtedly a *Jew*, received a Tincture in this and ſome other Inſtances to be met with in this Book, from the prevailing Notions among his Countrymen. This however is certain, that whether we underſtand this Verſe of a Body abſolutely and originally chaſte and undefiled, free from all taint of Orininal Sin; or of one ſubject to its Frailties, Luſts, and Corruptions, but ſubdued and freed from the Power and Dominion of them by Temperance, Prayer, and religious Exerciſes; in either reſpect we cannot well underſtand or apply this to the true *Solomon*, whoſe Purity more eſpecially cannot be mentioned to his Honour.

[Ibid. *Being good.*] *ἀγαθὸς ὢν.* The Author ſpeaks of the Soul here in the ſame *Gender* as if it were the whole *Perſon*, according to that of *Cicero in Somn. Scip. mens cujuſque is eſt quiſque.* Strictly ſpeaking, he ſhould have written *ἀγαθὴ οὖσα (ἡ ψυχὴ) ἦλθεν εἰς σῶμα ἀμίαντον.* The Difficulty of this Paſſage, which is thought to be inſuperable as the Context ſtands at preſent, is removed by the Change of a ſingle Letter, *ἦλθον εἰς σῶμα ἀμίαντος*; or rather, *being good* (in my pre-exiſtent State) *I came undefiled into a Body.* And that *ἀμίαντος* was formerly in ſome Copies is certain, becauſe the *Arabic Verſion* has, *Immaculatus ingreſſus ſum in Corpus*: *ἀμίαντος* probably was changed into *ἀμίαντον*, to make it agree with the *Neuter σῶμα.*]

Ver. 21. *Nevertheleſs, when I perceived that I could not otherwiſe obtain her.*] Γνοὺς δὲ ὅτι οὐκ ἄλλως ἔσομαι ἐγκρατὴς, which the *Vulgate* renders, *Ut ſcivi quoniam aliter non poſſem eſſe continens, niſi Deus det, adii Dominum*;—*And knowing that the Gift of Continency was from God, and that his Grace could alone preſerve me chaſte, I prayed unto him*; which *Coverdale* follows in his Verſion, *When I perceaved that I coulde not kepe myſelf chaſte*, &c. The *Syriac* alſo takes the Words in the ſame Senſe, *Sciens quod non poſſim me ipſum domare*; and St. *Auſtin*, *Confeſſ.* lib. x. c. 31. It is ſurprizing that an Interpretation, which is by no means agreeable to the Context, and founded probably upon a Miſtake, ſhould be ſupported by ſo great Authorities; for it ſeems to have taken its Riſe from a Miſunderſtanding of the Meaning of the *Greek* Word *ἐγκρατὴς*, which ſignifies both *continens* and *compos*; but the latter Senſe, which is followed by our *Tranſlators*, the *Arabic Verſion*, *Vatablus*, and the *Geneva Bible*, is far preferable, as will appear if we include the 19th and 20th Verſes in a Parentheſis, as indeed they ought to be; and then the true Senſe of this Paſſage will be clearer, and the Connexion more viſible; for the Meaning will then plainly be, "I went about ſeeking "Wiſdom, to take her to me, and I, when "I found that I could not otherwiſe obtain "Wiſdom, *Me non aliter fore compotem illius*, "*niſi Deus dederit*, ſays *Junius*, I prayed unto "the Lord for it." There is the ſame Miſtake in the *Vulgate* and upon the very ſame Occaſion, *Ecclus* vi. 27. where *ἐγκρατὴς γενόμενος*, in the *Vulgate*, *continens factus*, is much more juſtly rendred in our *Verſion*, *When thou haſt got hold of her* (Wiſdom) *let her not go*, in the Senſe which the Context neceſſarily requires. *Vatablus* and *Junius* expound the Place in the ſame manner; the latter expreſly renders, *Compos factus, eam ne dimittito.* See alſo *Ecclus* xv. 1. where there is the like Miſtake in the *Vulgate.*

Ibid. *Except God gave her me.*] Wiſdom, which is here meant, and not the Gift of Continency (ſee the Note above) like other good and perfect Gifts, is *from above, and cometh down from the Father of Lights*, James i. 17. 'Tis a pretty Obſervation which Biſhop *Sanderſon* makes on theſe Words, and very applicable, "That thoſe Perfections and Virtues which the Heathen Moraliſts call "ἕξεις or Habits, the Apoſtle by a far better "Name calls δόσεις or Gifts, to intimate to us "how we came by them, and whom we ought "to thank for them:" *Serm. 3. ad Clerum.* And the ſame inſpired Writer has a more particular Direction as to the very Point before us, *If any Man lack Wiſdom, let him aſk of God, that giveth to all Men liberally, and it ſhall be given him*, ch. i 5. The ingenious Mr. *Cowley* obſerves of *Virgil*, "That his firſt Wiſh was "to be a good Philoſopher, and that God, "whom he ſeemed to underſtand better than "moſt of the learned Heathens, dealt with "him juſt as he did with *Solomon*; becauſe "he prayed for Wiſdom in the firſt place, he "added all Things elſe which were ſubordinately to be deſired." See *Martyn's Georgicks*, lib. ii. p. 198.

Ibid. *I prayed unto the Lord and beſought him.*] To apply to God for the Gift of Wiſdom, who has the ſole diſpoſal of it, was not only an Inſtance of it, but a ſure and infallible way of obtaining it. *Philo* has a fine Obſervation upon God's diſpoſal of his Gifts and Graces, Αἱ τῶν χαρίτων αὐτοῦ πηγαὶ ἀέναοι, οὐ πᾶσι δ' ἀνεῳγμέναι, ἀλλὰ μόνοις ἱκέταις. The Efficacy of Prayer was what the Heathens themſelves greatly depended upon in moſt of their great Undertakings. It has been obſerved by *Critics*, that *Homer* hardly ever makes his Heroes ſucceed, unleſs they have firſt offered a Prayer to Heaven; whether they engage in War, go upon an Embaſſy, undertake a Voyage, or whatever they enterprize, they almoſt always ſupplicate ſome God; and whenever we find this omitted, we may expect ſome Adverſity to befal them in the courſe of the Story. We muſt likewiſe mention it to their Honour, that they prayed to, and thanked the Gods for the Advantages of Riches, Honour, and Health; but I cannot find that the Heathens ever acknowledged God for the Author and Giver of Wiſdom, or indeed of any Virtue. Thus *Cotta* in *Tully*, *Num quis, quod vir bonus eſſet, gratias diis egit unquam? Jovemque Optimum Maximum appellant, non quod nos Juſtos, Temperatos, Sapientes efficiat, ſed quod ſalvos, incolumes, opulentos, copioſos. Neque Herculi quiſquam decimas vovit unquam, ſi Sapiens factus eſſet*: De Natura Deor. lib. iii. How much finer is this Writer's Deſcription of Wiſdom than that of a conceited Stoick; and how much more deſervedly is he to be admired for referring Wiſdom ſo juſtly to its true Original, and acquainting us with its divine Extraction? Herein our Author agrees with the Scripture Account of the Original of Wiſdom, which aſſures us, that it is he who *giveth to all Men liberally, and upbraideth not*, and *commandeth the Light to ſhine out of Darkneſs*, that muſt, in this Caſe more particularly, *ſhine in our Hearts, to give the Light of the Knowledge of the Glory of God*. I ſhall ſhut up this Chapter with an appoſite and fine Reflexion of *Meſſieurs du Port Royal* in their Comment upon this Place; "Happy are thoſe "that have this Knowledge, that Wiſdom "and all Perfection come from God, which "may be called the Knowledge of the truly "humble—they know all things, becauſe "they are perſuaded and ſenſible that they "know nothing; they can do all things, be"cauſe they are convinced that of themſelves "they can do nothing. We ought therefore "to put up often to God that excellent Prayer "of St. *Auſtin's*, not very unlike the Begin"ning of this, *Da mihi, Domine, gratiam tuam, quâ potens eſt omnis infirmus qui ſibi per "illam conſcius ſit infirmitatis ſuæ.*"

CHAP. IX.

The ARGUMENT.

THE *Author's Prayer for Wiſdom is ſet down, wherein is ſhewn particularly, how neceſſary the Gift of Wiſdom is to enable Kings and Rulers to diſcharge their high Office with Sufficiency and Credit. The Prayer itſelf is ſo like that of the real* Solomon, 1 Kings iii. 9. *which he made to God in the Beginning of his Reign, that ſome from hence have been induced to aſcribe this Book to him.* Calmet *ſays this Prayer is continued from the Beginning of this Chapter to the End of the Book, and is of opinion, that the Book itſelf was never finiſhed, or at leaſt that the Concluſion of it is loſt; for the Author does not conclude his Prayer, as 'tis natural to ſuppoſe he ſhould have done according to his firſt Deſign*: Preface ſur la Livre de la Sageſſe.

Ver. 1. *O God of my Fathers.*] It is very obſervable that *Solomon*, or rather this Writer under that borrowed Character, begins his Prayer with great Humility, and a religious Spirit of Meekneſs. He beſeeches God to hear him, not for his own Merit ſake, but for the Worthineſs of the ancient Patriarchs, for *Abraham* and *David* his Father's ſake. He builds all his Hopes upon the pure Goodneſs of God, as knowing that Humility is an Eſſential in Prayer, and the moſt likely Means of Succeſs.

Ibid. *Lord of Mercy, who haſt made all Things with thy Word.*] Κύριε τοῦ ἐλέους σου. All the Editions which retain this *Pronoun*, which may as well be omitted, have the ſame corrupt Reading, the true one probably, inſtead of σοῦ, may be Κύριε τοῦ ἐλέους, σὺ ὁ ποιήσας, κ. τ. λ. [This Reading σὺ ὁ ποιήσας is confirmed by *Acts* iv. 24. Δέσποτα, σὺ ὁ Θεὸς ὁ ποιήσας τὸν οὐρανόν: And then in the next Verſe muſt be read κατασκευάσας, with the beſt Copies (for κατεσκευάσας) which further confirms this Conjecture.] *Coverdale* ſeems to have followed a Copy which read ſo, *O Lord of Mercyes, thou that haſt made all Thynges with thy Word, i. e.* who ſpakeſt all things into Being, and *by thy almighty Fiat they are and were created.* Or, who madeſt all things by thy Word, thine eternal λόγος, that ſame Word, who was *in the Beginning with thee, and without whom was not any thing made that was made*, John i. 3. In this latter Senſe *Calmet* underſtands it, *Le Seigneur a créé l'Univers par ſon Verbe, par ſon Fils*; and ſo do many of the *Fathers.*

[Ibid. Ἐν ὁσιότητι ϗ δικαιοσύνῃ. *According to Equity and Righteouſneſs* in our Verſion. Rather, *in Holineſs and Righteouſneſs.* So *Luke* i. 75. ἐν ὁσιότητι ϗ δικαιοσύνῃ, and *Epheſ.* iv. 24. in both which Places it is rightly rendered, *in Holineſs and Righteouſneſs.* Ὁσιότης here relates to Things ſacred; δικαιοσύνη *to Things civil*, or Juſtice between Man and Man. The Notion of Equity in our Language is different from that of ὁσιότης in *Greek.*]

Ver. 4. *Give me Wiſdom, that ſitteth by thy Throne.*] *i. e.* The Aſſeſſor of thy Throne, which may mean more than being preſent with God, *viz.* aſſiſting in his Counſels, and preſiding over them. Sitting here may be conſidered as a technical forenſick Term, and not only to imply a Right of Judicature, in which Senſe it is uſed in many Places of Scripture, *Prov.* xx. 8. *Iſai.* xvi. 5. but even Dominion and Sovereignty, according to St. *Jerome*, *Comm. ad Epheſ.* by which ſupreme Dignity of Place, Wiſdom is diſtinguiſhed from Miniſtring Spirits; for when Angels, Principalities, and Powers, are deſcribed as attending about the Throne of God, they are generally repreſented as ſtanding, or falling down before it, 2 *Chron.* xviii. 18. *Iſai.* vi. 2. *Rev.* iv. 10. In this high Senſe ſome primitive Writers have explained this Paſſage, as implying a joint Sovereignty of the λόγος with God: See ver. 9, 10. of this Chapter, where the ſame exalted Character is continued, which ſeems a very cloſe Imitation of *Prov.* viii. eſpecially ver. 27, ἡνίκα ἡτοίμαζε τὸν οὐρανὸν, συμπαρήμην αὐτῷ. But for the Reaſons before given (ſee Note on ch. vii. 26.) I think the Meaning rather to be, that Wiſdom, as a Divine Attribute, is always preſent with God, as his Joint-Counſellor, his Aſſiſtant, if I may be allowed the Expreſſion, and the Partner of his Throne or Tribunal; that ſhe always exiſts in the Eternal Mind, is privy to its Sovereign Decrees, and influences all its Deliberations and Actions; that Wiſdom therefore is not only the Ornament, but the Support and Baſis of God's Throne, in as high, exalted, and proper a manner, as Righteouſneſs and Equity are by the *Pſalmiſt* ſaid to be *the Habitation of his Seat*, Pſal. lxxxix. 15. *Philo* deſcribes Juſtice in the ſame manner, τὸν πάρεδρον δίκην τοῦ πάντων ἡγεμόνος. Philo, De Juſtitia.—& De Joſeph. And the Heathens made her equally an Aſſeſſor on *Jupiter's* Throne, δίκη συνέδρος Ζηνὸς, Sophocl. in Œdip. But *Plutarch* expreſſes himſelf concerning her in a manner which moſt reſembles *this Writer*: "Juſtice, according to his Deſcription, does "not only ſit like a Queen, at the Right-hand "of *Jupiter*, when he is upon his Throne; but "ſhe is in his Boſom, and one with himſelf."

[Ver. 5. Ἐλάσσων ἐν συνέσει κρίσεως ϗ νόμων. This is not rightly tranſlated *too young for the Underſtanding*, &c. It means, *deficient in the Underſtanding of Judgment and Laws.*]

Ver. 6. *For though a Man be never ſo perfect among the Children of Men, yet if thy Wiſdom be not with him, he ſhall be nothing regarded.*] This Obſervation according to the Comment of *Meſſieurs du Port Royal*, holds true, applied to Rulers in the Church, as well as thoſe in the State; "For though a Man have all Know- "ledge, and be ſo conſummate in Wiſdom as "to diſcourſe even with the Tongue of Angels, "though he have the Gift of Prophecy, and "underſtand all Myſteries, though he could "work Miracles, even to the removing Moun- "tains, and though he give all his Goods to "feed the Poor, yet if he is devoid of the only "true Wiſdom, that Wiſdom which pro- "ceedeth from God, and ſhould be employed "in his Service, he may appear great indeed in "the eyes of Men, but, according to St. *Paul*, "he is nothing, or will be accounted as nothing, "in the ſight of God." 1 *Cor.* xiii. 2.

Ver. 7. *Thou haſt choſen me to be a King of thy People.*] *Melchior Canus* and *Sixtus Senenſis* lay great Streſs upon this Paſſage, to prove *Solomon* the Writer of this Book; but their way of Reaſoning will prove too much, for if a bare Aſſertion, the mere aſſuming the Perſon of another, ſhall be thought ſufficient to eſtabliſh this Point, then the *Apoſtolical Canons* may, for the ſame Reaſon, be pronounced Canonical, for in the laſt of them we meet with theſe Words, πράξεις ἡμῶν τῶν Ἀποστόλων. And yet notwithſtanding this Aſſertion, and though the Title itſelf ſeemingly beſpeaks them to be the Authors, they are now generally decryed and diſclaimed, even by ſome of the *Romaniſts* themſelves: See *Rainald's Cenſ. Libr. Apocr. Præl.* 15. It is moſt probable this Paſſage of our *Author* is ſpoken μιμητικῶς, *i. e.* by a feigned Repreſentation of a Perſon, to take away any Odium from the Speaker, and to give the greater Weight to what is delivered. Upon this Occaſion, no Character was ſo proper to be aſſumed as that of *Solomon*, who himſelf was a King, and eminent above all others for his Underſtanding and Wiſdom; becauſe Inſtruction offered and inculcated under ſo great a Name, would be more regarded and attended to by Perſons of the ſame high Rank and Authority. Such a rhetorical Artifice we often meet with in Books of Oratory: Thus *Tully* ſometimes argues under the Perſon of *Cato the Elder*, *Omnem ſermonem tribuimus Catoni Seni, quo majorem autoritatem habeat oratio.* But what comes neareſt the Point is, that *Iſocrates* inſcribes a whole Oration, *Nicocles*, and ſpeaks in the Perſon of that King, as if He really was the Author, to give the greater Sanction, and procure more Reverence, to the Duties enjoined in it: And yet Nobody, from that Name or Title, ſuppoſes it to belong to *Nicocles*, or that it was any thing elſe but an ingenious Fiction of *Iſocrates*. "The Ancients, ſays *Calmet*, do often call "their Works by the Names of the Perſons "they introduce as ſpeaking: Thus *Plato* has "given to his Dialogues the Names of *So-* "*crates*, *Timæus*, *Protagoras*, &c. And *Ci-* "*cero*, in the ſame way, gives to one of his "Pieces the Title of *Brutus*, and to another "that of *Hortenſius*. *Xenophon* ſtyles the Hi- "ſtory in which he has drawn the Model "of a complete Prince, *Cyrus*, as being the "principal Perſon or Character in it: But "none will pretend that theſe were wrote by

" the Perſons whoſe Names they bear, for " 'tis agreed on all hands, that *Plato*, *Cicero*, " *Xenophon*, were the true Authors who com- " poſed thoſe Pieces under feigned Names:" *Diſſert. ſur l' auteur du livre de la Sageſſe.* And in another Place the ſame learned Writer gives the Reaſon for this Artifice and Invention; " It may be conſidered as a *Proſopopœia*, as a " ſort of Device wherein a Perſon, to give " more Weight to what is delivered, ſpeaks " in the Name, and aſſumes the Perſon, of " ſome other more ancient. The Scripture " has ſome Inſtances of this Sort, as that art- " ful Fiction of the Widow of *Tekoah*, 2 *Sam.* " xiv. to incline *David* to fetch home *Abſa-* " *lom*; that of the Prophet, 1 *Kings* xx. 35. " to rebuke *Ahab*; and that of *Nathan*, re- " proving *David* by that ſignificant and fine " Parable of the Ew-lamb, 2 *Sam.* xii. And " thus the Prophets ſometimes introduce God, " *Moſes*, *Abraham*, *&c.* ſpeaking, to make " their Diſcourſes more lively and more af- " fecting." *Pref. ſur le livre de la Sageſſe.*

Ver. 8. *A Reſemblance of the holy Tabernacle, which thou haſt prepared from the Beginning.*] *i. e.* Upon the Model, ſays *Calmet*, of the Tabernacle, which *Moſes*, by God's Direction, erected for the People in the Wilderneſs; and the Temple was a true Reſemblance of it in all reſpects; only what was ſmall, and, as it were, in miniature in the one, was inconceivably grand and magnificent in the other; but the Diſpoſition in both was nearly the ſame, and framed according to the Pattern which God at firſt exhibited in the Mount, *Exod.* xxv. 40. The *Arabic Verſion* underſtands it in the ſame Senſe, *Simile Tabernaculo ſancto, cujus delineamentum ab initio præmiſiſti.* But *Grotius*, and other Writers, underſtand theſe Words in a higher Senſe, *viz.* that the Temple was a Reſemblance of Heaven itſelf, prepared by God from the Beginning for the Righteous. And indeed the *Jews* ſeem to have had the ſame Notion, for they fancied three Heavens, and the third or higheſt Heaven to be the Habitation of God, and of the bleſſed Angels; and to this Diſtinction they imagined the *Atrium*, *Sanctuarium*, and *Sanctum Sanctorum*, anſwered in the Temple and Tabernacle: The Encampment of the Twelve Tribes about the Tabernacle, they fancied likewiſe to be a Repreſentation of the Angels and heavenly Hoſt about the Throne of God: *Philo* has the ſame Sentiment in ſeveral Places, and *Joſephus*, lib. iii. c. 7. No wonder therefore that *this Writer*, from the great Analogy and Agreement which the *Jews* ſuppoſed betwixt them, ſhould call the Temple, in which was the *Sanctum Sanctorum*, the Reſemblance or Image of Heaven itſelf, prepared by God from Everlaſting. This is the Language of an inſpired Pen, even the Writer to the *Hebrews*, who ſpeaking, ch. viii. 5. of the Tabernacle, calls it the Exemplar and *Pattern of heavenly Things*; and ch. ix. 24. he calls *the holy Places made with Hands, the Figures of the true*, or celeſtial ones. St. *Chryſoſtom*, ſpeaking of the Temple, calls it, The *Great and Typical Fabrick, the Image of the whole World, both ſenſible and intellectual*; and he juſtifies his Notion from theſe Canonical Paſſages: *Homil. de Nativ.* And as the Compariſon in all theſe Places is made to heavenly Things, ſo St. *John* in the *Revelations* deſcribes the heavenly Sanctuary, by Repreſentations taken from the *Jewiſh* Temple, particularly the Throne of God, with his miniſtring Spirits, is repreſented like that over the Ark, where the *Shecinah*, or Divine Glory, ſate encompaſſed with the *Cherubims*. See *Spencer de Leg. Hebr.* tom. i. p. 215. It may not be amiſs to obſerve upon the *Greek* Reading of this Paſſage, *viz.* μίμημα σκηνῆς ἁγίας ἣν προητοίμασας ἀπ' ἀρχῆς, that however the Paſſage itſelf be underſtood, whether of the heavenly or earthly Tabernacle, ἀπ' ἀρχῆς ſeems unneceſſary after προητοίμασας. I would therefore carry theſe Words forwards to the Beginning of the next Verſe, and read ἀπ' ἀρχῆς καὶ μετά σου ἡ σοφία, κ. τ. λ. [The preſent Conſtruction of the *Greek* is right, inaſmuch as the Author's Intent was to tell us, that the Holy Tabernacle was not only prepared, but prepared too *from the Beginning*: However, to make the Senſe clearer, it ſeems neceſſary to ſeparate the 8th and 9th Verſes only by a Comma.]

Ver. 11. Καὶ φυλάξει με ἐν τῇ δόξῃ αὐτῆς. Perhaps the true Reading may rather be, ἐν τῇ δεξιᾷ αὐτῆς, *by her Right-hand.* As ch. v. 16. τῇ δεξιᾷ σκεπάσει αὐτούς. xix. 8. οἱ ἐν τῇ σκεπαζόμενοι χειρί. However, the preſent Reading may receive ſome Countenance from *Ecclus* xiv. 27.

Ver. 13. *For what Man is he that can know the Counſel of God? or who can think what the Will of the Lord is?*] From this Paſſage ſome confidently affirm St. *Paul* borrowed the 34th Verſe of the eleventh Chapter to the *Romans*, and therefore they would infer this Book to be Canonical. But this is a groundleſs Pretence: For, 1ſt, we do not perceive in any part of the *New Teſtament*, this, or any other Eccleſiaſtical Book, cited or referred to as Scripture. 2dly, It does not follow by any neceſſary Conſequence, that ſuch Sentences in Scripture as are like and parallel to ſome others in Apocryphal or Eccleſiaſtical Writings, ſhould be really taken from thence; nothing being more common, than for different Authors to hit upon and agree in the ſame moral Maxims, without having read or ever ſeen one anothers Writings. 3dly, Some of thoſe very Sentences which are ſaid to be taken out of the Book of *Wiſdom* or *Eccleſiaſticus*, occur in ſome part of thoſe Books which are confeſſedly Canonical; and particularly this Paſſage of St. *Paul* is in the ſame Terms, or to the ſame Effect, *Iſai.* xl. 13, 14. where the Words are, *Who hath directed the Spirit of the Lord, or being his Counſellor hath taught him? With whom took he Counſel, and who inſtructed him and taught him in the Path of Judgment?* That St. *Paul* had this Place of the Prophet in view is the Opinion of many learned Men: *Tertull. cont. Marc. lib.* v. *Baſil de Sp. Sanct. cap.* 5. *Dupin's Hiſt. Can.* 4thly, Suppoſing St. *Paul* does actually refer to this Paſſage in the *Book of Wiſdom*, does not the ſame St. *Paul* confeſſedly quote the *Heathen Poets*, and ſome ancient *Apocryphal* Book for the Story of *Jannes* and *Jambres*, 2 *Tim.* iii. 8. And does not our Saviour himſelf, in the Opinion of ſome learned Men, (ſee Bp. *Sherlock*, *Diſſert.* 1.) quote another ſuch *Apocryphal* Book, under the Title of *The Wiſdom of God*, and appeal to it as containing ancient Prophecies, *Luke* xi. 49. Did *Apocryphal* Writings receive any higher Sanction or Authority from hence, or ever any one imagine the Canon of Scripture imperfect for the want of them? One may eaſily ſee the Deſign of the *Romaniſts*, in endeavouring to bring the *Apocryphal* Books into the Canon; they hope by their Authority to eſtabliſh ſome favourite Notions of their Church, which yet, if examined and compared with the Original, upon which they are pretended to be grounded, will be often found to have no other Foundation than in a wrong Verſion, as may be proved more particularly from the Books of *Maccabees*.

Ver. 15. *For the corruptible Body preſſeth down the Soul, and the earthly Tabernacle weigheth down the Mind that muſeth upon many Things.*] Γεῶδες σκῆνος. This Expreſſion is manifeſtly borrowed from the *Platoniſts*. Thus *Clemens Alexandrinus*, Τὸ σῶμα, γήϊνόν φησιν ὁ Πλάτων σκῆνος, *Strom.* 5. We meet with the like Expreſſion, 2 *Pet.* i. 14. where Death is called ἡ ἀπόθεσις τοῦ σκηνώματος. But the Deſcription of the Body is moſt remarkably exaggerated by St. *Paul*, 2 *Cor.* v. 1. ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους. *Philo*, *Hippocrates*, and other *Greek* Writers, in like manner, uſe τὸ σκῆνος for a human Body; and *Lucretius*, in Imitation of the *Greeks*, uſes *Vas* in the ſame Senſe, *lib.* iii. ℣ 441. We may hence therefore very properly render ἐσκήνωσεν ἐν ἡμῖν, *John* i. 14. *he dwelt in a human Body amongſt us.* See *Pearce in Longin.* p. 102. This powerful Preſſure of the Body is ſo apparant, that it is acknowledged by all the wiſer Heathens: Hence the *Platoniſts* frequently impute the Diminutions of the Powers of the Soul to its Conjunction with the Body. And in the ancient *Academical* Philoſophy it was much diſputed, whether that Corporeal and Animal Life, which was always drawing down the Soul into terrene and material Things, was not more properly to be ſtyled Death than Life: See *Smith's Sel. Deſc. p.* 447. There is a Thought not unlike this in *Philo*, which he ſeems to have taken from *Plato in Cratyl.* καὶ γὰρ σῆμά τινές φασιν αὐτὸ [σῶμα] εἶναι τῆς ψυχῆς, ὡς τεθαμμένης ἐν τῷ νῦν παρόντι. *S. Leg. Allegor.* lib. i. The *Pythagoreans* looked upon the Body as no better than the Priſon of the Soul, τῆς ψυχῆς δεσμωτήριον, as *Philo* expreſly calls it, *De Migrat. Abrah.* And to this agrees that of *Scipio*, *Imo vero, inquit, ii vivunt qui è corporum vinclis, tanquam é carcere, evolaverunt; veſtra vero quæ dicitur vita, mors eſt:* Somn. Scip. c. 3. *Xenophon* introduces *Cyrus* ſpeaking after the ſame manner to his Children juſt before his death; "I could never think that the Soul while in a mortal Body lives, and when departed out of it, dies, or that its Conſciouſneſs is loſt, when it is diſcharged out of an unconſcious Habitation; but that it then truly exiſts, when it is freed from all Corporeal Alliance." In the ſame contemptible manner the Saints and Martyrs ſpeak of the Fleſh, calling it the Chain and Burden of the Spirit: Hence we find them praying and longing, with St. *Paul*, to be diſſolved and ſet at Liberty from it, as ſoon as God pleaſed: *Theophyl. in Luc.* ii. *Arnob. adv. Gent. lib.* ii. *Ambroſe De Bon. Mortis.* "This State of Human Imperfection is finely repreſented, ſays St. *Auſtin*, by that *Woman* which had a Spirit of Infirmity eighteen Years, *Luke* xiii. 11. *and was bowed together, and could in no wiſe lift up herſelf*, who was immediately *made ſtraight and looſed from her Infirmity*, by the powerful Spirit of our Saviour working on her, whoſe Cure is a Figure or Emblem of Man's Recovery from the Bondage of Sin through the Power of Grace. 'Tis for this Reaſon, and becauſe Mens Thoughts are apt to wander and grovel upon the Earth, through the Infirmity of the Fleſh, that the Prieſt calls upon us, in the Celebration of the Holy Myſteries, to lift up our Hearts, *Surſum Corda.*" *Aug. De vera Relig.*—*De bono Perſeverant.* So likewiſe *Antonin.* lib. iii. *Horace* exactly expreſſes our Author in what follows:

Corpus onuſtum
Heſternis vitiis animum quoque prægravat unà,
Atque affigit humo divinæ particulam auræ.
SAT. lib. ii.

Virgil too has ſome fine Thoughts upon this Occaſion; he ſhews how the *Vigor Animæ* is impeded by the Body in the following Lines,

noxia corpora tardant,
Terrenique hebetant artus, moribundaque membra.
Hinc metuunt cupiuntque, dolent gaudentque, neque auras
Reſpiciunt, clauſæ tenebris & carcere cæco.

And even after Death, he imagines ſome *Sordes*, contracted from its Union with the Body, ſtill to adhere to it, and therefore ſuppoſes it to undergo a ſort of Purgation in another State:

Quin & ſupremo cum lumine vita reliquit,
Non tamen omne malum miſeris, nec funditùs omnes
Corporeæ excedunt peſtes; penituſque neceſſe eſt
Multa diu concreta modis inoleſcere miris.
Ergo exercentur pœnis. ÆN. vi.

[Ibid. Βρίθει νοῦν. This Verb is here uſed tranſitively, which, I believe, is not common.]

Ver. 16. *Hardly do we gueſs aright at Things that are upon Earth .... But the Things that are in Heaven, who hath ſearched out?*] This Writer argues very juſtly here from our Ignorance of Natural Cauſes, which we every Day ſee and experience, to our imperfect Views and Conjectures of things ſpiritual and inviſible; for ſince the moſt illuminated Underſtanding in this World ſees only in part, and cannot have a perfect or adequate Idea of Things that ſhall be revealed more fully hereafter, Reaſon ſhould confine itſelf within its own Province, and not attempt the Knowledge or Explanation of ſuch Arcana as are confeſſedly out of its Reach. *If I have told you earthly Things*, ſays our bleſſed Saviour, *and ye believed them not, how ſhall ye believe, if I tell you of heavenly Things?* John iii. 12. It is a very juſt Obſervation therefore of Lord *Bacon's*, "That he laboured in vain, who ſhall endeavour to draw down heavenly Myſteries to human Reaſon; it rather becomes us, ſays that great Philoſopher, to bring our Reaſon to the adorable Throne of divine Truth." The Heathens have prettily couched this Moral in that excellent Fable of the Golden Chain, with which neither Gods nor

Men were able to draw *Jupiter* down to the Earth, but he could with eaſe draw them up to Heaven. If this Obſervation, even of an Apocryphal Writer, was but well weighed, the great advocates for the All-ſufficiency of Reaſon, would ſurely be more modeſt and humble, nor would the Credibility of Myſteries be ſo obſtinately diſputed.

[Ver. 17. Βουλὴν δέ σου τίς ἔγνω, εἰμὴ σὺ ἔδωκας, &c. I think the Particle ἂν is wanting to the Senſe and the *Greek*, τίς ἂν ἔγνω, εἰ μὴ, &c. *And who could have known thy Counſel, if thou hadſt not given*, &c. So ch. xi. 25. Πῶς δὲ ἔμεινεν ἄν τι, εἰ μὴ σὺ ἠθέλησας; *And how could any thing have endured, if it had not been thy Will?* Where the Conſtruction is the ſame.]

Ver. 18. *For ſo the Ways of them which lived on the Earth were reformed, and Men were taught the Things that are pleaſing unto thee.*] Τὰ ἀρεστά σου. Would not this be more corrected if we read, τὰ ἀρεστά σοι? The Senſe is ſufficiently clear, *viz.* that through the Help and Inſtruction of Wiſdom, Mankind, from the Beginning of the World, have been informed in their Duty, and attained to the Knowledge of the Divine Will and Pleaſure, by the careful Obſervance of which they were preſerved both from Sin and Puniſhment. The *Vulgate* very properly reſtrains this to Good Men, which otherwiſe might ſeem too general. This appears from the ancient *Patriarchs*, who lived before and after the Flood, and through Wiſdom kept themſelves free from the general Corruption, and eſcaped thoſe Evils which others ſuffered; many of whom, as Inſtances of this Truth, are mentioned in the next Chapter, which in ſome Editions begins with this Verſe: The ancient Verſions differ very much in the Rendring of it, ſome underſtand it of the future, ſome of the preſent; but it ſeems beſt to refer theſe Words to the Times paſt, from the very early Inſtances which immediately follow.

CHAP. X.

The ARGUMENT.

THE great Advantages of Wiſdom are enumerated from the earlieſt Account of Time; that ſuch as would not be conducted by it have been miſerable, exemplified in Cain *and his Deſcendants; and ſuch as have followed its Guidance have remarkably proſpered, from* Adam *to* Moſes *incluſively.*

Ver. 1. *She preſerved the firſt-formed Father of the World that was created alone.*] Μόνον κτισθέντα. Does this mean, that *Adam* alone was created by a true and proper Creation, and that all others, as being deſcended from him, were formed out of him, as from a preexiſting Principle? or does it mean, that *Adam* was created when nothing elſe exiſted? This cannot be the Senſe, as the Works of the former Days, and even the Serpent amongſt the reſt, were confeſſedly before him: Or are we to underſtand this of the Creation of *Adam*, before the Exiſtence of *Eve*, or any of the human Species? But is not as much implied in his being called here πρωτόπλαστος, and πατὴρ κόσμου? Or is it uſual to expreſs one and the ſame Thing by three ſynonymous Terms? I am inclined to conjecture, that the true Reading here is, μόνον τεθέντα, and not μόνον κτισθέντα, as all the Copies have it, which Miſtake might eaſily happen from the Likeneſs and Affinity of the Sound: *i. e.* Wiſdom preſerved *Adam* free from all Harm and Danger, when he was placed alone and by himſelf in Paradiſe; ſee *Gen.* ii. 8. where the LXX read, ἐφύτευσεν ὁ Θεὸς Παράδεισον, καὶ ἔθετο ἐκεῖ τὸν ἄνθρωπον. Nor am I quite ſingular in this Interpretation; *Tirinus* expounds the Paſſage in the ſame manner, *Quamdiu ſolds fuit, nec à conſorte ſolicitatus ad malum.* See Comment in loc. [*Alone*, i. e. *ſingle.*]

Ibid. *And brought him out of his Fall.*] 'Twas Wiſdom which preſerved *Adam* in Paradiſe when alone, and after his Fall, by particular Grace vouchſafed to him, produced in him Humiliation and Repentance proportionate to his great Tranſgreſſion: He was ſenſible upon his Expulſion from Paradiſe, that all that ſad Train of Evils and Miſeries which he ſaw entring into the World, and now are natural and hereditary to the whole Species, were ſo many Puniſhments brought into it, and impoſed upon his Poſterity, purely on his own Account; he conſidered the growing Wickedneſs of the World as introduced and occaſioned by him; he conſidered the Mortality of his Deſcendants, their frequent, and often violent Deaths, as the Conſequence of his Sin. Theſe Reflexions ariſing from his Ingratitude to God, and his affectionate Concern for his unhappy Race, ſunk ſo deep into the Mind of the firſt-formed Father of the World, that, during the nine hundred and thirty Years which he lived upon Earth after his Fall, he continued under ſuch a lively Senſe of his Sin, and God's juſt Diſpleaſure, that he became an humble and remarkable Penitent. This Penitence, or Recovery of our firſt Parents from their Fall, which ſeems here referred to, has, by ſome of the *Fathers*, been repreſented as the Effect of the Grace of the *Second Adam*, to whom the Glory of being the Deliverer of the firſt was juſtly due, and been maintained by the Church in the moſt early Times as a catholic Truth. *Irenæus*, who lived at the End of the Second Century, reckons it accordingly (*lib.* i. *c.* 31.) among the Hereſies of *Tatian*, that he held, that *Adam* and *Eve* were not ſaved; "For, ſays that Father, as *Jeſus Chriſt* had undertaken to redeem Man from the Power "and Dominion of Sin, it is but reaſonable to "give him the Glory of the Delivery of our "Firſt Parents from it; for he would not have "been ſo entirely victorious over the Devil, if "he had left them under the Hands of that "apoſtate Spirit, who, by his Subtilty, had "taken them out of God's Hands." *Iren.* lib. iii. c. 34. *St. Aug. epiſt.* 99. *ad Evod. Tertull.* lib. ii. *cont. Marcion. Epiphan. Hæreſ.* 46. This was the Senſe of Antiquity concerning *Adam's* Fall, and his happy Recovery from it. *Milton* has finely repreſented *Adam's* tender Concern for his unhappy Poſterity in the following Lines:

All that I eat or drink, or ſhall beget,
Is propagated Curſe. O Voice once heard
Delightfully, Encreaſe and Multiply,

Now Death to hear! for what can I encreaſe
Or multiply, but Curſes on my Head?
Who, of all Ages to ſucceed, but feeling
The Evil on him brought by me, will curſe
My Head: Ill fare our Anceſtor impure,
For this we may thank Adam. Book x.

Which concludes with *Adam's* ſeeking Peace and Forgiveneſs of God, whom he had offended, by Supplication and Repentance:

So ſpake our Father penitent, nor Eve
Felt leſs Remorſe: They forthwith to the Place
Repairing where he judg'd them, proſtrate fell
Before him reverent, and both confeſs'd
Humbly their Faults, and Pardon begg'd, with Tears
Watering the Ground, and with their Sighs the Air
Frequenting, ſent from Hearts contrite, in Sign
Of Sorrow unfeign'd, and Humiliation meek.

'Tis obſervable that *Moſes*, in the *Book of Geneſis*, where he mentions *Adam's* Fall, ſays nothing of his Repentance, which, though it be not expreſly aſſerted in the Text, yet neither can any thing certain or concluſive to the contrary be inferred from *Moſes's* Silence: *This Author* has ſupplied what is there wanting, and acquainted us with the Opinion of thoſe of his Time, with reſpect to this very important Enquiry. "The Church of God hath always "believed that *Adam* repented and laid hold "on the Mercy of a ſecond Covenant, and was "received again into Divine Favour, though "there be no expreſs mention of this in his "Hiſtory. Thus we do not read of any Pre"cept or Law given by God to *Adam* after "his Fall, but we find the Practice of ſacri"ficing in his Family. And it is ſcarce to be "imagined, that he invented that right of his "own Head; he was taught it therefore by "the Command and Inſtitution of God. "And it is highly reaſonable to think, that at "the ſame time, when God gave a ſecond Law "and Inſtitution, he encouraged him alſo to "the Obedience of it, by a promiſe of Ac"ceptance and Reſtitution to his former Fa"vour. Upon this Hope doubtleſs, he re"newed his Allegiance to his Creator, and "devoted himſelf to the Worſhip and Service "of God, and taught his Sons, *Cain* and *Abel*, "to do ſo likewiſe." Biſhop *Bull's Serm.* vol. i. p. 340, 341.

Ver. 2. *And gave him Power to rule all Things.*] Before his Fall God gave to *Adam* the Dominion over the Creation, *Gen.* i. 28. and it is not improbable, that upon his Tranſgreſſion God deprived him of it by way of Puniſhment, at leaſt for a time, or in part, and upon his ſincere Repentance, reſtored him to his full Sovereignty and Power. This ſeems to be the Sentiment of this Writer, who, after the mention of *Adam's* Recovery from the ſad Conſequences of his Fall, ſays, that God *gave him Power to rule all Things*, which cannot relate to the original Grant, which was previous to his Misfortune. Perhaps, inſtead of the preſent Reading, ἔδωκέν τε αὐτῷ ἰσχὺν κρατῆσαι ἁπάντων, the true one may be, ἀνέδωκέν τε αὐτῷ ἰσχὺν κρατῆσαι ἁπάντων· or thus, ἔδωκέν τε αὐτῷ ἰσχὺν κρατῆσαι αὖ πάντων, i. e. *She reſtored to him the Power of ruling all Things*, or, *She gave him the Power again to rule all Things.* And ſuch a freſh Donation of Power ſeems neceſſary, for, as *Calmet* judiciouſly obſerves, *Avant ſon peché, toutes choſes lui etoient ſoumiſes; il exerçoit ſur elles un empire libre, aiſe, agreable, volontaire, tant de ſa part, que de la leur: mais depuis ſa chûte, il ne conſerva qu' avec peine le reſte de domaine que Dieu lui avoit laiſſé*; *i.e.* "Before "the Fall, *Adam's* Government of the Crea"tures was free, eaſy, and agreeable, and their "Submiſſion voluntary and willing; but af"ter the Fall, he with difficulty maintained "his Soverignty, and the State of his Affairs "being altered, called for the ſame or a greater "Power." *Comment. in loc.*

Ver. 3. *When the Unrighteous went away from her in his Anger.*] i. e. *Cain*, who had no Regard either to Wiſdom, Piety, or even Humanity: He is eminently called the Unrighteous here, becauſe he committed the firſt Act of Violence in the World, as the Scripture calls him, for the ſame Reaſon, *The Offspring of the Wicked one, who was a Murderer from the Beginning*, ἐκ τοῦ πονηροῦ ἦν, 1 John iii. 12. And his Brother is there denominated, *Righteous Abel*, from his extraordinary and exemplary Goodneſs, *Matth.* xxiii. 35.

Ibid. *He periſhed alſo in the Fury wherewith he murdered his Brother. For whoſe Cauſe the Earth being drowned with the Flood.*] The Scripture makes no mention of the Periſhing, or Death, of *Cain*; on the contrary, we read, that God prolonged his Life in a miſerable Eſtate, as an Example of his Vengeance, and to continue *Cain's* Puniſhment: And for this Reaſon he gave a ſtrict Charge, that no one ſhould for this Fact deſtroy him, threatning to take Vengeance ſevenfold upon any that ſhould kill him, *Gen.* iv. 15. God is ſaid alſo to have ſet a *Mark* upon *Cain*, *i. e.* to have given him a Sign or Token to aſſure him, that none ſhould take away his Life. See *Shuckford's Connect.* vol. i. p. 8. How therefore are we to underſtand *this Writer*, when he ſays here, that *Cain periſhed alſo in the Fury wherewith he murdered his Brother?* Did *Cain* then periſh at the ſame Time, and by the ſudden and violent Effects of the ſame Fury and Paſſion? Or ſhall we imagine him to allude to a traditional Story among the *Rabbins*, that "*Lamech* being blind, "took his Son *Tubal Cain* to hunt with him in "the Woods, where *Cain* uſed to lurk up and "down in the Thickets, afraid of the Com"merce and Society of Men; that the Lad "miſtook him for ſome Beaſt ſtirring in the "Buſhes, and that *Lamech*, by the Direction of "*Tubal Cain*, with a Dart, or Arrow, killed "him." I cannot perſuade myſelf to think that *our Author* refers to this uncertain Tradition, which has no Countenance from any good Hiſtory, and is generally exploded as an idle and unſupported Conceit. Nor can the Meaning be, that *Cain* periſhed in the Deluge, which happened, as is generally agreed, about *Ann. Mun.* 1656. ſee *Uſher's Annals*; long before which Time *Cain* was dead. Much leſs Reaſon is there to aſſert, that the Deluge happened purely upon his Account, or was occaſioned by his ſingle Tranſgreſſion, as the Senſe ſeems to be of our preſent *Verſion*. I think therefore that our *Tranſlators* have quite miſtaken the Senſe of this Place, which is not to be underſtood of *Cain* ſolely or excluſively, which ſeems manifeſt from the following Reaſons: 1ſt, Ἄδικος is improperly joined with συναπώλετο, except we ſuppoſe that more Perſons periſhed. 2dly, Ἀδελφοκτόνοι θυμοὶ, expreſſed in the *Plural Number*, relates not to *Cain's* Fury, which is mentioned immediately before, but to Perſons of the like bloody Temper and Diſpoſition. 3dly, The *Arabic Verſion* expreſly underſtands it of ſuch Perſons, which renders, *Periit unà cum animabus fratricidis.* 4thly, *Coverdale's Verſion*, following the ancient *Vulgate*, renders, *The Brotherhed peryſhed thorow the Wrath of Murthur:* Which means a Number of Perſons, probably a whole Fraternity or Kindred, that periſhed on that account. It remains then to enquire next, what wicked and unhappy Perſons are here meant in particular. This Difficulty *Origen*, who incidentally mentions this Paſſage, helps us to explain, who underſtands it of the Deſcendants of *Cain:* For in the antediluvian World there was not only a general Neglect of Virtue, and Purſuit of Wickedneſs, but there was one reigning Crime, which *Moſes* takes notice of in particular, *viz.* that the Earth was filled with Violence. This Expreſſion, and the ſevere Law made againſt Murder ſoon after the Flood, makes it probable, that the Men of this firſt World, eſpecially the Deſcendants of *Cain*, had, in Imitation of him, and by the evil Influence of his Example, taken great and unwarrantable Liberties in uſurping upon, and deſtroying the Lives of one another: Theſe ſeem to be the Perſons whom *this Writer*, for their unnatural and bloody Temper, ſtyles ἀδελφοκτόνοι θυμοὶ, for whoſe ſake, and upon account of whoſe Violence and Blood-ſhedding, the Deluge really happened. Hence then I am induced to offer a Conjecture, that the true Reading of the next Verſe is not, δι' ὅν, but δι' ὅ, and moſt probably the Copy which *Origen* made uſe of read ſo, for he expreſly renders, *Hanc ob cauſam diluvium fit, ut deleatur Cain ſemen*, That God's Purpoſe in bringing the Deluge, was to extinguiſh the Poſterity of *Cain*; *Orig. in Evang. Job.* See alſo St. *Baſil. Orat.* 6. St. *Aug. De Civit. Dei*, lib. xv. c. 24. And the Comment of *Meſſieurs du Port Royal*, which underſtands it, *De Cain, & des autres mechans qui l'avoient imité.* This is further confirmed from the Teſtimony of the Son of *Sirach*, *Ecclus* xl. 10. who, enumerating the ſeveral Inſtruments of God's Vengeance againſt the Wicked, as the Sword, Famine, *&c.* immediately adds, καὶ δι' αὐτῆς ἐγένετο ὁ κατακλυσμὸς, that for their Sakes came the Deluge, *i. e.* for the Wickedneſs of ſuch ungodly and bloody-minded Men as went in the Ways of *Cain*, as St. *Jude* expreſſes it. For the ſingle Fact of *Cain*, though very ſhocking, was not a ſufficient Cauſe alone of bringing the univerſal Deluge, nor of Conſequence enough to involve the whole Earth in it: But when the Earth was filled with Violence, thro' the wicked Manners and Attempts of *Cain's* Deſcendants, then, or on that account, God deſtroyed the Earth with a Flood. We may laſtly add the Authority of the *Arabic Verſion*, to eſtabliſh this Conjecture, which reads, as I before obſerved, *Periit unà cum animabus fratricidis*, and then adds, *ob id obrutam diluvio terram*, &c. and *Vatablus*, I obſerve, renders in like manner. Such being then the Fate of *Cain's* Deſcendants, *Cain* himſelf may with Propriety enough be ſaid to have periſhed with them, inaſmuch as his whole Race thereby became extinct. The Words therefore ἄδικος συναπώλετο are not to be underſtood of *Cain* perſonally, as our *Verſion* takes them, but as conſequentially ſuffering in the Deſtruction of his Poſterity. From this general Calamity of the Flood, we may make this uſeful Reflexion, that it is no Security to ungodly Perſons that there are great Numbers of them, they ought rather for that Cauſe to be ſo much the more apprehenſive of ſpeedy and dreadful Judgments. For, becauſe of the greatneſs of their Number, becauſe *all Fleſh*, as the Scripture expreſſes it, *had corrupted themſelves*, the Inhabitants of the old World were ſo much the nearer Deſtruction, and it involved them for that Reaſon. [Ἄδικος and δίκαιος are often uſed by this Author, and always expreſs no more then *one* ſingle Perſon: So that συναπώλετο is, undoubtedly, to be referred to ἀδελφοκτόνοις θυμοῖς. But how this laſt Word can ſignify *animabus*, or *Perſons*, I do not well apprehend; and am inclined to think that the Author wrote ἀδελφοκτόνοις θυμικοῖς· *Periit unà cum iracundis fratricidis: He periſhed together with the paſſionate Murderers of their Brethren*, i. e. with the Men of that Age, whoſe predominant Vice was that of *Anger* and *Rage* (ariſing from ὑπερηφανία, *Pride*) and the Conſequence of it, *Violence* and *Murder*.]

Ver. 4. *Wiſdom again preſerved it.*] *i. e.* By preſerving *Noah* and his Family, by whom, and their Poſterity in ſucceſſive Ages, the Earth was repleniſhed by degrees, and the ſeveral Parts of the World at length inhabited: We may alſo, with *Meſſieurs du Port Royal*, conſider this Preſervation myſtically, for the Ark was a Figure and Type of the Church, as *Noah* and his Family were of the Members of it, whoſe Preſervation in the Flood prefigured alſo our Redemption by the Laver of Regeneration or Baptiſm, as St. *Peter* explains it, 1 *Pet.* iii. 21. So that the Power of one and the ſame Element, may be conſidered as the End or Deſtruction of Vice, and as the Original and Fountain of Virtue.

Ibid. *And directed the Courſe of the Righteous in a piece of Wood of ſmall Value.*] *Per contemptibile lignum*, according to the *Vulgate*; ſee Note on ch. xiv. 6. Our Author intends here no Reflexion on the Structure or Uſefulneſs of the Ark, which was the Deſign of infinite Wiſdom, and the Work of a whole Century, and ſo conveniently contrived, as to contain *Noah*, (whoſe very Name, according to *Philo*, ſignifies Righteous) and his Family, and all living Creatures, according to the appointed Number of them; he ſpeaks only as to Appearance, and as it was then judged; for while it was building it appeared ſo contemptible, that *Noah* and his Sons were laughed at for their Deſign, as being ſeemingly unable to endure ſuch a Conflux of Waters. And,

indeed,

indeed, that ſuch a piece of Wood ſhould ride ſafely when all the high Hills were covered, and not be overſet by Winds or Waves, or the many violent Shocks it muſt neceſſarily meet with; that it ſhould not be daſhed to pieces againſt Rocks which were inviſible, nor ſink under ſo prodigious a Weight as it contained, diſplays moſt illuſtriouſly the Power and Providence of God, who chuſes to effect his Purpoſes oftentimes by Means the moſt unpromiſing and unlikely. Nor is the Wiſdom of God leſs to be admired in the Contrivance of the Ark, which may truly be ſaid to be a World within itſelf, than his infinite Power in directing it; for it has been demonſtrated mathematically, that there was ſufficient Room in it to contain all the Things, animate and inanimate, which it was deſigned for; and that the Meaſure and Capacity of the Ark, which ſome Scepticks have made uſe of as an Argument againſt the Scripture, ought rather to be eſteemed a moſt rational Confirmation of the Truth of it, and of the Wiſdom that deſigned it: See *Biſhop Wilkins's Eſſay on a Real Character.* Nor is *Aratus* to be underſtood as deſigning to caſt any Reflexion upon the Ark, or its Structure, when he calls it in what follows ὀλίγον ξύλον, a Term as diminutive as that uſed by our Author,

> Οἱ δ' ἔτι πόρσω
> Κλύζονται, ὀλίγον δὲ διὰ ξύλον ἄϊδ' ἐρύκει.
>
> *Phænom.* p. 32. *Ed. Oxon.*

Ver. 5. *Moreover the Nations in their wicked Conſpiracy being confounded.*] Our *Verſion* here is faulty, the true Rendring ſeems to be, "When the Nations around conſpired or joined together in Wickedneſs;" *Lorſque les Nations conſpirerent enſemble pour s' abandonner au mal*, ſays *Calmet*, and with him agree *Meſſieurs du Port Royal*; and the *Vulgate* renders accordingly, *In conſenſu nequitiæ cùm ſe nationes contuliſſent*; *i. e.* when they were overrun with Idolatry: For neither the Creation of the World, nor the univerſal Deluge, nor the Confuſion of Languages, could preſerve the Belief of one ſupreme God only; but the new World was as univerſally overrun with Polytheiſm and Idolatry, as the old World was with Violence, and the very Diſperſion of Mankind probably contributed to it. Then, when all the Nations around were ſunk into Idolatry, God called *Abraham* from *Chaldæa*, whom the Context ſhews to be here meant. This I take to be a truer Senſe of the Place, than with ſome to interpret it of the Conſpiracy to build the Tower of *Babel.* The learned *Uſher*, it muſt be confeſſed, ſeems to underſtand it in this latter Senſe, for in his Account of that bold and preſumptuous Deſign, he refers to this very Place, which is ſomewhat ſurpriſing; for this cannot be reconciled even with his own Chronology, for the building this Tower was *A. M.* 1757, and *Abraham* was not born till *A. M.* 2008. *Calmet* therefore mentions this, in his *Preface*, as an Objection againſt our Author, *Il ſemble croire qu' Abraham étoit au tems de la conſtruction de la tour de Babel:* But this Anachroniſm is removed by the Senſe which I have given of this Paſſage.

Ibid. *She found out the Righteous, and preſerved him blameleſs unto God.*] Some have aſſerted, that *Abraham* not only lived blameleſs in the midſt of idolatrous Nations, but that even in his Father's Houſe, where he ſpent the firſt part of his Life, he preſerved himſelf free from the idolatrous Worſhip which infected all the reſt of the Family: See *Sherlock on Div. Provid. p.* 293. But others, with more Probability, ſay, that he was at firſt engaged in this wrong way of Worſhip, and, like other *Chaldæans*, adored the Sun: *Phil. De Abrah. Clem. Recogn.* lib. i. *Cyril. cont. Jul. lib.* iii. *Suidas voce* Ἀβραάμ; but that by God's giving him a better Underſtanding he renounced it: And on this account he is ſaid to have ſuffered a ſevere Perſecution from the *Chaldæans*, who threw him into a fiery Furnace, from which God miraculouſly reſcued him: *Hieron. Tradit. Hebr. in Geneſ.* And indeed the Text of the ancient *Vulgate*, *Nehem.* ix. 7. ſeems to confirm this Tradition, which reads, *Eduxiſti eum de igne Chaldæorum*; and the *Jews* generally aſſert the ſame. However this be, which probably is a Miſtake from confounding the Word *Ur*, which ſignifies both Fire, and the City, from which God called *Abraham*, it is certain that *Abraham*, from the time of his Call, *A. M.* 2083, (ſee *Uſher's Annals*) became the great Reſtorer and Reviver both of Natural and Revealed Religion to a corrupt World; and we cannot have a ſtronger Proof of his extraordinary Piety and Virtue, than that God thought him the fitteſt Perſon to reveal himſelf to, and to begin a new Reformation of the World by. It is very likely *Abraham* demonſtrated to his Father the Vanity of Idols, ſince he engaged him to forſake the City where he was ſettled; ſee *Calmet's Dict. in voce* ABRAM. And by his own Sons, and his Nephew *Lot*, he ſpread the true Religion far and wide, and their very numerous Deſcendants carried the Knowledge of it ſtill farther. After all this Care, we cannot think that *Abraham* relapſed, but that God preſered him blameleſs ever after. We are not therefore to underſtand this Paſſage, as if *Abraham* was always free from Idolatry, for that *Terah* and all his Children were infected with, by living among the *Chaldæans* and Sorcerers, which are ſynonymous Terms in the Book of *Daniel:* See *Uſher's Annals, tom.* i. *p.* 7. But the Meaning here is, that when God removed him from the infection of *Chaldæa*, and vouchſafed to him the Knowledge of the true Religion, through his Aſſiſtance he continued pure, and was not any more polluted.

Ibid. *And kept him ſtrong againſt his tender Compaſſion towards his Son.*] The Rendring literally is, *She kept him ſtrong in his Bowels towards his Son*, as the *Marginal* Reading is; *i. e.* ſhe gave him Strength to vanquiſh the Tenderneſs which he had for his *Son*; [But ἐπὶ may here ſignify *againſt*, as well as *in*, *Luke* xii. 52, τρεῖς ἐπὶ δυσὶ, ϗ δύο ἐπὶ τρισὶ, *and kept him firm againſt his Tenderneſs towards his Son.*] for *Abraham* was ſo entirely devoted to God, that he was dead to all the moving Calls of Nature and Inſtinct. Nor is ſuch an Inſtance of Obedience to be wondered at in him, whoſe Faith was ſo ſtrong, that he was verily perſuaded that God was able to raiſe *Iſaac* from the Dead again after the Sacrifice, to make good his Promiſe to him of a numerous Progeny. "What a Number of Virtues meet, "ſays St. *Ambroſe*, in this ſingle Action! the "Piety of the Patriarch appears, in his Readi-"neſs to offer up his Son at God's Command; "his Courage is diſplayed, in reſiſting the "Sentiments of Nature on ſo trying an Oc-"caſion; his Juſtice, in returning to God that "which he had received from his Liberality; "and his Faith, in believing that God could "reſtore him from the Dead, and bring him "from the Deep of the Earth again." *Ambroſ. De Offic.* lib. i. c. 2.

Ver. 6, 7. *When the Ungodly periſhed, ſhe delivered the Righteous Man, who fled from the Fire which fell down upon the five Cities; of whoſe Wickedneſs, even to this Day, the Waſte Land that ſmoketh is a Teſtimony, and Plants bearing Fruit that never come to Ripeneſs.*] Καρποφοροῦντα φυτὰ ἀτελέσιν ὥραις. *Philo* deſcribes the Deſtruction of the Cities where *Lot* dwelt in the ſame Terms, ἡ φλὸξ, κ. τ. λ. *Vim vitalem in ſummam ſterilitatem convertit flamma, ita ut nihil ſupereſſet, unde vel fructus vel herba germinaret, in hodiernum uſque malo durante*; where the learned Editor, referring to this Place, very judiciouſly conjectures, that the true Reading of it is, ἀτελέσιν ὀπώραις, *Mangey's Philo, De Abrah.* vol. ii. *Grotius* thinks it probable, that by *Plants bearing Fruit that never come to Ripeneſs*, may be meant Fruits in Appearance only: And in this Senſe the Author ſeems to allude to the *Apples of Sodom* in particular, which are ſaid to have been beautiful in Appearance to the Eye, but within were full of Rottenneſs. *Meſſieurs du Port Royal* underſtand it in like manner of Trees, *Qui portent des fruits baſtards ſemblables aux autres en apparence, mais qui ſe reduiſſent en cendre lors qu'on les ouvre:* Comment. in loc. And this *Tertullian* confirms, *Sodomam & Gomorram igneus imber exuſſit, olet adhuc incendio terra, & ſi qua illic arborum poma, oculis tenus, cæterùm contactu cineraſcunt:* And thus *Solinus* deſcribes them; *Pomum quod gignitur, habeat licet ſpeciem maturitatis, mandi tamen non poteſt, nam fuliginem intrinſecus favillaceam, ambitus tantùm extimæ cutis cohibet, quæ vel levi preſſa tactu, fumum exhalat, & fatiſcit in vagum pulverem:* Solin. Polyhiſtor. c. 37. But *Joſephus's* Account comes neareſt our Author, who, ſpeaking of this once happy Region, ſays, Φασὶ ὡς δι᾽ ἀσέβειαν οἰκητόρων κεραυνοῖς καταφλέγῃ, κ. τ. λ. *Fertur eam ob incolarum impietatem fulminibus conflagraſſe. Adhuc ignis à Deo immiſſi reliquias, & oppidorum quinque iſthic videre licet umbram: Inſuper & fructus, ſpecie quidem & colore edulibus ſimiles ſunt, manibus autem decerpti, in favillam & cinerem reſolvuntur.* Lib. v. de Bello Jud. c. 8. Nothing was more known or celebrated among Authors, ſacred and profane, than this Fire which fell down upon *Pentapolis*, or the five Cities of *Sodom*. *Diodorus Siculus*, *lib.* xix. *Strabo*, *lib.* xvi. and *Philo*, ſpeak of it as burning in their Times: And ſome have thought St. *Jude* alludes to the Continuance of this Fire, ver. 7. and that he calls it πῦρ αἰώνιος, becauſe it continued burning: See *Tacit. Hiſt. lib.* v. *Chryſoſt. Hom.* xix. *ad pop. Antioch. Maccab. lib.* iii. But I ſhall not be ſo diſingenuous, as to omit what Mr. *Maundrel*, who was upon that Spot, ſays, *viz.* "That he never ſaw or heard "of any ſuch Fruit hereabouts; nor was there "any Tree to be ſeen, from whence one "might expect ſuch a Fruit; and adds, that "he believes its very Being, as well as its Beau-"ty, is a Fiction:" *Journey from Aleppo to Jeruſalem, p.* 85. The *Vulgate* renders *Incerto tempore fructus habentes arbores*, intimating, that the Fruit growing here was, on this account, unlike all other Fruit, which has a certain and fixed Seaſon of being ripe, but this never came to Perfection: See *Tirin. in loc.* We find that *Homer* had a Notion of this great Truth, that God ſometimes exerts his Judgments upon guilty Cities, by ſending a real Fire from Heaven upon them in a ſignal and terrible Manner. See *Iliad.* lib. xxi. And the Fate of theſe Cities ſuggeſts a very uſeful Reflexion, That though the Patience of God bears with the Crimes and Impenitence of Mankind, even for ſeveral Ages, yet, when his Juſtice ſhews itſelf at laſt, it is ſo deſtructive and inexorable, that nothing can withſtand or avert it. From this Deſtruction of *Sodom* we may likewiſe further ſee the Truth of our Author's Obſervation, that the Puniſhment is uſually proportioned and adapted to the Nature of the Crime, for theſe wretched Cities, burning with unnatural Luſt, and impure Fires, are, by a correſpondent Vengeance, overthrown and conſumed by Fire.

Ibid. *And a ſtanding Pillar of Salt.*] The *Vulgate* renders, *figmentum ſalis*, others call it *cumulus*, and ſome *columna ſalis*; the laſt is moſt agreeable to the *Greek*, στήλη ἁλός. [It ſhould be thus: *And a Pillar of Salt fixt* as *a Monument*, &c. or, *and a fixt Pillar of Salt*, *a Monument of an unbelieving Soul*, or *Perſon*. For ἑστηκὼς, when a thing is ſpoken of, hath a *Paſſive* Signification, *ſtare factus*, *fixus*: Which the *Vulgate* ſhewed he underſtood, in making uſe of the Word *figmentum* from *figo*. Our Verſion puts in *is*, which is not underſtood or wanted in the Original, when rightly read and pointed, *viz.* καὶ ἀτελέσιν ὀπώραις καρποφοροῦντα φυτὰ, καὶ ἀπιστούσης ψυχῆς, &c.] *Sulpitius Severus* ſays, *Reflexit oculos, ſtatimque in molem converſa traditur.* It has been thought by ſome Authors probable, that the Statue retained her own Form; ſo St. *Cyprian* ſeems to have imagined,

ſtetit ipſa ſepulcrum,
Ipſaque imago ſibi, formam ſine corpore ſervans.

This Pillar was ſubſiſting in the time of *Joſephus*, who ſays, that it was then ſtanding, and that he himſelf ſaw it, ἱστόρηκα γὰρ αὐτὴν, ἔτι γὰρ νῦν διαμένει, *Antiq.* lib. i. c. 11. Later Writers atteſt the ſame of their Times; *Benjamin the Jew*, who lived in the twelfth Century, mentions it in his *Itinerary*; and ſome more modern Authors ſpeak of it as yet exiſting, *Suo quaſi ſale condita*, as Biſhop *Fell* jocularly ſpeaks of it. *Adricomius* quotes three Authors that were Eye-witneſſes of it, and he particularly tells us its Situation, that it ſtands between

Engaddi and the *Dead Sea*; *Theatrum terræ ſanctæ*, p. 55. Mr. *Maundrell*, on the other ſide, gives ſo little Credit to the Reality of this Pillar, that, though he wanted not Curioſity, yet he wanted Faith to induce him to go ſee this Monument of *Lot's* metamorphoſed Wife; *Journey from Aleppo*, *p.* 85. Various have been the Conjectures of learned Men about the Reality of this Pillar of Salt. Some, with much Subtilty, underſtand a Pillar of Salt to ſignify only an everlaſting Pillar, of what Matter ſoever made, in the ſame Senſe as they interpret the Covernant of Salt, *Num.* xviii. 19. Others have fancied that this Hiſtory, like that of *Nabal*, 1 *Sam.* xxv. 37. is to be underſtood comparatively, that *Lot's* Wife was *as* a Pillar of Salt; as *Niobe*, according to the Fable, which moſt probably took its Riſe from this Hiſtory, is ſaid to have been turned, through Grief, into a ſort of Stone: But there is more Reaſon to underſtand this literally. But it will then perhaps be aſked, how it happened that this Woman was not deſtroyed with Fire and conſumed to nothing, as the *Sodomites* were, but was converted by the powerful Wrath of God into this Pillar of Salt, a perpetual Spectacle for all Beholders. To this Enquiry I ſhall return an Anſwer in the Words of a polite Writer, who explains this Accident in the following manner; “That as Thunder, or rather Lightning, ſtiffens all Animals it ſtrikes in an Inſtant, and leaves them dead in the ſame Poſture in which it found them alive, this unhappy Woman's Body being prepared by Heat, and penetrated and encruſted with Salt, which fell down from Heaven in great Quantities upon this devoted Region, might long ſubſiſt as a Statue of Salt, in the very Poſture in which this Judgment from Heaven found her. Nor is there much Difficulty in conceiving how Salt ſhould continue ſo long undiſſolved in the open Air, ſince it is well known to Naturaliſts, that Rocks of Salt are as laſting as any other Rocks:” *Revelation examined*, vol. ii. p. 229. *Pliny* mentions a mineral kind of Salt, which never melts, and ſerves for building as well as Stone, lib. xxxi. c. 7. The Reaſon which *Tertullian* aſſigns for the Durableneſs of this Pillar, *Quod perpetuis temporibus reparetur, & ſi quis advena formam mutilaverit, vulnera ex ſeſe complet*, is ſo ſurprizing and incredible, that it can be conſidered in no other light, than as a Fable or Legend, handed down by an imperfect Tradition, upon no better Foundation than another Story relating to this Woman, which for Decency ſake I forbear to mention.

Ibid. *A Monument of an unbelieving Soul.*] It would be better rendered, *A Monument of the unbelieving Soul.* And ſo *Coverdale's* and the ancient *Engliſh Verſions* render, *A Token of Remembrance of the unfaythful Soule.* [Then τῆς muſt have been in the *Greek*. *The*, emphatical, cannot poſſibly be expreſſed without the Article, either here or p. 13. or indeed any where.] The Tranſgreſſion of *Lot's* Wife is greatly aggravated by the following Particulars: 1. She was delivered, with her Huſband and Daughters, out of *Sodom*, and brought forth by the Angel's own Hands. 2. She was warned that ſhe ſhould not look back, nor abide in all the Plain, leſt ſhe periſhed. 3. There was a City very near to them appointed, which ſhe might eaſily have reached and been in Safety. 4. She had her Huſband and Children with her, whom ſhe ought to have accompanied; but ſhe neglects theſe, and not believing the Angels, that *Sodom* would be ſo ſoon deſtroyed, would indulge a criminal Curioſity of looking back; her Puniſhment therefore for theſe Reaſons was juſt. Many uſeful Reflexions, for the Conduct of others, have been raiſed from the ſignal Misfortune of this Woman. Our Saviour, we may obſerve, to guard his Diſciples againſt any Hardneſs of Heart, bids them to *remember* Lot's *Wife*, Luke xvii. 32. leſt they alſo ſhould periſh through Unbelief. St. *Auſtin* ſays, “That God choſe this publick Puniſhment for the Sake of others, to proclaim to them to beware, by her Example, not to look back to a wicked *Sodom*, *i. e.* not to return to their old Vices, from which they have been called away by ſome gracious Means that God hath afforded them; *Quo pertinet quod prohibiti ſunt qui liberabantur ab angelis retro reſpicere, niſi quia non eſt animo redeundum ad veterem vitam, qua per gratiam regenerati exuimur?*” De Civit. Dei, lib. xvi. c. 30. The like uſeful Inference St. *Cyprian* draws from this Accident, *Epiſt.* xi. But St. *Clement* moſt fully expreſſes the Senſe of this and the former Verſe, and how we ſhould improve by the Hiſtory of their Misfortunes: “By Hoſpitality and Godlineſs was *Lot* ſaved out of *Sodom*, when all the Country round about was deſtroyed by Fire and Brimſtone; the Lord thereby making it manifeſt, that he will not forſake thoſe that truſt in him, but will bring the Diſobedient to Puniſhment and Correction: For his Wife, who went out with him, being of a diſtruſtful Mind, and not continuing in the ſame Obedience, was, for that Reaſon, ſet forth for an Example, being turned into a Pillar of Salt unto this Day; that ſo all Men may know, that thoſe that are double-minded and diſtruſtful of the Power of God are prepared for Condemnation.” *Clement. epiſt.* 1. *c.* 11. See alſo *Cyr. Catechet. Myſtag.* i.

Ver. 8. *So that in the Things wherein they offended, they could not ſo much as be hid.*] This Reflexion refers not to *Lot's* Wife only, but regards equally the *Sodomites*, *Cain*, and his Deſcendants, and the ſeveral faulty Inſtances before mentioned; all of whom, through their Ignorance of, or Diſregard for, true Wiſdom, fell into very grievous Tranſgreſſions, and are recorded as ſo many ſtanding Monuments of the juſt Judgment of God againſt ſuch abominable Practices, the Shame whereof they inherit even at this Day. *Calmet* applies this even to *Lot* himſelf, who ſlighting the Direction of the Angels, who ordered him to eſcape to the Mountains, retired into a Cave, was overtaken with Drunkenneſs, and committed Inceſt with his Daughters; Crimes which aroſe from his Neglect of true Wiſdom, and are a laſting Reproach upon this, otherwiſe, righteous Man.

Ver. 10. *When the Righteous fled from his Brother's Wrath, ſhe guided him in right Paths.*] *i. e.* When *Jacob* fled from the Wrath of *Eſau* into *Meſopotamia*, he was delivered from great Dangers through Wiſdom that attended upon him, according to God's Promiſe to him, *Behold, I am with thee, and will keep thee in all Places whither thou goeſt, and will bring thee again into this Land; for I will not leave thee, until I have done that which I have ſpoken to thee of:* Gen. xxviii. 15. Herein *Jacob* is an Image of all the Faithful, whom God ſeparates from the reſt of Mankind, protects with his favourable Kindneſs, and conducts, as his Choſen, in the right way to Happineſs; which the Wicked, through a fatal Miſtake and irregular wandring out of the true Path, cannot arrive at.

Ibid. *Shewed him the Kingdom of God.*] *i. e.* When he beheld in his Dream a Ladder, the Foot whereof ſtood upon the Earth, and the Top reached to Heaven, and the Angels of God were aſcending and deſcending upon it; at the Sight whereof, awaking from his Sleep, and being amazed at the Glory of the Viſion, he could not contain himſelf from crying out, *How dreadful is this Place! for the Lord is here, though I knew it not: This is none other but the Houſe of God, and this is the Gate of Heaven:* Gen. xxviii. 12. 17. [Perhaps it was βασίλειον (for βασιλείαν) the *Palace:* Becauſe in *Genſ.* xxviii. 17. it is οἶκος Θεοῦ. *Prov.* xviii. 19. τεθεμελιωμένον βασίλειον. This myſtical Ladder, according to the Senſe of the Fathers, repreſents to us the Care which the Divine Providence in all Ages takes of the Righteous, that God is preſent with them in the Time of their Affliction, and in the Place of their Exile and Pilgrimage; and that in their ſad and ſolitary Condition, in a State of Deſertion as to all outward Appearance, they ſhall not want the Aſſiſtance and Comfort of the holy Angels, who are God's Miniſtring Spirits, to attend and ſuccour the Saints in all their Difficulties and Neceſſities whatſoever.

Ibid. *And gave him Knowledge of Holy Things.*] This contains ſomething more than the former Sentence, for Wiſdom taught *Jacob* moreover Things relating to the Service of God. It is probable that in this Viſion he received from God himſelf, who then appeared to him, *Gen.* xxviii. 13. Inſtruction of this nature, by his erecting a Pillar inſtantly, that very Stone upon which he had reſted his Wearineſs, and poured Oil upon the Top of it, to conſecrate it as a Monument of God's great Mercy to him: By his dedicating the *Place* to God's Service under the Name of *Bethel*, or God's Houſe, by his vowing a Vow, the firſt probably of that nature, and promiſing to reſtore to God the Tenth of all that he ſhould give him.

Ibid. *Made him rich in his Travels, and multiplied* (the Fruit of) *his Labours.*] Dr. *Grabe* thinks that εὐπόρησεν, which is the Reading in all the Editions, ſhould be ηὐπόρισεν, becauſe the former ſignifies only *to grow rich*, but the latter *to make rich*, which is the Senſe of the Author in this Place; and thus εὐπορίζειν is uſed in *Lucian, Quomodo Hiſt. ſcribenda ſit*, tom. ii. p. 395. edit. *Baſil.* though all the Lexicographers omit this Senſe. *Grab. Proleg.* tom. ult. cap. 4. Καὶ ἐπλήθυνε τοὺς πόνους αὐτοῦ. The literal Rendring of the Place is, That Wiſdom multiplied his Labours, and made him rich by them: And ſo *Junius* underſtands it, *Locupletavit eum in ærumnis, quum multiplicaret labores ejus.* All the Commentators and ancient Verſions take it in another Senſe, That ſhe proſpered the Fruits of his Labours; which is apparently the Senſe of our *Tranſlators.* This Bleſſing *Jacob* happily experienced, as a Reward of his hard and continual Labour; for though *Laban* defrauded him of his Wages ten times, when he had ſerved him twenty Years faithfully in his Houſe, and through conſtant and painful Watching was *conſumed by the Drought in the Day, and by the Froſt in the Night*, yet God ſuffered him not to be ſent away thus empty, but gave him Succeſs and Riches equal to his Labours: For 'twas he that gave that extraordinary Bleſſing to the Artifice of laying the Rods before the Cattle, and, as the Learned think, (ſee Biſhop *Patrick in loc.*) directed him by an Angel to that Invention, and promiſed to give Succeſs to it, *Gen.* xxxi. 10, 11, 12. intending to transfer unto *Jacob* a good Share of the Wealth of *Laban*; which was accordingly effected by this Contrivance, and *Laban's* Injuſtice hereby puniſhed, and his Policy over-ruled. And to this agrees the *Arabic Verſion* of this Place, *Sinus ejus implevit opibus eorum qui inſultaverant ipſi.* [He read κόλπους inſtead of κόπους (which the *Alexandrian* MS. retains) and joined the two Verſes together, miſtaking πλεονεξία for *opes.*] In this Senſe one cannot help obſerving the Propriety of the Word ἐπλήθυνε, which ſeems to intimate the Manner of *Jacob's* coming by his Riches, *viz.* that it was by the Multiplying, or ſurprizing Fruitfulneſs of the Cattle.

Ver. 11. *In the Covetouſneſs of ſuch as oppreſſed him, ſhe ſtood by him, and made him rich.*] Ἐν πλεονεξίᾳ κατισχυόντων αὐτὸν παρέστη. *Calmet* ſays the true Reading of the *Greek* is, αὐτῷ παρέστη, and explains it accordingly, *Elle l'aſſiſta contre l'avarice de ceux qui vouloient uſer de violence, ou qui avoient l'avantage.* [This Alteration is not at all neceſſary. The Conſtruction is, ἀνθρώπων or τινῶν κατισχυόντων αὐτὸν ἐν πλεονεξίᾳ, παρέστη, &c. *When ſome out of Covetouſneſs oppreſſed him, ſhe ſtood by him.* Κατισχύειν has an *Accuſative Caſe* after it in ſeveral Places of this Author.] In the Book of *Geneſis* we meet with the ſeveral Ways and Stratagems by which *Laban*, who had a greater Regard to his own Intereſt than to Juſtice, endeavoured to ſurprize *Jacob*, and hinder him from receiving the Fruits of his Labours: For when *Laban*, to his ſurprize, found the Contract very advantageous to *Jacob*, and had the Mortification to ſee the Cattle bring forth their Young directly againſt his Intereſt, he diſſolved his own Agreement, and made a new one with *Jacob.* *Coverdale* therefore very properly renders, *In the Diſceatfulneſs of ſuch as defrauded him, ſhe ſtode by him*, which is more agreeable to what *Jacob* himſelf ſays, *Gen.* xxxi. 7. *Your Father hath deceived me, and changed my Wages ten times, but God ſuffered him not to hurt me.* For it was impoſſible but *Jacob* muſt have been greatly injured by a Man of that profound Subtilty, had not the extraordinary Interpoſition of God wonderfully prevented it, and diſappointed the Deceiver, which the *Patriarch* very gratefully acknowledges.

Ver. 12. *She defended him from his Enemies, and kept him ſafe from thoſe that lay in wait.*] *i. e.* Either by turning away the Wrath of his Brother *Eſau*, which, through his prudent Conduct and humble Submiſſion, was at length mollified and changed into Love and Tenderneſs; or by God's threatening *Laban*, in a Dream, from attempting any thing againſt *Jacob*, or ſeizing upon any of his Poſſeſſions, when he purſued after him. In *Gen.* xxxii. we read, that the Angels of God met *Jacob* in his Journey, to encourage and comfort him, no doubt, with the Aſſurance that God was with him; and that he called the Name of the Place *Mahanaim*, i. e. *two Hoſts or Camps:* For it is probably ſuppoſed, that the Angels might appear to him as diſtinguiſhed into two Armies, the better to defend him againſt his Enemies on all Sides. See *Wells's Geography of the Old Teſtament*, vol. i. p. 361.

Ibid. *And in a ſore Conflict gave him the Victory, that he might know that Godlineſs is ſtronger than all.*] [This is a wrong Tranſlation, it ſhould be, *and appointed* (or *adjudged to*) *him a ſtrong Conflict: that he might know that Piety is more powerful than any thing.* I wonder how our Tranſlators conſtrued the former Part of this Sentence.] It relates to that Conflict or Wreſtling which *Jacob* had with the Angel, over whom he was at laſt victorious; nor would he quit his Hold till he had obtained a Bleſſing. The Struggling of an Angel with a Man may ſeem *impar congreſſus*, and the Victory of the latter is ſtill more ſurprizing: But many worthy Ends were implied in this Combat, and ſeveral uſeful Reflections may be drawn from it. 1. *Jacob* having ſuch Power with God, as to be able to prevail over one of his Miniſters, was hence reminded not to fear his Brother *Eſau*, nor any Attempt that he ſhould make againſt him. 2. God enabled *Jacob* to prevail over the Angel whom he contended with, to ſhew the great Power that thoſe Saints have, who put their whole Truſt and Confidence in him. 3. We further from hence learn, that when God ſuffers his Saints to be expoſed to great Trials and ſevere Temptations, 'tis with a Deſign to teach them, by an Experience of their own Weakneſs and his Might, that 'tis *He* alone that makes them victorious: and that he whom they have preferred to the World, is greater than the World, and more powerful than all Things and Perſons in it. The fine Obſervation contained in the Concluſion of the Verſe, *viz. That Godlineſs is ſtronger than all*, though true in an eminent Degree of *Jacob*, as has been ſhewn, and is indeed implied in his Victory, need not be confined to his ſingle Perſon; there are many other ſignal Inſtances in the *Old Teſtament* to confirm this Truth: 'Twas by Godlineſs that *Jonathan*, with his Armour-bearer alone, put a whole Garriſon to flight; that *David*, unarmed, overthrew *Goliah*, and prevailed againſt the Artifices and Violence of *Saul*; that *Jehoſaphat*, without drawing a Sword, triumphed over three confederate Nations; that *Hezekiah* ſaved *Jeruſalem*, and the Kingdom of *Judah*, againſt an hundred fourſcore and five thouſand *Aſſyrians* that came againſt it: 'Twas Piety that determined conſtantly the Fate of the *Jewiſh* People, and according to their Obſervance of this, was the public Happineſs and Condition of that State. And the ſame Obſervation will hold with reſpect to any other Nation or People, who will be always found to be ſucceſsful, or otherwiſe, according as they regard God, and encourage and promote a true Senſe of Piety. So that the Advice of the *Pſalmiſt* is, at all times, beſt to be followed, and will be found, upon Trial, to be even the trueſt Policy, *Some put their Truſt in Chariots, and ſome in Horſes; but we will remember the Name of the Lord our God*, Pſal. xx. 7. This Power of Piety, or Truth, as 'tis called, is finely diſplayed by the *Apocryphal Eſdras*, in that Conteſt before *Darius*, 1 *Eſdras* iii. iv. where, after the Arguments uſed in favour of Wine, Women, and Kings, at length Truth beareth away the Victory, as being *ſtronger than all things; for Truth endureth, and is always ſtrong, it liveth and conquereth for evermore; neither in her Judgment is any Unrighteouſneſs, ſhe is the Strength, Kingdom, Power, and Majeſty, of all Ages. And all the People ſhouted, and ſaid, Great is Truth, and mighty above all Things.*

Ver. 13. *When the Righteous was ſold, ſhe forſook him not.*] [*When a righteous Man was ſold:* The Article is wanting. See on ver. 7.] *Joſeph* is another remarkable Inſtance of God's Protection and Care of his afflicted Servants. *Joſeph* was ſent to his Brethren upon a friendly Meſſage, and his coming was even beneficial to them; but the Recompence he met with was Treachery and Violence; it was unnatural to ſell their Brother, but it was an Aggravation of their Cruelty, to ſell him, an innocent and tender Youth, to rough *Barbarians*, and by them to be carried away into ſuch a Country as *Egypt*. *Ephraim Syrus* is very pathetic upon this Occaſion; he makes the unhappy *Joſeph* to ſtop at his Mother *Rachel's* Monument, as he was going with the Merchants into *Egypt*; his Complaint there, and the deep and melting Impreſſion it made, even upon his *Iſhmaelite* Maſters, is very moving and affecting: *De Laud. Joſ.* Nor is his Eloquence and Invention leſs to be admired upon the other Parts of *Joſeph's* ſad Hiſtory. The Affliction of *Joſeph* is a common Alluſion in Scripture, and the Standard as it were to try others Afflictions by. It is recorded of him, that he was but ſeventeen Years old when his Troubles firſt began; and though the Patriarchs that were before him underwent their reſpective Trials and Calamities, yet the Holy Spirit mentions none of their Afflictions with the ſame Emphaſis as that of *Joſeph*, as if they were to be the Badge and Characteriſtic by which he was to be diſtinguiſhed from the reſt: But through the Favour of Providence, and its ſecret but wonderful Œconomy, his very Afflictions were made the Means of his Advancement. This ſo remarkable an Inſtance of the Guidance of divine Providence, another *Father* applies to the Afflicted and Unfortunate, for their Comfort and Encouragement: “*Joſeph*, a ſingle Perſon, ſold a Bondſman into *Egypt*, there deſtitute, impriſoned, enſlaved; at length went forth a Multitude from thence, even to the Number of ſix hundred thouſand Souls, which grew up to be a great and very powerful People.” *Greg. Nazian. Orat.* 32.

Ibid. *But delivered him from Sin.*] This relates to *Joſeph* withſtanding the Sollicitations of his Miſtreſs, *Potiphar's* Wife, who, through a criminal Love, would have tempted him to Adultery; but by a ſtrict Regard to Chaſtity, and a religious Adherence to his Duty, he was deaf to her Entreaties, and proof againſt her amorous Violence. The Reflexion of *Rollin* upon this part of *Joſeph's* Character is ſo fine, and the Advice therein given of ſuch Conſequence to young and unguarded Minds, that I cannot better illuſtrate this Place, or more pleaſe well-diſpoſed Readers, than by tranſcribing it: “We find in his (*Joſeph's*) Conduct an excellent Model of what we ſhould do when we are tempted. *Joſeph* defends himſelf at firſt by the Remembrance of God and his Duty; *How*, ſays he to that bold and ſhameleſs Woman, *can I commit ſuch an Action, who have God for my Witneſs and my Judge? 'Tis in his Sight that you and I ſhall both become criminal: It is he who commands me to diſobey you upon this Occaſion. How can I eſcape his View, or corrupt his Juſtice, or be covered from his Indignation? How then can I do this great Wickedneſs and ſin againſt God?* But when the Temptation became ſo ſtrong, that he had Cauſe to fear his Weakneſs might yield to it, he prudently betakes himſelf to Flight, rather than parly any longer, or continue in ſuch a State of Danger and Temptation, as might at length incline him to offend againſt God.” *Method of ſtudying Belles Lettres*, vol. iii. p. 141.

Ibid. *She went down with him into the Pit.*] *Joſeph's* noble Reſiſtance provoked his impudent Miſtreſs, who wrongfully accuſed him to her Huſband, and was the Occaſion of his being caſt into the Priſon; over whom God was, under this unhappy Circumſtance, more abundantly watchful. For the Scripture ſeems to be particularly careful to make us take notice, how God protected this his Servant, by informing us, that *the Lord was with* Joſeph; or, according to the *Chaldee* Paraphraſe of the Place, that *the Word of the Lord was with him*, Gen. xxxix. 21. This Expreſſion, that *the Lord was with* Joſeph *in the Priſon*, ſeems to intimate, that when *Joſeph* was thrown into it, and ſeemingly forſaken of all, God deſcended with him into the obſcure Dungeon; and the Expreſſion of our Author, that *Wiſdom went down with him into the Pit, and left him not in Bonds*, is to the ſame purpoſe, *viz.* That the Eternal Wiſdom became in a manner Priſoner with him; *i. e.* according to the ſame polite Writer, “She ſoftened the Tedioufneſs of his Nights, which were ſpent in Watching and Suffering; ſhe was a Light in that Darkneſs where the Rays of the Sun could not penetrate; ſhe took away from the Solitude of his Confinement, which neither Reading nor Buſineſs could amuſe or ſuſpend the diſagreeable Senſe of; and ſhe diffuſed a Calmneſs and Serenity over his Mind, which aroſe from an inviſible and inexhauſtible Spring. In this his miſerable Confinement ſhe was neareſt to *Joſeph*, as ſhe is to every Man in Adverſity that has Faith: Nor is it ſaid, when *Joſeph* was made a Partner in the *Throne of Pharaoh*, that Wiſdom *aſcended* with him *thither*, as it is ſaid, that ſhe *deſcended* with him into Priſon, and aſſiſted him in his Bonds.” Vol. iii. p. 139. St. *Ambroſe* has the like Reflexion upon the ſame Occaſion; *Non turbantur innocentes cum falſis criminibus impetuntur, & oppreſſa innocentia detruduntur in carcerem; viſitat Deus & in carcere ſuos, & ibi eſt plus auxilii, ubi eſt plus periculi.* De Joſeph. c. 5.

Ver. 14. *And left him not in Bonds, till ſhe brought him the Sceptre of the Kingdom.*] This is no where mentioned in the Books of *Moſes*, 'tis there only ſaid, that *Joſeph was made Governor over all the Land of* Egypt: *Philo* ſays indeed, ſpeaking of *Joſeph*, that *Pharoah* made him his Viceroy, or to ſpeak more truly, ſays he, King; μᾶλλον δὲ, εἰ χρὴ τ' ἀληθὲς εἰπεῖν, βασιλέα. But we are not to underſtand our Author, as if he meant by the Sceptre of the Kingdom, a truly Royal Power, a Sovereignty ſtrictly ſo called, *Un regne, un empire abſolu*, ſays *Calmet*; but only, that he was the Second Perſon in the Kingdom, and had a moſt extenſive Power and Authority. Some make him to be a Partner in the Throne with *Pharaoh*, and think he was inveſted with this Power when *Pharaoh* took off his Ring, which was the Royal Seal, from his Hand, and put it upon *Joſeph's*, *and they cried before him, Bow the Knee.* But notwithſtanding theſe Ceremonies, and the ſupreme Honours paid him therein, *Joſeph* was ſtill a Subject; he was indeed his Prime or Chief Miniſter, Governor over all the Country; but as his Power came from *Pharaoh*, ſo was it ſubject to him. *Grotius* ſays it was uſual with the *Hebrews*, to give the Name of King to ſuch as were raiſed to ſome very extraordinary Honour, and inveſted with great Authority; and refers to ver. 16. of this Chapter, which he underſtands in the like Senſe: *Comment. in loc.* And thus Governors of Provinces, and Perſons of chief Note and Authority in Countries of ſmall Extent, are called in Scripture, ſee *Judg.* i. 7. where the threeſcore and ten Kings, mentioned to have had their Thumbs and their Great Toes cut off by *Adonibezek*, are not to be underſtood as real Kings and Princes, but as ſo many Rulers of Cities or ſmall Territories, called indeed Kings, as having a Reſemblance of Kingly Power, by their Juriſdiction in ſuch Places. Many ſuch petty Kings were in *Canaan* in *Joſhua's* Time, who were very numerous; *Tous les Seigneurs qui gouvernoient une ville*, ſays *Calmet in loc. s'appelloient du nom de Rois:* Till at length the greater overcame, and as it were devoured, the reſt. The like may be ſaid of the thirty and two Kings which went up with *Ben-hadad* the King of *Syria* to beſiege *Samaria*; 1 *Kings* xx. 1. *Iſaiah* xix. 2. And ſome of the Ancients have given this Name even to *Abraham*, *Moſes*, and *Iſreal*; ſee *Juſtin*, lib. xxxvi. c. 2. and *Nicol. Damaſcen. apud Joſeph. Antiq.* lib. i. c. 7. and *Calmet in loc.* This ſeems confirmed likewiſe by the new Name which *Pharaoh* gave him; which he conferred, not only becauſe he was a Foreigner, and intended to honour him, but to denote him to be his Subject, though Ruler of every body elſe: See *Pat. in loc.* A Name, which, according to St. *Jerom* and the *vulgar Latin*, ſignified, The Saviour of the World; ſee *Gregory's Notes*, *p.* 65. probably in alluſion to the Services done by him in the time of the Famine. But perhaps this Name may myſtically include ſomething higher; for ſome learned Men have remarked, that there are few Saints of the *Old Teſtament*, in whom God has been pleaſed to expreſs ſo many Circumſtances of Reſemblance with his Son, as in *Joſeph*: See the Particulars of the Agreement, and the Parallel drawn by *Rollin*, *Vol.* III. *on the Belles Lettres*, *p.* 155. This is doing the great Honour to *Joſeph*, and ſtrictly giving him *perpetual Glory.*

Ibid. *And gave him perpetual Glory.*] By the Term *perpetual*, we may underſtand, that *Joſeph's* Glory did not die with him, but was preſerved and handed down to Poſterity, by ſome publick Monument in his Favour, or by ſome Symbol repreſenting him. Dr. *Spencer* contends, that the Ark and Cherubims were honourable Hieroglyphicks of *Joſeph*; both of which had a ſymbolical Reference to him, and preſerved his Memory; *Æquum eſt opinari, Deum Cherubim & Arcam, præ aliis omnibus inſtituiſſe, eò quod Joſephi piiſſimi & chariſſimi monimentum extarent. Nam Arca non tantum nomine, ſed & figura cum Joſephi Arca, & Cherubim cum bove, Joſephi nomine & inſigni, maxime conveniebant—ut utraque ejus vitam & mortem ab oblivione in æternum vindicarent.* Tom. ii. de Orig. Arcæ & Cherub. p. 878, 9. But the learned *Voſſius* has made it appear, with more Probability, from the Teſtimonies of *Ruffin* and *Suidas*, and other Authorities and Arguments, that the Memory of *Joſeph* was preſerved under the *Egyptian Apis*: For he obſerves, firſt, that 'tis highly probable ſo extraordinary a Perſon, ſo great a Prophet and Stateſman, and ſo publick a Benefactor, as *Joſeph* was, would have his Memory conſecrated to Poſterity: That the *Egyptians* were moſt likely to do this, by ſome ſymbolical Repreſentation of the Kindneſs; and that no Symbol was more proper for this than the *Egyptian Apis*, becauſe the Famine was prefigured by the *lean Kine*, and the Time of Plenty by the *fat*, the *Ox* being a known Symbol of Fruitfulneſs and Plenty, which *Joſeph* was in a very great degree the happy Occaſion of. 'Tis evident likewiſe from *Pharaoh's* rewarding *Joſeph*, that the *Egyptians* were deſirous of ſhewing their Gratitude; and 'tis no leſs certain, that it was the common Practice among them, to perpetuate the Memory of Benefactors by ſome Symbols, which though at firſt deſigned only for Civil Uſe, were afterwards abuſed into Idolatry and Superſtition. And laſtly, the very Names, *Apis* and *Serapis*, give great Light and Probability to the Conjecture: For *Voſſius* conceives *Apis* to be the ſacred Name of *Joſeph* among the *Egyptians*, and anſwers to the *Hebrew* אב *ab*, *i. e.* Father, and ſuch indeed he was to *Pharaoh* and his People, and *Joſeph* expreſly calls himſelf ſo, *Gen.* xlv. 8. The Scripture likewiſe informs us, that, by the Order of *Pharaoh*, they cried before him, *Abrech*, which is a compound Word, and means, according to the Rabbins, both King and Father. *Serapis*, it is well known, had a *Buſhel* on his Head, another very ſignificant Symbol of *Joſeph*; and the very Name of *Serapis*, is probably derived from שור *Sor*, which ſignifies a *Bull*, and *Apis*. So that we ſeem here to have the ſacred Story of *Joſeph* viſibly traced through all the *Egyptian* Darkneſs and Superſtition. *Voſſius De Idololat.* lib. i. *Sulpic. Sever.* lib. ii. c. 21. *in notis. Gregory's Obſervations*, p. 65. *Reeves's Apology*, vol. ii. p. 39.

[Ibid. *Power againſt thoſe who oppreſſed him.* Greek ἐξουσίαν τυραννούντων αὐτοῦ, *Power over thoſe who oppreſs him*: viz. *Potiphar*, and his Wife, and others who had uſed him ill. Τυραννούντων for τυραννησάντων, as ch. v. 1. ἀθετούντων for ἀθετησάντων.]

Ver. 15. *She delivered the righteous People and blameleſs Seed from the Nation that oppreſſed them.*] It has been an Objection againſt this Writer, that he repreſents the *Hebrews*, when they were in *Egypt* under the Bondage of *Pharaoh*, as a juſt and irreproachable People; which is not agreeable to what *Ezekiel* ſays of them, and ſome others of the Prophets, who accuſe them as given to Idolatry, in that Place, and at that Time, *Ezek.* xx. 8. xxiii. 3. Others think that, as a *Jew*, he ſpeaks of them in general, according to the Notion which they had conceived of themſelves; for they were full of ſpiritual Preſumption, looked upon all other Nations with the utmoſt Contempt, as imagining themſelves to be the only Righteous and Accepted, and thought every thing their Due, and that as God had ſhewn particular Honour and Kindneſs to the *Jews*, in chuſing them to be his People, he would never reject them. In this latter Senſe the profoundly learned Dr. *Jackſon* underſtands this Place; for he obſerves of our Author, “That though he was a Man of an excellent contemplative Spirit, as full as the Moon in points of high Speculation of God's general Providence in governing the World; yet when he comes to diſcuſs the different Manner of God's dealing with the Righteous (which in his Language are the Seed of *Abraham*) and the wicked Heathen, he betrays himſelf, in ſome meaſure, to be infected with a Diſeaſe common unto his Countrymen the *Jews*.” The radical Diſeaſe which was common to the whole *Jewiſh* Nation at that Time, and to this Author in particular, he ſays, was this, “That becauſe they were the Seed of *Abraham*, they were the only righteous and blameleſs Seed. And however the Lord God of their Fathers did often chaſtiſe and correct them, yet all his Corrections were filial; ch. xi. 10.—xii. 22. That he would not, or could not, at any time plague them, as he had done the unrighteous Heathen, or puniſh them with the like Blindneſs of Mind, or Hardneſs of Heart, as he had done the *Egyptians*. But St. *Paul* has given a Receipt or Medicine for curing this Diſeaſe in his Countrymen then living, and for preventing the like in After-ages, whether in *Jew* or *Gentile*, *Rom.* ix. 18. *Therefore hath he Mercy on whom he will have Mercy, and whom he will he hardneth.* The Extract of which Aphoriſm is this, that the Lord was not ſo tied by Oath or Promiſe unto *Abraham*, but that he might and would harden the Hearts, and blind the Eyes of his Seed, after the ſame manner he had done *Pharaoh's* and the *Egyptians*, if at any time they ſhould become as obſtinate as *Pharaoh* and his People had been.—To harden the Seed of *Abraham*, upon the like Pride of heart, Obſtinacy, and Contempt of God's Forewarnings, could be no Prejudice to God's Oath to *Abraham*, no Impeachment of his promiſed Loving-kindneſs to *David*, but rather a Proof to all the World, that the God of *Abraham* was no *Reſpecter of Perſons:* But as they, who in every Nation fear him and love Righteouſneſs, ſhall be accepted of him; ſo all thoſe of any Nation, that deſpiſe him, and work Unrighteouſneſs, ſhall be rejected by him:" *Tom.* iii. *p.* 206, 7. And the Hiſtory of the *Jewiſh* People juſtifies this Obſervation; for as they grew ſtill more corrupt, wicked, and idolatrous in the Promiſed Land, than they had been in *Egypt*, notwithſtanding the many Inſtructions, Invitations, Reproofs, and Miracles of their Prophets and holy Guides to reclaim them, God was at laſt obliged to ſend them captive to *Ninive* and *Babylon*; and at length, when neither Corrections nor Benefits, nor even the Coming of their own Meſſiah, could overcome their Obſtinacy, God was pleaſed to reject his once Beloved, and to call and adopt the *Gentiles* that were afar off. But perhaps we may explain this Paſſage of our Author, which hath been excepted againſt for the Reaſons before given, in a good conſiſtent Senſe, without ſuppoſing any Prejudice or Partiality to his Countrymen, as the latter Objection does, or that the Author maintains any falſe Fact in the Inſtance before us, as is the Senſe of the former: For, 1. This Writer may probably call the *Jews* a *righteous*, or, as the *Margin* has it, a *holy People*, λαὸν ὅσιον, upon account of their external Holineſs, as being a peculiar People, a choſen Generation, a holy Nation, ſeparated more immediately to God's Service, and called with a holy Calling. 2. The *Jews* may be here, not improperly, called, a *blameleſs Seed*, σπέρμα ἄμεμπτον, upon account of the imputative Righteouſneſs of the Patriarchs, *Abraham*, *Iſaac*, and *Jacob*, their Forefathers: The Root therefore being holy, the Branches may be conſidered ſo in like manner. 3. Though the *Jews* cannot indeed properly be ſaid to be a righteous and blameleſs Seed, with reſpect to God, who permitted their Diſgrace and Puniſhment in *Egypt*, upon the Account of their Wickedneſs; yet with reſpect to *Pharaoh* and the *Egyptians*, they may be ſaid to be righteous and blameleſs, juſt and irreproachable; *Qui n' avoient jamais offensé les Egyptiens*, as having never injured or offended them, though greatly oppreſſed by them: This is *Calmet's* Expoſition; ſee *Pref. ſur la Livre de la Sageſſe, & Comment. in loc.*

Ver. 16. *She entred into the Soul of the Servant of the Lord, and withſtood dreadful Kings in Wonders and Signs.*] *i. e.* She entred into the Soul of *Moſes*, here called *the Servant of the Lord*, by way of Eminence, as he is in many Places of Scripture. It is obſervable, that this Writer ſpeaks of *dreadful Kings* in the *Plural Number*, though he only appeared before *Pharaoh*; nor is there any reaſon to imagine more Kings than one in *Egypt*, except we ſhould, with *De Muis*, include ſome neighbouring Kings, then captive or tributary to *Pharaoh*: *Comment. in Pſal.* cv. But this Author, as I have before obſerved, (ſee Note on Ver. 14.) gives the Names of Kings to Great Men and Nobles. We have an Inſtance of the like *plural* Expreſſion, and upon the ſame Occaſion, *Pſal.* cv. 30. *Their Land brought forth Frogs, yea, even in their Kings Chambers.* Ἐν τοῖς ταμείοις τῶν βασιλέων αὐτῶν, LXX. *Coverdale's* Tranſlation refers it to *Pharaoh* only, *She ſtode by him in Wonders and Tokens agaynſt the horrible Kyng.* The Senſe of the whole Verſe is, that Wiſdom entred into the Soul of *Moſes*, and ſpake by his Mouth, and made him even a God unto *Pharaoh*, before whom, his Royal Iſſue, and his Nobles, he wrought ſo many ſurprizing Miracles, as might have convinced them, that God was the Sovereign Ruler, not only over all the Kingdoms of the Earth, but even over the Elements and univerſal Nature.

Ver. 17. *Rendred to the Righteous a Reward of their Labours.*] God gave the *Iſraelites*, at their Departure, the Goods of the *Egyptians*, as the Reward of their Labour among them, and as their juſt Due for their paſt Services. Many of the Ancient Fathers, as *Irenæus*, *Tertullian*, *Epiphanius*, *&c.* underſtand the Caſe in this Light, and look upon the ſpoiling of the *Egyptians*, as a piece of Juſtice only due to themſelves: For undoubtedly the *Iſraelites* ought, both in Equity and ſtrict Right, to have had ſome Wages or Recompence for the Labours and Hardſhips they underwent in their Service; to which they ſeem more entitled, conſidering the great Benefits the *Egyptians* received from them in general, and from *Joſeph* in particular. Saint *Auſtin* therefore well obſerves, ſpeaking of the *Egyptians*, *Homines peregrinos labore gratuito injuſtè & vehementer afflixerant; digni ergo erant & Hebræi quibus talia juberentur, & Egyptii, qui talia paterentur:* Lib. xxii. cont. Fauſt. We may add further in Vindication of this Fact, that it was done by the Appointment and Command of God himſelf, who thus puniſhed the *Egyptians* for their Injuſtice and Cruelty to the *Iſraelites*. And though it is contrary to the Law of Nature, as well as poſitive Law, to take away the juſt Goods of another,

other, becauſe no Man has a Right for that Purpoſe, yet the Caſe is quite altered, when ſuch an Action is done by the Command of God, who has an unqueſtionable Right in, and Power over, all Perſons and Things, as the Maker, and Giver, and Lord of all. There could be therefore no Injuſtice in this Particular, as God had an undoubted Right to transfer the Property of the *Egyptians* to the *Hebrews.* Nor does Scripture any where condemn or diſapprove this Fact; 'tis rather a Confirmation of Scripture, for thus the Promiſe to *Abraham* was fulfilled, *That Nation whom they ſhall ſerve will I judge, and afterward ſhall they come out with great Subſtance*; Gen. xv. 14.—I ſhall not enter any further into this Argument; ſuch as deſire to ſee it diſcuſſed more at large, may conſult *Shuckford, Connec. Sacr. & Prof. Hiſt.* vol. ii. p. 495. *Waterland's Scripture Vindicated*, Par. ii. p. 10. *Grotius De Jure Belli & Pacis*, and other Writers, who juſtify this Fact by a great Number of good Reaſons.

Ibid. *Guided them in a marvellous Way, and was unto them for a Cover by Day.*] This refers to the divine Protection exhibited to the *Iſraelites* in their journeying through the Wilderneſs, when God led them by a Pillar, which ſtood ſtill when they were to reſt, and moved forward when and which way they were to march. This Pilllar appeared as a Cloud in the Day, and ſerved for a Covering over them to defend them from the ſcorching Heat of the Sun; which the Writer of *Eccleſiaſticus* expreſſes very ſtrongly, when he calls it, σκέπη ἀπὸ καύσωνος, καὶ σκέπη ἀπὸ μεσημβρίας, c. xxxiv. 16. It was a Cloud erected towards Heaven, like a Pillar upwards, but downwards flat and broad, ſpread over the Body of the People, as afterwards more eminently over the Tabernacle; and, though but one Pillar, had two different Appearances and Uſes; of a Cloud by Day, to defend them from the Heat, which in thoſe Parts was very exceſſive; and of a Fire by Night, to direct and illuminate them. *Coverdale's* and the *Geneva Bibles* expreſs the firſt very properly, *On the Daye-tyme ſhe was a Shadowe unto them.* This Darkneſs of the Cloud had alſo another Uſe, *viz.* that it blinded and confounded their Enemies, that they might not come near to aſſault them. Mr. *Toland's* Account for one and the ſame Thing, giving both Light and Darkneſs to different Parties, is very odd and ſingular, to ſay no worſe of it; "He ſuppoſes a Fire was made "by order of the *Hebrew* General, for a Blind "to the Enemy, that they might be ſuſpect to "be where indeed they were not:" See his *Hodegus*, and Note on ch. xix. 7.

Ibid. *And a Light of Stars in the Night-ſeaſon.*] The *Greek* reads, εἰς φλόγα ἀστέρων τὴν νύκτα, according to *Grabe's* and ſome other Editions; but ἄστρων, which the *Vatican* Copy preſerves, ſeems more proper and expreſſive; for ἄστρον ſignifies a *Conſtellation*, or a great Collection of Stars together, according to *Didymus*, ἀστὴρ δὲ ἄστρου διαφέρει, ὅτι ὁ μὲν ἀστὴρ, ἕν τι ἐστί· τὸ δὲ ἄστρον ἐκ πολλῶν συνέστηκεν ἀστέρων, ζώδιον ὄν, ὃ καὶ ἀστροθέτημα καλεῖται. *In Notis ad Il.* Δ. ℣ 75. Many of which Conſtellations, by their joint and united Light, might imitate a Torch, or a *Flame*, as the *Margin* renders. But could the Light of common Stars, ſcattered here and there confuſedly, aſſiſt the *Iſraelites*, travelling in a vaſt and pathleſs Wilderneſs? or would ſo feeble a Light ſerve for their Direction, and be ſufficient for all their Purpoſes? *Calmet* compares to this Light the ὁ ἀστὴρ, or the *Star* which appeared at our *Saviour's* Birth, *Matt.* ii. 9. "Which, ſays he, was a Light that moved in "the Air before the *Magi*, ſomething like the "Pillar of the Cloud in the Wilderneſs, which "either ſtopt, or went forward, in ſuch a "Manner, as was neceſſary for the Conduct of "the *Wiſe-men* to the proper Place." This he takes to be an inflamed Meteor in the Middle Region of the Air, with miraculous and extraordinary Circumſtances attending it. As our *Verſion*, following the *Greek*, ſeems to make the real Light of the Stars to be the Guide of the *Iſraelites* in the Night-ſeaſon; ἀστέρων, taken in this Senſe, may be ſufficient for their Direction. But the *Syriac* and *Arabic Verſions* underſtand this Pillar in a different Senſe, that it was *as* a Light of Stars in the Night-ſeaſon; the former reads, *vice ſplendoris ſyderii*; and the latter more fully, *noctù verò, vice fulgoris ſtellarum, ſplendor.* We may therefore underſtand this Place, either of a Number of Conſtellations placed together, ſhining with a natural but very extraordinary Light; or of a Collection of Meteors with a preternatural Light; or, laſtly, comparatively, that this Light imitated that of the brighteſt Stars, in the Senſe of the *Oriental Verſions.* [Perhaps the *Moon* may be comprehended in the Word ἀστέρων or ἄστρων. See xvii. 5. where it certainly may.] In the Scripture, this Appearance is deſcribed in much ſtronger Terms; for the Pillar, which appeared in the Day like a Cloud, is there mentioned to be like a Light, or Pillar of Fire: And thus the *Pſalmiſt*, *In the Day-time he led them with a Cloud, and all the Night through with a Light of Fire*; Pſal. lxxviii. 14. And to this the *Prophet* alludes, when he ſays, *The Lord will create upon every Dwelling-place on Mount* Zion, *and upon her Aſſemblies, a Cloud and Smoke by Day, and the ſhining of flaming Fire by Night*; Iſai. iv. 5. *Salvian* rightly deſcribes this Pillar, with its different Appearances, when he calls it, *Mobilem columnam, nubilam die, igneam nocte, congruas colorum diverſitates pro temporum diverſitate ſumentem: ſcilicet ut & diei lucem lutea obſcuritate diſtingueret, & caliginem noctis flammeo ſplendore claritatis radiaret.* De Gubern. Dei, lib. i. It ſeems, after all, beſt, without aiming at explaining the Nature of this Appearance, to ſay, that the glorious *Schechinah* itſelf, in this Pillar, gave Light and Comfort to God's own *Peculium*: For the Regent of this Cloudy Pillar was he that forms the Light and creates Darkneſs; and as *there was the hiding of his Power, ſo his Brightneſs there was as the Light*; Habak. iii. 4. where the Reading of the LXX is too particular not to be taken notice of, καὶ ἔθετο ἀγάπησιν κραταιὰν ἰσχύος αὐτοῦ; for it intimates the Principle upon which the Great *Goel*, or Deliverer, proceeded to exert this his Might under theſe different Appearances, *viz.* his ſtrong and powerful Love towards his People. See Note on ch. xix. 7. *Meſſieurs du Port Royal*, beſides the literal, gives us a very uſeful allegorical Senſe of this Pillar, *viz.* "That, as the Cloud "by its overſhadowing ſheltered the *Hebrews* "from the Extremity of Heat, ſo the Aſ"ſiſtance of the Holy Spirit defends us againſt "the Burnings and Flames of Concupiſcence; "and as that Light of Fire guided them in a "marvellous Way in the very Darkneſs of the "Night, ſo the Holy Spirit illuminates Men's "Minds with its heavenly Light, under their "ſad State of ſpiritual Darkneſs; and with its "holy Fire cheers and comforts the Saints in "their greateſt Afflictions." *Comment. in loc.* And, indeed, according to the myſtical Senſe of the *Fathers*, the whole People of *Iſrael*, and that which befel them, were Types or Figures of *Chriſt* and his *Church*, as the Apoſtle himſelf makes them, 1 *Cor.* x. their Bondage in *Egypt* was a Type of the Slavery of Sin, and their Deliverance from thence, of our Redemption from *Satan*. The Deſart through which they paſſed, and the Difficulties they encountred in it, were a lively Figure of the Miſeries of this Life; as *Moſes* their Leader was of *Chriſt*; *Canaan*, of *Heaven*; the *Red Sea*, of *Baptiſm*; and *Manna*, of his *Heavenly Doctrine*, which came down from Heaven, and nouriſhes unto eternal Life.

Ver. 19, 20. *And caſt them up out of the bottom of the Deep, therefore the Righteous ſpoiled the Ungodly.*] The Expreſſion here is ambiguous, and the Interpreters are accordingly divided about the true Senſe of it; the far greater part of them underſtand it, either of the *Iſraelites* happy Eſcape from the *Egyptian* Bondage, or from the Dangers of the *Red Sea*. This ſeems to be the Senſe of all the old *Engliſh Tranſlations*, of the *Oriental Verſions*, and of the *Vulgate*, which metaphorically renders, *& ab altitudine inferorum eduxit illos*, as if their Eſcape from thence was like a Return from the Grave. *Calmet* renders very expreſly, *elle a retiré les ſiens du fond des abyſmes*; and among the *ſacred Critics*, *Grotius* and *Badwell* are of the ſame Opinion. But there is another, and I think, with ſubmiſſion, a better Senſe, and more agreeable to the Context, which applies theſe Words to the *Egyptians*, which is favoured by the Comment of *Meſſieurs du Port Royal*, which renders, *qui les a rejettez morts du fond des abyſmes*; *i. e.* that after they were drowned, they were caſt by the Tide, or by God's Appointment, from the Bottom of the Sea to the Shore, where the *Iſraelites* were encamped; by which means they poſſeſſed themſelves of their Spoils. And to this agrees, in great Meaſure, the Account which *Joſephus* gives, "That "the Winds and the Waves forced their "Arms aſhore juſt at the Place where the "*Hebrews* had pitched their Tents: which "*Moſes* underſtood to be another Providence, "in furniſhing the People with Arms in this "manner that they ſo much wanted, which "were gathered together and diſtributed among "the *Hebrews*:" *Antiq.* lib. ii. c. 16. That the firſt Senſe, which applies theſe Words to the *Iſraelites* Eſcape from the Dangers of the *Red Sea*, cannot be the true one, ſeems manifeſt from the Context and the following Reaſons: 1. That the ſpoiling of the *Egyptians*, by the borrowing of their valuable Goods, is mentioned juſt before, ver. 17. 2. That the mention of it follows very improperly, after the Relation of the drowning of their Enemies; for can any thing be more abſurd than *this Reaſon*, that, becauſe they were happily eſcaped from the *Red Sea*, therefore they ſpoiled the *Egyptians* before they came to it? διὰ τοῦτο, therefore ℣ 20. cannot relate to this firſt ſpoiling of the *Egyptians*. 3. At their Departure from *Egypt*, when they went out, laden with the Goods of their Oppreſſors, there was no Hymn compoſed on that Occaſion, nor do we find any recorded in their Hiſtory. But in the Senſe which I contend for, all is right and eaſy; for after the Account of the *Egyptians* being drowned, and that they were caſt up from the Bottom of the Sea to the Side where the *Iſraelites* were, it follows very naturally, that the dead Bodies coming by this means into their power, they *therefore* ſpoiled them, διὰ τοῦτο ἐσκύλευσαν ἀσεβεῖς, *i. e.* ſtripped them, and took their Arms from them, which they moſt wanted. And what confirms this is, that a Hymn was actually compoſed and ſung upon this ſignal Overthrow of their Enemies: See Note following. 4. Ἀνέβρασεν is not to be taken in the Senſe of *leaping*, as *Grotius* ſeems to underſtand it, making it ſynonymous to σκιρτᾷν, and ἐξάλλεσθαι, but is a Metaphor, taken from Water iſſuing from its Source or Fountain; or rather, from the Bubbles riſing in boiling Water. Our *Tranſlation* therefore is too flat, when it barely renders *caſt them up*; for the Bodies riſing in the Act of Drowning, are here, by a beautiful and expreſſive Alluſion, compared to Bubbles riſing in boiling Water: And the true Senſe is, that he made the Bodies of the *Egyptians* riſe up like Bubbles from the Bottom of the Sea. In the Senſe of our *Verſion* the Reading ſhould be, ἐξέβρασε. See 2 *Maccab.* i. 12.

Ver. 21. *For Wiſdom opened the Mouth of the Dumb, and made the Tongues of them that cannot ſpeak eloquent.*] The ancient *Engliſh Verſions* read in the *Preſent Tenſe*, *Wyſdome openeth the Mouthe of the Domme, maketh the Tonges of the Babes to ſpeake*; which is the Rendring of *Coverdale's* and the *Geneva Bible*, and may be conſidered as a judicious *Epiphonema*, or uſeful Reflexion wherewith the Author concludes the Chapter, to ſhew the great Power of God, that he *who removeth away the Speech of the Truſty, and taketh away the Underſtanding of the Aged, who leadeth Counſellors away ſpoiled, and maketh the Judges Fools*; Job. xii. 17, 20. can with equal Eaſe make the Dumb eloquent, and the Mouth of Babes and Sucklings to chant forth *Hoſanna* and Praiſe. But I think this Verſe relates rather to the foregoing, and concerns the ſame Perſons: The Senſe, according to the Original, and the *Oriental Verſions*, ſeems to be, that the *Iſraelites*, who before were ſilent through Fear of the *Egyptians*, and were not, by the many former Miracles wrought in their Favour, induced to bleſs and praiſe God for them, upon a ſight of the ſudden and univerſal Deſtruction of their Enemies, from a Senſe of the Danger which themſelves had eſcaped, and out of Gratitude for the unexpected Spoils which they were poſſeſſed of, ſang unto the Lord, upon the happy Occaſion, that Hymn of Thankſgiving, or Euchariſtical Ode, which has been ſo juſtly celebrated by all Antiquity, which Archbiſhop *Uſher* ſtyles, *Omnium, quorum uſpiam memoria extat, primum & antiquiſſimum*; *I will ſing unto the Lord, for he hath triumphed gloriouſly; the Horſe and his Rider hath he thrown into the Sea:* Which was ſeconded by *Miriam* the Propheteſs, and all the *Iſraelitiſh* Women, with Timbrels and with Dances, *Exod.* xv. 1. And, according to *Grotius*, the Children joined in and compleated the Harmony, *Comment. in loc.*

CHAP. XI.

The ARGUMENT.

THE *Account of what Wiſdom did for the* Iſraelites *after their Departure out of* Egypt *is continued. God's different Diſpenſations towards the* Egyptians *and the* Iſraelites *in the Wilderneſs are recited, and a Parallel or Compariſon drawn between the Plagues with which God ſmote the former, and the great Mercies which he vouchſafed to the latter, even in the ſame Inſtances. That the* Egyptians *were deprived of Water, by the River and all their Springs being turned into Blood, by which Plague great Numbers died through Thirſt; but the* Iſraelites *were ſupplied with the ſame Element at the ſame Time that they were afflicted, and afterwards, in a more extraordinary and miraculous Manner, from the Rock, which flowed like a Stream or River, and even followed them from Place to Place in their Travels through the Wilderneſs.*

Ver. 3. *They ſtood againſt their Enemies, and were avenged of their Adverſaries.*] Such as the *Amalekites*, who fell upon thoſe of the *Iſraelites*, who through Weakneſs or Fatigue could not keep up with the reſt of the Army, *Deut.* xxv. 18. and endeavoured to oppoſe their Paſſage, and hinder their Settlement in *Canaan*; the King of *Arad*, who attacked the *Iſraelites* as they paſſed that way, and took ſome of them Priſoners, without any Provocation, *Numb.* xxi. 1. *Og* the King of *Baſan*, and *Sihon* King of the *Amorites*, who were likewiſe the Aggreſſors, and oppoſed their March: For in this Senſe we are to underſtand the Place, that the *Iſraelites* did not act offenſively till they were aſſaulted; and thus the *Arabic Verſion* takes it, *Bellum contra ſe gerentibus reſtiterunt*, and ἀμύνομαι is ſo uſed in the beſt *Greek* Writers.

Ver. 4. *When they were thirſty they called upon thee.*] This happened twice in the Wilderneſs, at *Rephidim* they firſt murmured for Water, *Exod.* xvii. 1. and then at *Kadeſh*, *Numb.* xx. But though this miraculous Supply of Water ſeems mentioned twice in this Verſe, there is no neceſſity to ſuppoſe, that both theſe Times are referred to. There is the like Repetition, *Pſal.* lxxviii. 16. which ſeems, according to the Rendring of the LXX, to relate to the ſame Miracle. See alſo *Pſal.* cxiv. 8. One may often obſerve in this Book, and the like may be ſaid of *Eccleſiaſticus* and the Book of *Proverbs*, that the ſame Senſe is frequently expreſſed in two Periods or Members of the ſame Verſe, with no other Difference, but a Variation of the Phraſe. This Obſervation will be found not without its Uſe; but there are two others in this Chapter, which it may be proper to mention, as being more material, and even neceſſary, for the right underſtanding this Book, and may indeed be conſidered as the very Keys of it, at leaſt of the remaining part: We have the firſt in the next Verſe, *That by what Things the* Egyptians *were puniſhed, by the ſame the* Iſraelites, *in their Need, were benefited*; which Parallel is almoſt conſtantly purſued, and ſtrongly drawn, by way of Contraſt or Oppoſition, to acquaint us, as it were in one View, with the joint Hiſtory of thoſe People, and God's reſpective Dealing with each of them: The ſecond is in ver. 16. *viz. Wherewithal a Man ſinneth, by the ſame alſo ſhall he be puniſhed*; which Aphoriſm, well weighed and attended to, will be of great Service for unravelling and explaining the *ten Plagues* in particular, and the Reaſon why God choſe to afflict that People with *them*, rather than with any other.

Ibid. *And Water was given them out of the flinty Rock.*] 'Tis not without good Reaſon that Water is ſaid to be given to the *Iſraelites* from *the Rock*. That this Miracle is myſterious, is evident from the Circumſtances related of it; for if there had been no other Deſign but the relieving their Neceſſity, that might have been ſupplied by Rain from Heaven; or if only a viſible Effect of the divine Power was intended to have been diſplayed, that had been as eaſily diſcovered, in cauſing new Springs to riſe from the Earth; but *Iſrael* was not ſupplied with Water from the Clouds or the Vallies, but from the Rock. Hence therefore learned Men have drawn a Parallel between the *Rock* and *Chriſt*: 1. Becauſe a Rock is the ordinary Title of God in Scripture, and in a ſpecial Manner it reſembles *Chriſt*; *Pſal.* cxviii. 22. 1 *Pet.* ii. 7, 8. 2. It was the Son of God, the *Angel of his Preſence*, the Conductor of his People, that then ſpake to *Moſes*, and ſtood upon the Rock, to ſignify the Relation it had to himſelf, *Exod.* xvii. 6. 3. The Apoſtle himſelf ſo explains it, *They drank of that Spiritual Rock which followed them, and that Rock was Chriſt*, 1 Cor. x. 4. See *Bates's Harmony*, p. 458.

Ver. 6. *For inſtead of a Fountain of a perpetual running River.*] Ἀντὶ μὲν πηγῆς ἀενάȣ ποταμȣ̃. Πηγὴ ποταμȣ̃ is not a very uſual Expreſſion, and ſeems to relate, if it be the true Reading here, to the Source or Fountain-head of the *Nile*, the River here intended: For thus much muſt be allowed, that the Ancients enquired after nothing more than the Fountains of the *Nile*; ſee *Stephan. Dict. Hiſtor. Geograph. in voce* NILUS. And *Strabo* and other *Greek* Writers conſtantly uſe the Word πηγὴ in ſpeaking of them, and even whole Treatiſes have been wrote concerning them: And when any Streams are corrupted, 'tis natural to aſcribe the Fault to the Corruption of the Fountains whence they flow, though perhaps the Accident proceeds from ſome other Cauſe. There may alſo be, poſſibly, an Alluſion in this Expreſſion to the Fountain and River in the Wilderneſs; for the Place where the Water iſſued from the Rock in *Horeb*, was, in the ſtricteſt Senſe, ϖηγὴ ϖοταμȣ̃; and indeed the Stream flowing thence is expreſly called by the LXX ϖηγαὶ ὑδάτων, Pſal. cxiv. 8. See alſo *Joſeph. Antiq.* lib. iii. c. 1. And the Stream that followed (as St. *Paul* words it) the *Iſraelites* in the Deſart wherever they went (or as ſome conjecture the Fact, *they* followed the *River* which way ſoever God directed *its* Courſe, whereby he ordered their Journies as he pleaſed) was to them ἀένναος ϖοταμός. In alluſion, I ſay, to this Stream in the Wilderneſs, ϖηγὴ ἀένναος may here perhaps be aſcribed to the *Nile*. The *Arabic Verſion* applies ἀεννάȣ to ϖηγῆς, and renders, *Pro fonte fluminis abundè manante*; *i. e.* inſtead of a clear and perpetual running Spring, they were troubled with a River foul with Blood. But as all the other *Verſions* join this Epithet to ϖοταμȣ̃, and as the Oppoſition lies not between what the River was in its natural State, and after it was turned into Blood, but between the *Egyptians* being deprived of Water, and the *Iſraelites* ſupplied with it, in the ſame miraculous Manner, and, which is of great Moment in the preſent Enquiry, *by the very ſelf-ſame Inſtrument*; I am more inclined to think, that the true Reading of this Paſſage is, ἀντὶ μὲν ϖληγῆς ἀεννάȣ ϖοταμȣ̃, ſee *Exod.* vii. 20. where the Text ſays, that *he* (Moſes) *lift up the Rod and ſmote the Waters that were in the River, and all the Waters that were in the River were turned into Blood.* It is no leſs obſervable, that the ſame Rod was the immediate Inſtrument in the other Miracle, *viz.* in ſupplying the *Iſraelites* with Water; for the Scripture is very full and explicit in this Point, *And the Rod wherewith thou ſmoteſt the River, take in thy Hand and go —And thou ſhalt ſmite the Rock, and there ſhall come out Water*; Exod. xvii. 5, 6. This Conjecture is confirmed likewiſe by the Context, particularly ver. 5. which manifeſtly alludes to the Rod that ſtruck both the *Nile* and the *Rock*, and may be equally applied both to the Cauſe and to the Effect. To eſtabliſh this further, I ſhall ſhew upon what Account this River may be ſtyled ἀένναος ϖοταμός: 1. Ἀένναος is applicable to it, as it is a common Epithet of a River. Inſtances of this may be found in the *Claſſic Writers*; *Horace*, particularly, thus deſcribes the Perpetuity of its Courſe,

> *Ruſticus expectans dum defluit amnis; at ille*
> *Labitur, & labetur in omne volubilis ævum.*
> Epist. lib. i. ep. 2.

in Oppoſition to Books that often dry up, and have little or no Water in them. Thus *Calmet* expounds this Term, *Comment. in loc.* Beſides this general Reaſon, may not the River *Nile* in particular be ſo called, 2dly, as being, in the Opinion of many learned Men, one of the four Rivers of Paradiſe, originally called *Gihon*, *Gen.* ii. 13. and as ſuch, may be conſidered, in point of Time, as a perpetual running River. 3dly, The *Nile* may be termed ἀένναος ϖοταμὸς, as a never-failing River, its Fountain being never dry, but its Streams continually fed, though in a Country where it ſeldom or never rains: And though its Source remained concealed, yet its Supplies were conſtant, and, as it were, miraculous. Hence the *Phœnicians*, *Canaanites*, *Syrians*, *Greeks*, and other Travellers into *Egypt*, had a Notion that God himſelf ſupplied *Egypt* with theſe ſurprizing and never-failing Waters: And hence *Homer* probably calls the *Nile*, Διϊπετὴς ϖοταμὸς, *Fluvius à Deo miſſus*, *i. e.* a River ſent and maintained by God; *Odyſſ.* Δ. ꝟ 581. *Strabo* gives it the ſame Title, *lib.* xvii. And indeed the *Egyptians* repreſent this conſtant Miracle by the Symbol of a River flowing out of the Mouth of the Sun, the known and fixed Image of God among them. 4thly, The *Nile* may be called ἀένναος, as being, according to the *Egyptian* Notion, *perpetual à parte ante*, for they eſteemed Water to be the very Origin and Principal of all Things, and on that Account they worſhiped it: The *Nile* in particular is ſometimes termed, Ζεὺς Ἀγύπτιος, and therefore God ſmote it in the firſt Place. And thus *Philo*, *Primum ab aqua Deus pænas infligit, propterea, quòd, cum aquam ſupra modum Ægyptii colerent, originem rerum omnium & principium eſſe ſtatuerent, eam primum æquum eſſe putavit, ad eorum caſtigationem advocare.* De Vita Moſis. Laſtly, May not this very ancient and celebrated River, by *Juvenal* called *The River* by way of Eminence, *Sat.* xv. be conſidered as ἀένναος, in contradiſtinction to the occaſional Water in the Wilderneſs, which then firſt exiſted, and at length ceaſed to flow? [But, after all, ϖηγῆς ἀεννάȣ ϖοταμȣ̃ may mean no more than *Water*; in which Signification it is often uſed by Tragedians, and other Poets, whoſe Style and Manner this Author imitates quite through his Work.]

Ibid. . . . *River troubled with foul Blood, for a manifeſt Reproof of that Commandment whereby the Infants were ſlain.*] *i. e.* God changed the Waters of the *Nile*, which before was a clear running Stream, into a diſcoloured and foul Water, or rather a Sort of ſtagnating Blood, wholly unfit for the *Egyptians* Uſe. Our Author ſeems to repreſent the River as turned into real Blood, at once to exemplify and chaſtiſe the Crime of drowning the *Hebrew* Infants therein. See *Origen* and *Theodoret* in cap. vii. *Exod.* The latter expreſly ſays, *Hanc plagam intulit Deus propter pueros Judæorum in aquis immerſos; fluvius enim mutatus in ſanguinem conqueritur de cæde puerorum per eos commiſſâ*: i. e. *This Plague God brought upon them for the Children that were drowned; and the River thus turned into Blood complained of that Slaughter.* *Coverdale's* Verſion is to the ſame Purpoſe, *Unto the Enemyes thou gaveſt Man's Bloude inſtead of lyvinge Water*, which is a literal Tranſlation of the *Vulgate*, *pro fonte ſempiterni fluminis humanum ſanguinem dediſti injuſtis.* St. *Auſtin De miraculis Scripturæ*, and other ancient Writers, mention what is equally ſurpriſing, that the Springs and Fountains themſelves were likewiſe ſo affected and changed, that if an *Egyptian* dug for freſh Water, what iſſued forth from the Earth was like actual Blood from a Wound. *Philo's* Account is nearly the ſame, *Unà cum mari cruentantur lacus, foſſæ, alvei, rivi, putei, fontes, univerſa in Ægypto aquæ vis, apertæque* *humoris venæ velut in profluvio ſanguinis, cruoris torrentes emitterent.* De Moſe, lib. i. But others think, that this Calamity extended only to that part of the River, or thoſe Waters that were nigh the Court of *Pharaoh*; for if this Plague was univerſal, the Magicians could have had no Place to practiſe their Skill in, and effect the like. See *Jackſon's* Works. That ſuch bloody and foul Water ſhould breed Diſtempers in the *Egyptians*, and be even poiſonous to them is no wonder; but *Joſephus* adds, that this was particular to the *Egyptians*, for the Water was wholeſome to the *Iſraelites*, and, with reſpect to them, retained its own Nature and uſual Sweetneſs. *Antiq.* lib. ii. cap. 14.

Ibid. *Thou gaveſt them abundance of Water by a means which they hoped not for.*] God gave the *Iſraelites* Drink in a barren and uninhabited Deſart, in a dry and thirſty Land where no Water is; and this he did from a ſolid and unpromiſing Rock. The *Iſraelites*, according to *Joſephus*, *Antiq.* lib. iii. cap. 1. "Had conceived a Notion from *Moſes's* mentioning Water out of the Rock, that dry and wearied as they were, a Way was to be cut by them through the Rock for the Water, which gave them more Uneaſineſs than the Thoughts of the cooling Refreſhment gave them Pleaſure. But when, upon the ſtriking of the Rock with the Rod of *Moſes* only, a large Stream of Water forthwith followed, they praiſed God for giving them σωτηρίαν οὐδ' ἐλπισθεῖσαν." An Expreſſion not very unlike our Author's. And to encreaſe the Miracle, this cryſtal Stream not only refreſhed them for that Time in their Diſtreſs, but even followed them in their Journey. The *Jewiſh* Rabbins are very fond of the Conceit, that the Rock itſelf followed them; but others, to ſoften this Prodigy, more wiſely aſſert, that the Water from the Rock became a River, and flowed after the Camp. The Reaſons for this Opinion are, 1. That from the Time of this Flow of Waters from the Rock at *Horeb*, until they came to *Kadeſh*, the *Iſraelites* are not ſaid ever to have wanted Water, which they muſt have continually ſtood in need of, and indeed periſhed for want of in their Paſſage through the Wilderneſs, if God had not thus miraculouſly ſupplied them. 2. Some Expreſſions in the *Pſalms* ſeem to imply, that a River from the Rock attended them from Place to Place in their Journeyings; *Pſal.* lxxviii. 16, 17. 21. cv. 40. 3. St. *Paul* ſays, that they *drank of the Rock which followed them*, 1 Cor. x. 4. which the beſt Interpreters agree in expounding of the Water that flowed from it, and went along with them. See *Pool*, *Whitby*, *Hammond in loc.* and *Uſher's Annals ad A. M.* 2513. The rendering of the *Syriac* Verſion of this Paſſage is very particular and remarkable, *Quibus & aquam dediſti in optima illa vita, quæ non deficit*, [who ſeems to have read ἀνεκλιποῦς ζωῆς inſtead of ἀνελπίστως] alluding probably to that living Water, *John* iv. 14. which our Saviour promiſes to all the Faithful, which *ſhall be in them a Well of Water ſpringing up into everlaſting Life.* In like manner this Miracle has been allegorized by the Fathers, and is, according to them, a viſible Repreſentation of the Overflowings of Grace; for *Chriſt* is the true Rock from whence iſſue thoſe Waters of Life, which quench the Thirſt of his People, during the weary Steps they take in the Wilderneſs of this mortal Life.

Ver. 8. *Declaring by that Thirſt then how thou hadſt puniſhed their Adverſaries.*] A Contraſt or Compariſon is carried on here, and in the Verſe foregoing, between the Thirſt of the *Egyptians*, occaſioned by their foul and diſtempered Water, and that of the *Iſraelites* in the Wilderneſs; the firſt was the juſt Puniſhment of Obſtinacy and Wickedneſs; the ſecond was deſigned to prove and admoniſh God's choſen People. The Senſe of the whole Verſe is, that the *Iſraelites* perceived, by their Thirſt of a ſhort Continuance, the different manner of God's dealing with them and with the *Egyptians*; the former he treated with Mercy and Favour; and the latter with the utmoſt Rigour and Severity. St. *Auſtin* obſerves, that in this Plague, *bibentibus erat exitium, non bibentibus pæna ob ſitim quam ſuſtinebat*—De Mirac. Scrip. i. e. *unto them that drank it was Death, and unto them that drank not it was a ſore Puniſhment on account of their great Thirſt.* *Philo* ſays yet more expreſly, πολὺς γοῦν ἀνθρώπων ὄχλος ὑπὸ δίψους διαφθαρεὶς, κ. τ. λ. *hominum ſiti enectorum magnus numerus acervatim jacebat in triviis, non ſufficientibus domeſticis ad ſepulturæ officia.* De Vita Moſis, lib. i. i. e. *a great Number of Perſons, dead with Thirſt, lay by Heaps in the Streets, their Servants or Friends not being able or ſufficient to bury them.*

[Ver. 9. *For when they were tried, albeit in Mercy*, &c. Ἐπειράσθησαν, καίπερ ἐν ἐλέει, &c. The Beginning of this Verſe would have been much clearer thus: Ὅτε γὰρ ἐπειράσθησαν δίκαιοι, ἐν ἐλέει παιδευόμενοι ἔγνωσαν πῶς ἐν ὀργῇ κρινόμενοι ἀσεβεῖς ἐβασανίζοντο: For ἐπειράσθησαν, as it now ſtands, may belong to the *Egyptians* (who were the Perſons laſt mentioned) as well as to the *Iſraelites*; and καίπερ does not ſeem to be of any uſe here: And then to δίκαιοι would be oppoſed ἀσεβεῖς (as xii. 9.) to ἐν ἐλέει would anſwer ἐν ὀργῇ, to παιδευόμενοι, κρινόμενοι. This, I ſay, would have been much clearer; but I do not ſay that the Author wrote ſo, becauſe I find the like Omiſſion of the ſame Word ch. xviii. 25. and the Accuracy of the genuine *Greek* Writers is not to be looked for in this Author.]

Ibid. *They knew how the Uugodly were judged in Wrath and tormented.*] Ἔγνωσαν πῶς ἐν ὀργῇ κρινόμενοι ἀσεβεῖς ἐβασανίζοντο. I think the Rendering of *Coverdale's* and the ancient *Engliſh* Verſions far preferable: *When they were tortured with fatherly Mercy, they knowledged how the Ungodly were judged, and puniſhed thorow the Wrath of God.* The *Geneva Bible* is to the ſame Effect, *When they were chaſtiſed in Mercy, they knew how the Ungodly were judged, and puniſhed in Wrath*, ἐν ὀργῇ ἐβασανίζοντο, which is the better Conſtruction. *Judged in Wrath*, as our *Verſion* has it, ſeems to carry a Reflexion upon the Equity of God's Proceedings. The *Oriental Verſions* underſtand it in like manner, and render accordingly.

Ibid. *Thirſting in another manner than the Juſt.*] The different Effect of their Thirſt ſufficiently appears from the Deſcription in ver. 8. *that* of the *Iſraelites* being only troubleſome for a time, but the other was dangerous and fatal. The *Greek*, *Vulgate*, and all the ancient Verſions entirely omit this Sentence in this Place. Our *Tranſlators* ſeem to have inſerted it here, to illuſtrate this Verſe, and ſpecify the Torment: It is fetched from *ver.* 14. in the *Vatican* Copy (the 15th in *Grabe's* Edition) where it certainly is very improperly placed, as having no manner of relation to the Context. So that one cannot but wonder how all the Copies and Verſions ſhould conſpire, as it were, in this Miſtake, and our *Tranſlators* alone be ſo ſagacious as to find it out, and reſtore this diſlocated Paſſage to its proper Place. Though it would not come in amiſs at the End of the 8th Verſe, reading only διψήσαντας, inſtead of διψήσαντες.

Ver. 10. *For theſe thou didſt admoniſh and try as a Father, but the other as a ſevere King thou didſt condemn and puniſh.*] When the *Iſraelites* were chaſtiſed, their Trial continued but a ſhort Time, and God never entirely withdrew his Mercy and Loving-kindneſs from them; even their Chaſtiſement was tempered with Tenderneſs. But the *Egyptians* were loaded with Miſeries without Intermiſſion; for after having harraſſed them with ten ſucceſſive Plagues, which terminated in the Death of their Firſt-born, God at length drowned the whole Army of *Pharaoh* at once in the *Red Sea.* This Diſtinction, and the different Manner of God's acting, is well expreſſed here under the reſpective Images of an indulgent Father, and an inexorable King: And the Oppoſition is no leſs beautifully preſerved in the Terms ἐδοκίμασας and ἐξήτασας. As the former implies Kindneſs and Reſpect, ſo the latter ſignifies the Extremity of Puniſhment, the putting a Man to the Rack, and examining him by Torture. And thus it is uſed by this Author, ch. i. 9. ii. 19. iv. 6. vi. 4. and in the Book of *Eccleſiaſticus*, ch. xvi. 22. ch. xxiii. 10. The Comment of *Meſſieurs du Port Royal* has a judicious and uſeful Reflexion upon this Paſſage, "That we may hence learn with what Patience and Thankfulneſs the Juſt ought to bear the Evils which happen to them in this Life; for though Calamities are common to them with the Wicked, yet the Reaſon of ſending them is infinitely different: God ſends Afflictions to good Men as a tender Father, who chaſtiſes his Children becauſe he loves them; but with reſpect to the Wicked, they are to be conſidered as the juſt Puniſhment of an abuſed Maſter, or an enraged King." *Comm. in Loc.*

Ver. 11. *And whether they were abſent or preſent, they were vexed alike.*] Some Interpreters underſtand this, that whether the *Egyptians* were preſent, or at a diſtance from the Place where *Moſes* was, they were equally tormented; for there was this very remarkable Difference between the Miracles wrought by *Moſes*, and thoſe of the Magicians, that *his* were permanent, and extended over all the Land of *Egypt* at the ſame time. *Moſes* no ſooner orders Frogs or Locuſts, but they appear at once, and cover the Face of the whole Country, ſo that the Abſent, as well as Preſent, are equally incommoded by them; but *theirs* were but of ſhort continuance, and diſappeared almoſt as ſoon as produced; and their Influence went no farther than the Spot where the Magicians themſelves were. But the Context ſeems rather to require the following Senſe, that the *Egyptians* were equally tormented in the Abſence and Preſence of the *Iſraelites*, both when they were in *Egypt*, and after they were delivered from it. When they were in *Egypt*, they were viſited with ten different Plagues on *their* account; and after their Departure thence, they were envious and uneaſy at the Proſperity of a People whom they hated and deſpiſed. [But then it muſt have been ἀπόντων ἢ καὶ ϖαρόντων: For ἀπόντες and ϖαρόντες, in the preſent Context, muſt belong to the *Egyptians*, becauſe of ἐτρύχοντο.]

Ver. 12. *For a double Grief came upon them, and a Groaning for the Remembrance of Things paſt.*] Διπλῆ γὰρ αὐτοὺς ἔλαβε λύπη, καὶ στεναγμὸς μνημῶν τῶν ϖαρελθουσῶν. The true Rendering is, *Grief and Groaning came upon them doubly* (for διπλῆ, *ſcil.* ὁδῷ, ſeems here to be uſed adverbially) *upon the Remembrance of Things paſt.* Our Tranſlation expreſſes this ambiguouſly, it ſeems as if one Member of the Sentence was wanting; but the ancient *Engliſh* Verſions quite miſtake the Senſe of the Paſſage; for can any thing be more foreign to it, than the Rendering of *Coverdale's* and the *Geneva* Bibles? *Theyr Grefe was double; namely, Mournynge, and the Remembraunce of Thynges paſt.* Or διπλῆ may be underſtood, *not numerally*, to ſignify a preciſe Number, but as a *Hebraiſm*, that great Grief and Concern fell on them, upon the Recollection of Things paſt. *Junius* ſeems to have tranſlated it not amiſs, *Duplex eos occupavit dolor & gemitus, rerum præteritarum recordantes.* And thus *Calmet*, *Ils trouvoient pour eux un double ſujet de peines, & de larmes, en ſe ſouvenant du paſſé.* "Their firſt Grief," ſays he, "was their Reflexion upon their paſt Plagues, their Want of Water, the Death of their Cattle, and that more lamentable one of their Firſt-born. Their ſecond Cauſe of Grief and Concern was the Conſideration of the Happineſs of the *Iſraelites* ſince their going out of *Egypt*, and God's merciful dealing with them in the Wilderneſs. The firſt aroſe from a Shame of being ſeen in ſuch diſtreſſed Circumſtances by a People whom they deſpiſed; and the latter, through a Jealouſy of the Happineſs which that People, through God's Favour, was poſſeſſed of." *Comment. in loc.* [The Place is certainly faulty: For μνημῶν τῶν ϖαρελθουσῶν is unintelligible, and cannot ſignify *for* or *upon* the Remembrance of Things paſt, which would have been μνήμης τῶν ϖαρελθόντων, as the *Alexand.* MS. and *Complut.* Edit. read the laſt Word: And it was obvious enough to change μνήμης into the *Plural* μνημῶν, when a *Participle Plural* followed. This, I believe, is the true Reading, becauſe of the Authority of the *Alexand.* MS. otherwiſe I ſhould have preferred στεναγμὸς μεριμνῶν τῶν ϖαρελθουσῶν.]

Ver. 13. *When they heard by their own Puniſh-*

ments the other to be benefited, they had ſome feeling of the Lord.] Our *Verſion* is ſomewhat obſcure; the Meaning is, "When they underſtood the *Iſraelites* to be aſſiſted and refreſhed with a Supply of ſuch Things, as "they were puniſhed with the want of, and "conſidered the different Conduct of God towards his Friends and Enemies, they at "length acknowledged his Power, which before they diſregarded, and were obliged to "own, that what had happened to them was "from the avenging Hand of God and the "Effect of his enraged Juſtice." For the Reaſon of this different Procedure with reſpect to the ſame Thing, or Element, was to exemplify to the World in general, and the *Egyptians* in particular, that God hath Power over all his Creatures to continue or alter them, to give or take away the Uſe of them, from whom, or in what manner he pleaſes.

Ver. 14. *For whom they rejected with Scorn when he was long before thrown out at the caſting forth of the Infants, him in the end, when they ſaw what came to paſs, they admired.*] *i. e.* that ſame *Moſes*, who had been ſometimes the Subject of their Raillery, whom they had treated with Scorn and Contempt in the Execution of his Miniſtry, who had been formerly expoſed and thrown into the River by the cruel Order of *Pharaoh*, and from a happy Eſcape thence received his Name, in the end commanded their Wonder and Admiration by the Power of his Miracles, which declared him to be the Favourite of Heaven, the Ruler of Nature, and the *God of Pharaoh*. And it is the Opinion of ſome Writers, that even among the *Egyptians*, *Moſes* was honoured, after Death, with religious Veneration. *Euſebius*, from the Authority of *Artapanus*, ſays expreſly, that he was honoured among that People ἰσοθέου τιμῆς, *Præpar. Evang.* lib. ix. *Cyril. cont. Jul.* lib. i. *Teniſon on Idolatry.* Our Verſion of this Place is obſcure; it repreſents the *Egyptians* ridiculing *Moſes* when he was flung into the River; which ſcoffing, though it may well be ſuppoſed true in general, yet is not particularly applicable to *Moſes* at that Time: It is better therefore, and more agreeable to Truth, to underſtand this of him in his public Character, and in his Employment, as God's Meſſenger to *Pharaoh*, ἀπεῖπον χλευάζοντες, was often true. I think therefore the Senſe would be more determinate and clear, if Part of the firſt Sentence was included in a Parentheſis, thus, ὃν γὰρ (ἐν ἐκθέσει πάλαι ῥιφέντα) ἀπεῖπον χλευάζοντες, ἐπὶ τέλει τῶν ἐκβάσεων ἐθαύμασαν· i. e. *him, whom they rejected with Scorn (that ſame* Moſes *who was long before thrown out with the reſt of the Children) they in the end admired*, &c. For it was a remarkable Inſtance of Providence, as well as Matter of great Surprize to the *Egyptians*, that he who was thrown into the River ſhould be the Inſtrument of turning that River into Blood, and that the *Iſraelites*, ſeemingly an abandoned and forſaken People, ſhould be ſo wonderfully ſuccoured and preſerved.

[Ibid. *When he was long before thrown out.* Ἐν ἐκθέσει πάλαι ῥιφέντα, &c. I take theſe Words to contain and expreſs the Subject or Matter of their χλευασμὸς, or *jocoſe Mockery* (not *Scorn*, as our *Verſion* hath it) and therefore not to be put in a Parentheſis. I would tranſlate it thus: *For whom they rejected with Mockery, as a Fellow formerly thrown out, when the Infants were expoſed, him in the end*, &c. This Circumſtance of the *Egyptian's* Raillery and Jokes upon the *outcaſt Moſes*, ſeems to be a Fiction (though not an improbable one) of the Author himſelf; for I think there is nothing of this mentioned in the Hiſtory.]

[Ver. 15. *But for the fooliſh Devices of their Wickedneſs, whereby being deceived they worſhiped Serpents void of Reaſon.* [Ἀντὶ δὲ λογισμῶν ἀσυνέτων, &c. This anſwers to ver. 6. ἀντὶ μὲν πηγῆς, &c.] God, by way of Puniſhment for the Folly and Inquity of the *Egyptians*, permitted them to fall into the moſt ridiculous Idolatries, to adore even Crocodiles and venomous Serpents. *Jupiter* in *Lucian* ſays, that the *Egyptian* Gods were αἰσχροὶ ϗ γελοιότεροι, *filthy and more ridiculous than the Gods of other Nations. De Concil. Deorum.* And it is obſervable, that their Deities are called not only by the Fathers, but by the Poets, *Portenta* inſtead of *Numina.* Thus *Juvenal*:

Quis neſcit qualia demens
Ægyptus portenta colat? Sat. xvi.

And *Virgil* pays them no greater Compliment when he calls them

Omnigenûmque Deûm monſtra.
Æn. lib. viii. ℣. 698.

Origen has the like Charge againſt the *Egyptians*, and expoſes ſome of their favourite Deities with much Pleaſantry. "When you approach," ſays he, "their ſacred Places, they have glori"ous Groves and beautiful Chapels, Temples "with magnificent Gates and ſtately Portico's, "and many myſterious and religious Ceremo"nies; but when once you are entered, and "got within their Temples, you ſhall ſee no"thing but a Cat, an Ape, or a Crocodile, a "Goat or a Dog, worſhiped with the moſt "ſolemn Veneration." *Orig. cont. Celſ.* lib. iii. *Ælian* ſays, that Serpents among the *Egyptians* τιμῶνται ἰσχυρῶς, are zealouſly worſhiped, that they are kept in their Houſes, and become ſo tame, that even among their Children they are innocent and inoffenſive. He deſcribes their *Latibula*, Diet, and the manner of feeding them, and ſhews in many Inſtances the great Care taken of them, and the particular Regard paid to them; *Ælian.* lib. xvii. *Hiſt. Animal.* cap. 5. *Philo* is very expreſs as to the Crocodile in particular, Ἐν Αἰγύπτῳ τὸ ἀνθρωποβόρον ϗ θηρίων ἀργαλεώτατον κροκόδειλος, κ. τ. λ. i. e. *The Crocodile, which devours Men, and is the fierceſt of Animals, is bred in the ſacred River* Nile, *and abounds in thoſe Parts where he is worſhiped by the Natives.* Fragm. Philon. tom. ii. p. 646. *Juvenal*, to expoſe the Superſtition of the *Egyptians*, very ludicrouſly deſcribes a fierce Conteſt between the Inhabitants of two neighbouring Towns about the ſuperior Honour of a *Serpent* or an *Ape*; *Sat.* xv. and *Tully*, amongſt the monſtrous Objects of their Worſhip, reckons *Crocodilos*, *Aſpidas*, *Serpentes.* De Conſol. See Note on c. xv. 18. *Herodotus* ſpeaks of ἱεροὶ ὄφιες, or *ſacred Serpents* about *Thebes*, which, when they were dead, were buried by the Superſtitious with great Pomp in the Temple of *Jupiter*. *Herod. in Euterpe.* It is certain, that in the *Egyptian* Hierolyphics no Symbol was more frequent than that of a Serpent. See *Orus Apollo.* Many Reaſons are aſſigned by the Learned for the particular Honour paid to Serpents, as becauſe they can twine and turn themſelves into all Shapes; hence probably called σκολιοὶ ὄφεις by our Author, c. xvi. 5. and becauſe they enjoy, as it were, perpetual Youth, by annually caſting their Skin, and therefore not improperly made the Symbols of Life and Health in *Egypt* and other Countries: But theſe, however plauſible for their being made ſymbolical Repreſentations, are not ſufficient Reaſons for their Worſhip, which more properly owes its Original to the Subtlety and Artifice of the Devil; for it is his favourite Stratagem, his darling Engine to deceive Mankind under this Form, encouraged, no doubt, by the fatal Succeſs of his firſt Attempt upon *Eve* in this borrowed Shape. Nor is this true only of the *Egyptians*, but, wherever the Devil reigned, the Serpent was had in ſome peculiar Veneration. See *Stillingfleet's Orig. Sac.* B. iii. c. 3.

Ibid. *And vile Beaſts.*] *Tully* obſerves of the *Egyptians*, that they conſecrated almoſt every kind of Beaſts; *Omne fere genus beſtiarum Ægyptii conſecrârunt.* De Nat. Deor. lib. iii. But the ſacred Animals which they principally regarded were, according to a learned Writer, theſe that follow, *viz.* "The Serpent, the "Beetle, the Hawk, the Wolf, the Lion, the "Gooſe, the Crocodile, the Bull, the Cat, the "Dog, and the Baboon. Theſe, as being "ſymbolical of their two principal Deities, "*Oſiris* and *Iſis*, they accounted ſacred, and "ſubſtituted them in the Place of their Deities." *Shaw's Travels*, p. 397. At firſt, as *Plutarch* thinks, they did not directly worſhip theſe, but adored the Divinity that was repreſented in, and by them. But though it is certain, that the *Egyptians* choſe at firſt the Figures of Beaſts for the Symbols, or Hieroglyphical Signs of their Gods, yet it is as certain, that at length their Worſhip came to be terminated in them; for as they worſhiped their *Jupiter Ammon* under the Figure of a Ram, their *Anubis* under that of a Dog (from whence *Virgil* calls him, *Latrator Anubis*) and their *Apis* under that of a Bull or Ox; ſo in time, at leaſt among the Vulgar, who conſidered not ſufficiently the Intention of theſe Symbols, theſe Repreſentations were eſteemed as real and original Deities themſelves. *Lucian's* Account of the Introduction of theſe Animals into their Theology is very extraordinary, and even ludicrous, "That in the Wars between "the Gods and the Giants, the former for "Safety fled into *Egypt*, where they aſſumed "the Bodies of Beaſts and Birds, which they "ever after retained, and were accordingly "worſhiped and reverenced in them, εἰσέτι ϗ νῦν φυλάττεσθαι τὰς τότε μορφὰς τοῖς θεοῖς." *De Sacrificiis.* *Grotius* thinks the Original of this Practice of worſhiping Beaſts came from hence, *viz.* that the Stars were by Aſtronomers caſt into the Forms and Shapes of particular Beaſts, and great Benefits were ſuppoſed to be received from their Influence. *Explicat. Decal.* And it muſt be confeſſed indeed, that many of the Animals, of which the Stars bear the Name, and to which, by a ſtrong Fancy, they were imagined to bear ſome Reſemblance, were honoured with a religious Veneration by the *Egyptians*, ſuch as the Bull, the Ram, the Goat, and the Dog. The firſt of theſe Animals, being their favourite *Apis*, the Prophet *Jeremiah* takes notice of, c. xlvi. 15. and by a ſevere Sarcaſm, according to the Verſion of the LXX, expoſes the Worſhip of it; for he repreſents it as flying from the Deſolation of *Egypt*: And the Queſtion, Διατί ἔφυγεν ἀπὸ σȣ̃ ὁ Ἆπις, ὁ μόσχος ὁ ἐκλεκτός σȣ; (which is the Reading likewiſe of the *Arabic* Verſion) ſhews its Inability to aſſiſt others in Diſtreſs, though by the *Egyptians* eſteemed Θεὸς ἐναργέστατος. See *Ælian. De Animal.* lib. xi. c. 10. *Spencer*, *De Legib. Hebr.* tom. ii. p. 848. The laſt, *viz.* the Dog, was the peculiar Object of Worſhip of a whole *Egyptian* Province, and was an Animal reverenced and ſacred from one End of *Egypt* to the other. This *Juvenal* means, when he ſays,

Oppida tota canem venerantur —— Sat. xv.

And in the ſame manner the other Pagan Writers make themſelves merry with the *Egyptian* Superſtitions. See Note on c. xii. 24. xv. 18. Nor can we, if more Authorities were wanted, have a ſtronger Inſtance of the very particular Regard paid by the *Egyptians* to Dogs, Cats, and Sheep, than what *Prideaux* mentions, *viz.* that *Cambyſes* placed theſe in the very Front of his Army, when he took *Peluſium*, as knowing them to be ſacred to, and honoured by them. *Connect.* vol. ii. p. 14. in Not.

Ibid. *Thou didſt ſend a Multitude of unreaſonable Beaſts* [or *irrational Animals*] *upon them for Vengeance.*] The Author of this Book mentions elſewhere, c. xvi. 1. Beaſts being ſent among the *Egyptians* as Inſtruments of Vengeance; though no expreſs mention is made of this in *Exodus*, or any Part of Scripture. Indeed, in *Exod.* c. viii. 21. where the Text reads, *Behold, I will ſend Swarms of Flies upon thee*, the Margin has it, *a Mixture of noiſome Beaſts*; and the *Chaldee* Paraphraſe on *Pſal.* xviii. 45. renders more explicitly, *a mixed Multitude of vile Beaſts of the Field.* [Swarms of Flies are indeed ἄλογα ζῶα, unreaſonable *Beaſts*, or *Brutes*, which acquits the Author from any Suſpicion of a Miſtake.] The *Jews* have a Notion, as appears from the *Author of the Life and Death of* Moſes, quoted by Biſhop *Patrick in loc.* that God ſent Lions, Wolves, Bears, and Leopards, and ſuch like furious Beaſts, which killed not only their Cattle in the Field, but their Children in their Houſes; which ſeems likewiſe to be the Opinion of *Joſephus*, who, among the *Egyptian* Plagues, reckons θηρία παντοῖα ϗ πολύτροπα. *Antiq.* lib. ii. c. 14. But as *Bochart*, *De Muis*, and other good Writers, underſtand theſe Paſſages of Scripture of Swarms of Flies only, ſo it is plain from what follows in our Author, that vile Beaſts are not here to be underſtood, but rather Frogs, Locuſts, and venomous Flies. And thus *Calmet* renders *des grenouilles, des mouches, des ſauterelles, des poux.*

Comm. in loc. I think therefore here, and in *Revel.* iv. 6. where there is the like Miſtake, *ζῶα* would be better rendered *living Creatures* than *Beaſts*; and ſo the ſame Word is well tranſlated, *Ezek.* i. 5. The Reflexion of *Meſſieurs du Port Royal* upon this Occaſion is very juſt, and too fine to be omitted; *L' Homme abuſe de la creature:* i. e. "Man abuſed the "Creature to provoke God, and God made "uſe of the Creature to puniſh Man: He "ſhewed his Equity at the ſame time in pro"portioning the Puniſhment to the Crime, "and his Power in making even the ſmall"eſt, and otherwiſe the moſt deſpicable Crea"tures, become formidable to Man, which he "can do with the greateſt Eaſe, when he pleaſes "to make uſe of them as the Inſtruments of "his Vengeance." *Comm. in loc.*

Ver. 16. *That they might know, that wherewithal a Man ſinneth, by the ſame alſo ſhall he be puniſhed.*] In God's Government of the World, Inſtances are very frequent where the Nature of the Sin, and the Puniſhment attending it, have very remarkably anſwered to each other. It would be almoſt infinite to tranſcribe prophane Hiſtory upon this Occaſion; but it may not be unacceptable to exemplify the Truth of this Obſervation in general, from the principal Facts of this Nature recorded in Scripture, nor improper to illuſtrate it from a Survey of the Plagues of *Egypt* in particular. To begin with the firſt Sin, which, it is melancholy to obſerve, was almoſt as early as the very Exiſtence of Man: *Adam* eats of the forbidden Fruit of the Earth, and the Curſe of the Ground was the Puniſhment to him and all his Poſterity. The Overflowing of Vice in the old World was miraculouſly puniſhed with a Deluge of Waters; and *Sodom*, that had burnt ſo long with unnatural Luſt, was at length conſumed by Fire and Brimſtone. *Nadab* and *Abihu*, for putting ſtrange Fire in their Cenſers, were inſtantly ſtruck dead in the Tabernacle by Fire from Heaven. *Samuel* obſerved the like Rule of Juſtice and Retaliation in the Execution of *Agag*, pronouncing, *That as his Sword had made Woman childleſs, ſo ſhould his Mother be childleſs among Women.* The Adultery and Homicide of *David* was revenged by the Inceſts and Murders of his Children; and, becauſe he gloried in the Number of his People, he was puniſhed with the Loſs of ſeventy thouſand of them by Peſtilence. And the barbarous *Adonibezek*, who had cruelly diſmembered ſo many captive Princes, met himſelf at laſt with a ſuitable Requital, and was treated in the ſame manner. *Hezekiah's* Vanity in ſhewing his Riches and Treaſures to the Embaſſadors of the King of *Babylon*, was requited with the Threat, that all that he had thus proudly ſhewn, ſhould one day be carried away into *Babylon.* The like Return was made to *Saul*, *Goliah*, *Ahab*, *Jezabel*, and *Jehoiakim.* See alſo *Ezekiel* xxxv. 15. *Iſaiah* xxxiii. 1. *Joel* iii. 6, 7, 8. But this Retribution, called ἀντιπεπονθὸς, or *the puniſhing like with like*, will be beſt and moſt appoſitely exemplified in the Hiſtory of the *Egyptians* in particular, where the Connexion between the Crime and the Puniſhment is viſibly diſtinguiſhible in every one of the Plagues. 1. God turned the River into Blood, and thereby rendered its Water not only uſeleſs, but unwholeſome, to puniſh the Death of the *Hebrew* Infants thrown into it. 2. The diſagreeable Croaking of Frogs throughout the Land of *Egypt*, repreſents either the Cries of the Children, or the Shrieks of the oppreſſed *Iſraelites.* 3. The Naſtineſs of Lice was not only deſigned to chaſtiſe the Effeminacy and Luxury of the *Egyptians*, but, according to the *Jews*, was intended to puniſh them for employing the *Iſraelites* in Dirt and Filth. 4. The Stings of the venomous Flies revenged their oppreſſion by cruel and painful Taſks. 5. God deſtroyed their Cattle by a Murrain, becauſe they had deprived the *Iſraelites* of their Cattle, and had uſed them like Beaſts of Burden. Or we may ſuppoſe this Plague to be inflicted for their Worſhip of Beaſts. 6. The Boils on the *Egyptians* themſelves from Head to Foot, repreſented the Marks of Cruelty upon the Fleſh of the *Iſraelites* by their Blows and Scourges. 7. God revenged their Reproaches, Inſults, and menacing Language, by Lightnings, ſtrange Hail, and Thunders, which the *Hebrew*, and the LXX ſtyle *the Voices of God*, and the *Chaldee Paraphraſe* very expreſsly, *Tonitrua Maledictionis.* 8. As they robbed and deprived the *Iſraelites* of their Wages, the Locuſts in return eat up all the Fruit of their Ground. 9. The *Egyptians* kept the *Iſraelites* cloſe Priſoners, and God confined them as remarkably by that thick Darkneſs which would not permit them to ſtir. 10. They evil entreated God's Firſt-born, his choſen People, for a long time; and God deſtroyed all their Firſt-born in one Moment. In the *Jewiſh* Writings there are many Examples, in which the Vengeance of God has diſcovered itſelf in a Manner and Way adapted and ſuited to the very Crimes. See particularly, 2 *Maccabees* ix. 5, 6. and *chap.* iv. 24. 32. Nor is the Connexion leſs viſible in the Hiſtory of the Church, and its Perſecutors.

Ver. 17. *For thy Almighty Hand that made the World of Matter without Form.*] The Author ſeems to intimate by this Expreſſion, that God created the World out of pre-exiſtent Matter; and poſſibly he may ſpeak this according to the Opinion of the *Platoniſts*, who held not any temporal Creation of the World in the ſtrict and proper Senſe of that Word, but the Production of its Form only from *formleſs Hylè*, which they called ἀκοσμίαν, or *Shapeleſſneſs.* *Plato*, ſpeaking of the Almighty δημιουργὸς, ſays, εἰς τάξιν αὐτὸ ἤγαγεν ἐκ τῆς ἀταξίας· *In Timæo.* But *Chalcidius*, in his Commentaries upon this Piece, after a great deal of learned Pains taken to ſearch out the true Meaning of *Plato* concerning the Origin of *Hylè*, thinks him to mean, not only the bringing of Matter into Form, but the original Production of Matter itſelf. *Chalcid. in Tim. p.* 377. Allowing therefore *Plato* to aſſert a Pre-exiſtence of rude Matter before the Formation of the World, yet he may be underſtood in the ſame Senſe that we believe a *Chaos* to have gone before the bringing the World into the Order it is now in. Our Author therefore, though in this Sentiment he ſhould tranſcribe *Plato*, may, and probably does mean, that God at firſt created all Matter out of nothing, which in the Beginning was *Tohu ve bohu*, i. e. *without Form, and void*, as our Verſion has it; but in the *Hexaëmeron, God gave every thing its Form, and ranged and placed them in the Order we now ſee them.* And this the Writer to the *Hebrews* ſeems to mean, when he ſays, *That the Worlds were made by the Word of God, ſo that things which are ſeen were made*, ἐκ μὴ φαινομένων, *Heb.* xi. 3. or rather, ἐξ οὐκ ὄντων, as the Writer of the ſecond Book of *Maccabees* more fully expreſſes it, *c.* vii. 28. For this, as it conveys a higher Idea of God's Omnipotence, ſo is it likewiſe more agreeable to the Scope of the Argument; for the reaſoning in the following Verſes, we may obſerve, proceeds *a majori ad minus*, that if God could create the World out of nothing, and ſtamp Beauty upon the rude *Chaos*, he might with much more Eaſe make any Part of the Creation fulfil his vindictive Will, or even create new Inſtruments of his Wrath on purpoſe.

Ibid. *Wanted not Means to ſend among them a Multitude of Bears or fierce Lions.*] "God "did not puniſh the Obſtinacy of the *Egyp-* "*tians* all at once, but by Degrees and Inter- "vals, that he might evidence his Mercy, "even in the pouring forth of his Wrath and "Fury, and the Deſire he hath that leſſer "Chaſtiſements might prevent greater, and "exterminating Judgments. It was as eaſy "for God to have ſent at firſt Lions to have "deſtroyed them utterly, as to ſend the Flies "and Frogs by way of a timely Warning; "but he reſtrains the Courſe of his Wrath, "and contents himſelf at firſt to inflict a "lighter Puniſhment, to the end that Men, "being affrighted with thoſe timely and more "favourable ſtrokes, may judge how intole- "rable it will be to bear the Extremity of his "Wrath, and to drink the Dregs of the Cup "of his Fury. But when he meets with "Hearts altogether hardened, he makes them "paſs through all the Degrees of his Anger; "he is forced by their Impenitence to pro- "ceed to Extremity, and to be as firm in his "Juſtice, as they are in their Obſtinacy." *Royaumont's Hiſt. Bib. Philo*, who often imitates our Author, has likewiſe ſome uſeful Reflexions upon this Place, ἴσως τις ἐπιζητήσειε διὰ τί τοῖς οὕτως ἀφανέσι ϗ ἠμελημένοις ζώοις ἐτιμωρεῖτο τὴν χώραν, παρεὶς ἄρκτους ϗ λέοντας· κ. τ. λ. *i. e.* "Perhaaps ſome may enquire why "God puniſhed *Egypt* with ſo ſmall and de- "ſpicable Animals, paſſing by Bears and Li- "ons. The Anſwer is, 1. That God de- "ſigned to correct the Inhabitants of that "Place, rather than quite deſtroy them; for "if he had intended the latter, he never "would have made uſe of ſuch ſmall, and "ſeemingly inſignificant Creatures, as his In- "ſtruments, but rather Famine, or the Peſti- "lence, which are Scourges from Heaven, "and carry a ſweeping Deſolation along with "them. 2. The different Manner of God's "Procedure from that of his Creatures is "hence diſcernible; for when Men go to war "to revenge an Injury, they form the ſtrongeſt "Alliances, and ſuch as are able to aſſiſt them "with the moſt powerful Succours, and to "ſtrengthen their Weakneſs moſt effectually: "But God, who is the Supreme Power, and "all-ſufficient for his own great Purpoſes, if at "any time he makes uſe of Inſtruments of "Vengeance, does not chuſe the greateſt, or "the ſtrongeſt, being indifferent as to the natu- "ral Powers of the Creatures; but he gives "to ſmall, and otherwiſe feeble Things, a "ſuperior and uncontroulable Force, and by "*them* more ſurpriſingly puniſhes the Wicked. "For what is more deſpicable than Lice? "And yet ſuch was their avenging Power, as "to ſubdue the *Egyptians*, and even extort a "Confeſſion from the Magicians themſelves, "that this was the Finger of God." *Phil. de Moſe*, vol. ii. *Edit.* Mangey.

Ver. 18. *Or unknown wild Beaſts full of Rage newly created.*] [Νεοκτίστους θυμοῦ, the true Reading is νεοκτίστου.] This may either mean Beaſts of an uncommon Kind, and of a Fierceneſs hitherto unobſerved, or Beaſts that have unuſual Venom, or in a greater Degree; for ſo θυμὸς is often uſed; ſee *c.* xvi. 5. and thus *Calmet* underſtands it, *Des bêtes d'une eſpece inconue, pleine d'une fureur toute extraordinaire, ou d'un venin nouveau. Comm. in Loc.* The *Vulgate* renders, *Novi generis irâ plenas ignotas beſtias*, which may take in any, or all the foregoing Senſes.

Ibid. *Breathing out either a fiery Vapour, or filthy Scents of ſcattered Smoke, or ſhooting horrible Sparkles out of their Eyes.*] Our Verſion follows a Copy which read βρώμους, *filthy Scents*; [and λικμωμένου for λικμωμένους] but *Calmet* thinks βρόμον, which other Copies retain, the true Reading, and underſtands it of Smoke, flung out with great Force and much Noiſe, like that which is thrown out from Mount *Veſuvius*, or that which the Poets have feigned to iſſue from ſome fabulous Animals, who are deſcribed by them as throwing Fire with a roaring Noiſe out of their Mouth and Noſtrils: But ſhould not the Reading then be ἢ βρόμῳ λικμωμένους καπνὸν, or *with a mighty Noiſe puffing out Smoke?* [The *Alexand.* MS. (and *Complut.* Edit.) reads βρόμον, i. e. βρῶμον, *fœtorem*, the Letter ο being put for ω, as is uſual in that MS; and *Complut.* has λικμωμένου inſtead of λικμωμένους: Both which, I believe, are the only true Readings, ἢ βρῶμον λικμωμένου καπνοῦ, *or a Stink of Smoke*, i. e. βρομώδη κωπνὸν, *ſtinking Smoke*, violently thrown out. For ſtink (βρῶμος) without doubt would be a greater Plague and Puniſhment than *Noiſe* (βρόμος).] The Deſcription here of imaginary Beaſts formed for Deſtruction, which is very poetical, is not unlike that fine one of the Leviathan in the Book of *Job*, with this Difference only, that thoſe Circumſtances of Terror which are here given to this or that particular Species of Beaſts, are all united in him *who can open the Doors of his Face, his Teeth are terrible round about, by his Neeſings a Light doth ſhine, and his Eyes are like the Eyelids of the Morning: Out of his Mouth go burning Lamps, and Sparks of Fire leap out; out of his Noſtrils goeth Smoke, as out of a ſeething*

Caldron, his Breath kindleth Coals, and a flame goeth out of his Mouth; in his Neck lodgeth Strength, and Sorrow is turned into Joy before him. Where the Rendering of the LXX is obſervable, and conveys a more lively Idea of Terror, ἔμπροσθεν αὐτοῦ προτρέχει ἀπώλεια, i. e. *before him marches Deſtruction. Behold, the Hope of him is in vain; ſhall not one be caſt down even at the Sight of him?* ch. xli. 9. 18, 19, 20, 21. *Ovid's* Deſcription, which has been much admired, comes far ſhort of the inſpired Writer in the Sublimity of the Sentiments:

> *Ecce Adamanteis Vulcanum naribus efflant*
> *Æripedes Tauri, tactæque vaporibus herbæ*
> *Ardent* —— Metam. l. vii.

Ver. 20. *Yea, without theſe might they have fallen down with one Blaſt, being perſecuted of Vengeance, and ſcattered abroad through the Breath of thy Power.*] Λικμηθέντες ὑπὸ πνεύματος δυνάμεώς σου· i. e. *by one peſtilential Blaſt of Air*, as it is generally underſtood; or it may be rendered in a higher Senſe, *by the Spirit of thy Power*, or *the powerful* πνεῦμα, *the Spirit of the Almighty.* See the Note on ch. v. 23. The Sentiment, according to the common Acceptation, is very grand and magnificent, that God could have created Beaſts on purpoſe for Vengeance, whoſe very Looks, even without their Violence or Poiſon, ſhould have ſcattered Death; and with more Eaſe could he have deſtroyed the *Egyptians* by a Look, a Word, a Blaſt. And thus he deſtroyed the formidable Army of the *Aſſyrians*; for when all Things ſeemed deſperate, and the Enemies of *Jeruſalem* thought themſelves juſt Maſters of it, God ſends his Blaſt, and inſtantly a *hundred fourſcore and five thouſand become dead Corpſes*; Iſai. xxxvi. 7. 36. The *Pſalmiſt* has finely expreſſed this, by *the Blaſting of the Breath of God's Diſpleaſure*; Pſal. xviii. 15. which includes at once, what our Author has expreſſed in both theſe Sentences. *Job*, whom this Writer ſeems often to imitate, expreſſes himſelf concerning the Deſolation of the Wicked in like manner; *They that plow Iniquity, and ſow Wickedneſs, by the Blaſt of God periſh, and by the Breath of his Noſtrils are they conſumed*, ch. iv. 8, 9. By any of theſe means might the *Egyptians* have periſhed, *being perſecuted of Vengeance*, [τῆς δίκης. See upon i. 16.] and purſued by it, which the *Vulgate* underſtands, *of the Stings of their own Conſciences, perſecutionem paſſi ab ipſis factis ſuis*; and ſo *Coverdale* renders, *being perſecuted of their awne Workes.* But though God can uſe all, or any of theſe extraordinary Inſtruments of Vengeance, yet his known and ordinary Way of Dealing is to follow the impartial Rules of Juſtice, and to proportion his Puniſhments to the Nature and Quality of Men's Crimes.

Ibid. *But thou haſt ordered all things in Meaſure, and Number, and Weight.*] This Aphoriſm is very juſt, when applied to the Beauty and Harmony of God's natural Works; but the Context neceſſarily confines it to the Government of the moral World, *viz.* that God's Wrath, in his Dealings with the Children of Men, is neither raſh nor haſty, inconſiderate nor exceſſive, fickle nor inconſtant, groundleſs nor unjuſt, as that of his Creatures too generally is; but he exerciſes his Juſtice with the ſtricteſt Impartiality, *in Meaſure, Number, and Weight*, i. e. he conſiders the Nature of the Offence, and the Heinouſneſs of its Aggravations, and proportions the Duration and Extent of his Vengeance accordingly. And as he acts not through Paſſion, Reſentment, or Hatred, his Chaſtiſments are always juſt, ſuited to the Greatneſs of Men's Faults, and the Demerit of Sinners. It was not therefore without good Reaſon that the Heathens have painted *Jupiter* with a Pair of Scales, in which he weighs and determines Men's reſpective Deſtinies:

> *Jupiter ipſe duas æquato examine lances*
> *Suſtinet, & fata imponit diverſa duorum*, &c.
> Æn. xii.

Ver. 22. *For the whole World before thee is as a little Grain of the Balance.*] As God's Juſtice weighs all Actions in an equal Balance, ſo, with reſpect to his Power, the whole World may be conſidered as the moſt minute and inconſiderable Thing in it. The Prophet *Iſaiah* has the very ſame Compariſon upon the like Occaſion, which the LXX expreſs almoſt in the ſame manner, ὡς ῥοπὴ ζυγοῦ, ch. xl. 15. and it might as well have been expreſſed by the *Duſt of the Balance* here, as our Verſion has it in that Place. For as the *Nothingneſs of the World*, if I may be allowed the Expreſſion, is placed here in a Contraſt with God's infinite Power, the moſt inconſiderable, the moſt imperceptible Atom is properer to be mentioned, than a little Grain, or any, even the leaſt ſenſible Weight, as the Margin has it.

Ver. 23. *But thou haſt Mercy upon all, for thou canſt do all things, and winkeſt at the Sins of Men, becauſe they ſhould amend.*] Ἐλεεῖς δὲ πάντας, ὅτι πάντα δύνασαι. Ὅτι ſhould not be tranſlated *for*, but *becauſe*; the Meaning being here, that Almighty Power is the Cauſe or Foundation of his unbounded Clemency, as Mercy is always the generous Attendant upon real Greatneſs. That this is the true Senſe, is plain from ℣ 26. and ch. xii. 16. This Mercy God offers to all, and ſuſpends, for a Time, the Execution of his Vengeance, to give them time and room for Repentance; [the Words *becauſe they ſhould amend*, ſhould be tranſlated *that they may amend*, or *repent*] and when they do repent, for ſo *Calmet* further underſtands theſe Words, as a tender Father, whoſe Arms are always open to receive the penitent and returning Prodigal, he is ready to pardon all that truly turn to him. It is a pious Reflexion of *Meſſieurs du Port Royal*, "Happy are thoſe "who rightly underſtand the infinite Goodneſs of God, and improve the Conſideration "of it to their great Advantage; for they "who know it only ſo far as to abuſe it, and "loſe Sight of his Juſtice, in the pleaſing "Contemplation of his Mercy, and thereby "make it the Occaſion of Sin, have great "Reaſon to fear, that his Patience and For"bearance, ſo often diſregarded by them, will "at length turn into Rigour and Severity, ac"cording to the Account of the true *Solomon*, "*Prov.* i. 26, 27, &c."

Ver. 24. *For never wouldſt thou have made any thing, if thou hadſt hated it.*] God did not make the World, or any thing in it, for the mere Exerciſe of his Power, much leſs for the Sport of his Tyranny; but his Goodneſs was the Cauſe of the Production of all Things. God is an all-ſufficient Being, perfectly bleſſed in himſelf, nor was his eſſential Felicity capable of any Acceſſion from the Exiſtence of any Creature; it was therefore his free Goodneſs only that moved him to create all Things, that he might impart Happineſs to all his Creatures. That Notion therefore is certainly not only groundleſs, but cruel, which repreſents God from all Eternity decreeing ſome Men to endleſs and unſpeakable Torments, whom, according to this Opinion, he muſt create with a formed Deſign of making them unhappy, and falling, without any Demerit, a Sacrifice to his Juſtice. This gloomy Tenet of the *Supralapſarians*, as it is called, is inconſiſtent with Scripture, which repreſents God not only as loving all his Creatures, but emphatically, as *Love itſelf*. How much juſter, and more worthy of the great Creator is that Sentiment of *Pherecydes*, εἰς ἔρωτα μεταβεβλῆσθαι τὸν Δία μέλλοντα δημιουργεῖν, i. e. *God transformed himſelf into Love when he made the World.*

Ver. 25. *How could any thing have endured, if it had not been thy Will?*] The ſame tender Affection which at firſt inclined God to create Things as they are, and to communicate his extenſive Goodneſs to the ſeveral Orders of Beings, moves him to preſerve the Things made by him, and to continue them in their original Condition. For there is nothing which God has created, that is either ſo diſtant, ſo little, or ſo inconſiderable, which God does not inſpect and take care of, and, to ſpeak in the Language of a polite Writer, which he does not eſſentially inhabit. And if the great Maker of all Things ſhould not be thus graciouſly diſpoſed towards his Creatures, if he ſhould withdraw his over-ruling Providence, there would not only be the greateſt Confuſion, but an End of univerſal Nature. *Seneca* aſſigns the true Reaſon of the World's Continuance, *manent cuncta, non quia æterna ſunt, ſed quia defenduntur curâ regentis.* Epiſt. lviii. and the *Pſalmiſt*, the cauſe of its Decay, *When thou hideſt thy Face, they are troubled; when thou takeſt away their Breath, they die and are turned again to their Duſt*; Pſal. civ. 29.

Ibid. *Or been preſerved, if not called by thee.*] *i. e.* How could any thing have continued, if thou didſt not order it to continue? And thus the *Syriac* Verſion underſtands it, *Quomodo conſervaretur aliquid, niſi tu præciperes?* And *Calmet*, *Qui ſe pût conſerver ſans vôtre order? Comm. in Loc.* To *call*, when applied to God, is the ſame as to create, ordain, command. And thus St. *Paul* uſes the Expreſſion, *Rom.* iv. 17. *God, who quickneth the Dead, calleth thoſe Things which be not, as though they were*; *i. e.* he equally commands the Dead and the Living. And the *Pſalmiſt*, cxlvii. 4. he *calleth them all by their Names*, i. e. he commands them into his Preſence. [I believe the Word κληθὲν is faulty, and that it ſhould be either φιληθὲν or θεληθέν. If we conſider the Paſſage of St. *Paul*, *Rom.* iv. 17. attentively, we ſhall find, that the meaning of καλεῖ τὰ μὴ ὄντα, ὡς ὄντα, is, *who ſpeaketh of Things that do not yet exiſt, as if they were actually exiſting:* Becauſe he knows that they will exiſt in their due Time, having already *determined* that they *ſhall*. So in the Inſtance there mentioned, when he ſaid to *Abraham*, I HAVE MADE *thee a Father of many Nations*, is was not true, humanly ſpeaking, at that Time; for *Abraham* had then *no Child*, and was near an hundred Years old. But God knew that it would be true afterwards in its proper Seaſon, when he had *quickened the Dead*, *Abraham* and *Sarah* (ſee *Heb.* xi. 12, 19.) and enabled them to beget *Iſaac*, and from him and his Poſterity *many Nations*, and *us* (ſaies St. *Paul*, ℣ 16.) among the reſt: And therefore he *ſpake of Things not* yet *in being* (*I have made thee*, &c.) as if they were at that Time actually *in being*. As this Interpretation is ſo obvious, and St. *Paul's* Argument and Reaſoning abſolutely require it, it is wonderful that no Commentator (at leaſt of thoſe whom I have ſeen) ſhould have it upon it.

The Interpretation above given of *Pſal.* cxlvii. 4. ſeems too lax. The meaning of the whole Verſe, *He telleth the Number of the Stars, and calleth them all by their Names*, I take to be this: "The Number of the Stars even to us "ſeems infinite, is perfectly known to him; "and he can call each ſingle Star by its Name, "as eaſily as we can the Objects we are moſt "converſant with, or as a Shepherd can each "Sheep in his Flock." For it is not improbable from the Cuſtom of the Eaſtern Nations, that this laſt Circumſtance was hinted at and intended by the *Pſalmiſt*; which will make a beautiful and poetical Alluſion, conſidering God as a Shepherd, and the Stars his Flock. See Dr. *Hammond* on *John* x. 4. *He calleth his own Sheep by Name, and leadeth them out.* The former Part too of the Verſe, *He telleth the Number of the Stars*, may be conſidered as an Alluſion to the Cuſtom of Shepherds.]

Ver. 26. *Thou ſpareſt all, for they are thine, O Lord, thou Lover of Souls.*] Φιλόψυχος, or *Lover of Souls*, is the higheſt Character that can be given of God. To call him φιλεβραῖος or φιλέλλην, *a Lover of* Jews *or* Greeks, is, in compariſon, a low and ſcanty Denomination, as it expreſſes his Care for only a Part of the Species. See *Barrow's Works*, tom. ii. p. 208. Nay, even φιλάνθρωπος itſelf, which is the moſt complex Term, and takes in the *Genus* of Mankind, is not ſo amiable and perfect as φιλόψυχος, which includes his Love and Tenderneſs for the more valuable Part of our Nature. It is pretty obſervable, that God is no where in Scripture called φιλάγγελος, though even this Character, if it was predicated of God, would not, with reſpect to us at leaſt, be ſo adorable. But as God is ſaid here to *ſpare all*, and to be a *Lover of Souls* without Diſtinction, perhaps our Author may allude to that Command of God to *Moſes*, *Exod.* xxx. 12, 13, 14, 15. that when they took the Sum or Number of the People, every Man ſo numbered, from twenty Years old and upwards, ſhould pay half a *Shekel* to the Sanctuary, as a Ranſom for his Soul to God, under the Penalty of a Plague to enſue the Neglect of ſuch a

Payment; which was a moſt eaſy and favourable Capitation, inaſmuch as when their Lives were the Forfeit of their Sins to God, God in Mercy thus accepted a ſmall Ranſom for them; and he accepted an equal Ranſom for the Lives of the loweſt as well as the higheſt among them, as they were all of equal Value in his Sight, who careth for all alike.

CHAP. XII.

The ARGUMENT.

THE Author mentions freſh Inſtances of Favour beſtowed by God upon the Iſraelites, *particularly in bringing them to, and ſettling them in the Land of* Canaan, *from whence he drove out the old Inhabitants for their barbarous aud inhuman Rites of ſacrificing their Children, and feaſting upon Blood, &c. by which the Holy Land was defiled. But unworthy as the* Canaanites *were of Mercy, God did not exterminate them at once, but his Conduct towards them was very gracious. And from God's Slowneſs to take Vengeance even of theſe, he proceeds,* ℣. 19. *to deduce this uſeful and comfortable Leſſon,* viz. *that the Intention of God's Forbearance is to invite Sinners to Repentance, who are from hence encouraged to hope, that they ſhall be accepted through the Sincerity of it, but ſuch as ſlight his gentle Corrections, and diſregard his kind Notices, ſhall at length experience a Judgment worthy of God.*

Ver. 1. *For thine uncorruptible Spirit is in all things.*] This Verſe ſeems neceſſarily connected with the laſt of the foregoing Chapter, though in all the Editions it is ſeparate and diſtinct from it. It contains the Reaſon why God is φιλόψυχος, or *a Lover of Souls*, viz. becauſe his Spirit dwelleth with, or in, every Man, ἔϛιν ἐν πᾶσι· even with the Wicked, till they, through their own Fault, force it to depart. See Note on ch. i. 5. This is manifeſtly the Senſe of the *Syriac* Tranſlation, which is more explicit than the reſt of the Verſions, beginning this Chapter, *Amator es animarum, quia Spiritus tuus bonus habitat in omnibus.* And this it does without any Prejudice to its own Perfection, for the Spirit contracts no Defilement by its Inhabitation for a Time in a wicked Breaſt; its Purity, like that of the Sun's, remains unſullied, though it ſhines upon Filth and Dirt. The *Vulgate* is particular in reading this Place with an *Epiphonema*, or Note of Admiration, at the Goodneſs of God, *O quàm bonus & ſuavis eſt, Domine, Spiritus tuus in omnibus! O how benign and full of Sweetneſs is thy Spirit, O Lord, towards all Men*, or in all its Proceedings! which pious Reflexion may refer either to God's Dealing with the *Egyptians* in the former Chapter, or with the *Canaanites* mentioned in this, or reſpect his Forbearance towards Sinners in general. [In all THINGS is the right Tranſlation, as is evident from ch. xi. 26.—πάντων ὅτι σά ἐϛι, &c. *thou ſpareſt all Things*, becauſe they are σὰ, *thy Things*, not σοὶ, then follows this Verſe, which is ill ſeparated from the foregoing.] *Grotius* underſtands by *Spirit* here, the Soul of Man, that it is incorruptible and immortal, and an Image of the Divine Eternity, and refers to ch. ii. 23. which is not ſo agreeable to the Senſe of the Context.

Ver. 2. *Therefore chaſteneſt thou them by little and little that offend.*] God does not proceed with Haſte and Eagerneſs to puniſh his Enemies, as if he was jealous or afraid that they would eſcape from him, nor does he pour on them all his Wrath at once, or on a ſudden, as if he could not command his Temper or Reſentment: He puniſhes not uſually with ſuch Exceſs and Rigour, as if he purpoſely ſought the Deſtruction and utter Extinction of his Enemies, but aiming at the Amendment, Welfare, and Happineſs of thoſe he corrects, he chaſtizes rather as a Maſter, a Father, a God. St. *Ambroſe* finely obſerves, "that what is here mentioned of God's Lenity in puniſhing by little and little, is an "excellent Maxim for the Conduct of Life, "for that we ought equally to avoid the two "contrary Extremes, and to obſerve a Medium between a faulty Complaiſance, or "Tenderneſs, that pardons every thing, and "a rigid Severity that excuſes nothing, which "makes no favourable Allowance for human "Frailty, and is not at all ſoftened by any "mitigating and alleviating Circumſtances."

Ver. 3. *For it was thy Will to deſtroy by the Hands of our Fathers both thoſe old Inhabitants of thy Holy Land.*] The *Iſraelites* were raiſed by God on purpoſe to be a Scourge upon every ſhocking Vice and flagrant Villany of the Nations around them. This People, eminently diſtinguiſhed by the divine Favour and Protection, God made choice of to chaſtiſe the Enormities of the *Canaanites*, *Amorites*, *&c.* who were every way profligate and utterly abandoned, as appears by the Context, to drive them out of the Holy Land by their Hands, and to retort in a particular manner their Cruelties upon their own Heads. As God had purpoſed utterly to deſtroy the Nations, of *Canaan*, ſo he did not diſpoſe any of them to accept of Peace from the *Iſraelites*, in order to their Preſervation; *it was of the Lord*, as the ſacred Text expreſſes it, *to harden their Hearts, that they ſhould come againſt* Iſrael *in Battle, that he might deſtroy them utterly, and that they might have no Favour, but be deſtroyed as the Lord commanded*, Joſh. xi. 20. where the Exaggeration of the Expreſſion is very obſervable, and is intended to denote the Certainty and Violence of their Deſtruction. See alſo *Deut.* vii. 1, 2.

Ibid. *Thy Holy Land.*] The Almighty at firſt repreſented himſelf to the *Jews* as a Gentilitial God—the God of *Abraham*, *Iſaac*, and *Jacob*; afterwards as a local Deity, who had preferred *Judæa* to all other Countries, and choſen it for his peculiar Reſidence, on which account it is generally characterized in the ſacred Writings by the Name of *his* Land, *Levit.* xxv. 23. *Deut.* xi. 12. *Pſal.* x. 16. *Iſai.* xiv. 25. and here by this Writer more fully, *his Holy Land.* It was called *The Holy Land*, καθ' ἐξοχὴν, either becauſe it was promiſed to the Patriarchs, and was the Habitation of them and the Prophets; or becauſe God's choſen People dwelt there; or, laſtly, becauſe the true Worſhip of God, under the old Teſtament, chiefly flouriſhed there. Upon account of the ſingular Temperature of the Air, the Wholſomeneſs of the Climate, the Fruitfulneſs of the Soil, and the very great Plenty of all kinds of Things, it is ſaid in Scripture to flow with Milk and Honey, and *Ezek.* xx. 6. to be the Glory of all Lands, and frequently, upon account of the great Bleſſings with which it abounded, it is made a Type of Heaven, from thence called the heavenly *Canaan.* No wonder therefore that God ſhould promiſe this good Land to *Abraham* and his Seed for an Inheritance, and that he ſhould at length give it to the moſt worthy Colony of his Children. See ℣ 7. and *Adrichomius's* Pref. to *Theatr. Terræ Sanctæ*, where he ſays, that it was anciently called *The Land of Promiſe*, and by the Writers of the Old Teſtament, and *Joſephus*, The Land of *Canaan*, from *Canaan* the Son of *Ham*, who lived there with his Children. By *Ptolemy*, and the ancient Geographers, it is ſtyled *Paleſtine*; but the moſt common Name is *The Holy Land*; and yet this does not occur in Scripture, nor any where in the Apocryphal Writings, but here and 2 *Maccab.* i. 7.

Ver. 4. *Whom thou hatedſt for doing moſt odious Works of Witchcrafts.*] *Canaan*, from whom the *Canaanites* were deſcended, was the Son of *Ham*, or *Cham*, and from him the Learned derive the Original of Witchcraft and Sorcery. He is thought by ſome to be the ſame with *Zoroaſtres*, the Inventor of Magic. *Caſſian* acquaints us from very ancient Tradition, that *Ham*, before he entered into the Ark with his Father *Noah*, engraved upon Stones and Plates of Metals, which the Waters of the Deluge could not ſpoil, his Art of Magic and Sorcery, that it might more effectually be preſerved, which Memorials he found when the Deluge was over; and, communicating them to his Children, propagated that Art and wicked Superſtition among his Poſterity. *Caſſian. Collat.* viii. *cap.* 21. He adds alſo, that, beſides the Elements, the Inhabitants of *Canaan* worſhiped a Multitude of Devils that preſided over their τελετὰς ἀνοσίους, or wicked Rites.

Ver. 5. *And alſo thoſe mercileſs Murderers of Children.*] What is mentioned in this and the following Verſe, about the inhuman Murder of Children, moſt undoubtedly relates to the ſacrificing of them to *Moloch.* Thus *Selden*, whoſe Authority is beyond all Commentators, ſpeaking of the Rites of *Moloch*, *De Diis Syris*, *Syntag.* i. *cap.* 6. ſays, *Hæc ſunt ſacra, quæ Sapientiæ voluminis autor vocat* τεκνοφόνους τελετὰς, *cap.* xiv. *com.* 5 & 6. The Sacrifices that were offered to *Moloch* were of ſeven ſorts, ſix of them were the ſame as ſome of the *Jewiſh* Sacrifices inſtituted by *Moſes*; the ſeventh was the Sacrifice of a Son; and he that ſacrificed this, kiſſed the Idol, which had the Face of a Calf; and to this the Prophet *Hoſea* is thought to allude, *c.* xiii. 2. The Manner of offering the Children to *Moloch* was this: The Image was heated by Fire put under it, till it was red-hot, and ſhone again, and then the Prieſts took the Victim or Child, and placed it in the burning Arms of *Moloch*, which were extended on purpoſe; and that the Parent or Relations might not hear the Shrieks of the Child, they danced before the Image to the Sound of Drums, from whence the Place was called *Tophet.* See *Fagius* in *Levit.* ch. xviii. 21. *Selden De Diis Syris*, *Syntag.* i. *c.* 6. and Note on ch. xiv. 23. That Parents did ſacrifice their own Children, is evident from many Inſtances even among the *Greeks* and *Romans*; and innumerable Teſtimonies might be produced of it from prophane Writers, whether founded upon the miſtaken Inſtance of *Abraham's* offering up his Son *Iſaac*, I ſhall not determine. See *Philo De Abrahamo Macrob. Saturn. Ovid. Faſt. Sharrock De* ἀνθρωποθυσίᾳ, p. 496, 7. And that the Worſhipers of *Moloch*, among whom may be reckoned the *Canaanites* and *Phœnicians*, whom *Grotius* ſuppoſes to be the ſame, in *cap.* xviii *Deuteron. Amorites*, *Moabites*, *Carthaginians*, *Cretans*, *Ammonites*, *Syrians*, too many and ſad Inſtances of human Degeneracy! did conſent to have their Children ſacrificed to this Monſter of Cruelty in particular, appears from many Paſſages of Scripture, *Levit.* xviii. 21. 2 *Kings*, iii. 27.—xxiii. 10. *Jer.* vii. 31.—xix. 4, 5. To inſtance in the *Syrians* only, we read expreſsly, 2 *Kings* xvii. 31. that the *Sepharvites* burnt their Children in honour of *Adrammelech* and *Anammelech*, which are ſaid to be the Gods of *Sepharvaim*, but in reality were no other than different Names for *Moloch*, as the Learned agree; ſee *Selden in loc. citat.* And the *Pſalmiſt* obſerves, *Pſal.* cvi. 35. that the *Iſraelites*, being mingled with theſe Heathen, learned their Works, inſomuch that they likewiſe *offered their Sons and their Daughters unto Devils, and ſhed innocent Blood, even the Blood of their Sons and their Daughters, whom they offered unto the Idols of* Canaan, *and the Land was defiled with Blood*, ἐν τοῖς αἵμασι, LXX. *in Sanguinibus*, *Vulg.* both in the plural Number, to expreſs the great Effuſion of it. *Plutarch* Περὶ δεισιδαιμονίας, mentions what is ſtill more ſhocking, that the Parents even ſtood by when their Children were offered upon ſuch execrable Occaſions. But that the Parents themſelves ſhould be the very Executioners, ſhould kill with their own Hands their own Iſſue, *innocent harmleſs Souls*, deſtitute to be ſure of Help, when their own Parents were their Betrayers and Murderers which our Author mentions in the following Verſe, exceeds all Inſtances of Cruelty, as it does indeed almoſt all Bounds of Faith.

Ibid. *And Devourers of Man's Fleſh, and the Feaſts of Blood.*] Though one may eaſily gueſs at the Author's Meaning, yet this Paſſage is very perplexed in the Original; and amidſt the Multitude of various Readings, it is difficult to find the true one. The *Roman* Edition and *Alexand.* MS. read, σπλαγχνοφάγων ἀνθρωπίνων σαρκῶν θοίναν, καὶ αἵματος. The *Complutenſian*, σπλαγχνοφάγους, καὶ ἀνθρωπίνων σαρκῶν, καὶ θοίναν αἵματος. *Ald. Edit.* with *Vatablus*, θοίναν αἵματος ἐκ μύσου. Our Verſion manifeſtly follows the ſecond Reading which ſeems countenanced by all the Verſions, which render in like manner. If we may ſuppoſe μισήσας to be here underſtood, or to be brought forward from the preceding Verſe, it will perhaps help the Difficulty, and give ſome Light and Clearneſs to this intricate Paſſage; *i. e. Thou hatedſt both thoſe old Inhabitants of thy Holy Land, as being guilty of Witchcrafts and abominable Rites, and alſo the Eaters of the Bowels of Men*, comeſtores viſcerum hominum, as the *Vulgate* has it, or *the Devourers of human Fleſh, and their Feaſts of Blood*, &c. for ſo ἀνθρωπίνων σαρκῶν, I think, may be better rendered, as including the Fleſh of Children, rather than Man's Fleſh, as our Verſion has it; for it ſeems to be this Author's Opinion, that they did eat the Fleſh of the Children that were ſacrificed; and from thence they may be here called σπλαγχνοφάγοι. *Calmet* differs from this Writer, and ſays, "That though there are too "many Inſtances of their ſacrificing both "Men and Children to *Saturn*, or *Baal* (which "are Names likewiſe of *Moloch*) yet is it not "ſufficiently clear, either from Scripture or pro"phane Hiſtory, that they eat the Entrails of "the unhappy Victims." *Comment. in loc.* We meet with σπλαγχνισμὸς indeed, 2 *Maccab.* vi. 7. and παρέννομος σπλαγχνισμὸς, ℣ 21. in the Deſcription of the Feaſts of *Bacchus*. But the Entrails of Beaſts ſeem there only meant.

Ibid. *Feaſts of Blood.*] The eating of Blood was practiſed among the Heathen in their Sacrifices, Treaties, Feaſts, magical Rites, and as a Ceremony of Initiation into their Myſteries, and the Worſhip of their Demons. This the *Pſalmiſt* alludes to, *Pſal.* xvi. 5. which *Aquila* tranſlates σπονδὰς ἀντῶν ἐξ αἱμάτων· and in this Senſe *Spencer* underſtands the Place, *De Leg. Hebræor.* vol. i. p. 30. *Maimonides* obſerves of the Heathens, that, though they looked upon the eating of Blood as an Inſtance of Impurity and Uncleanneſs, yet it was practiſed by them, through a fond Conceit that it was the Food of their Demons, and that by eating of it they ſhould ingratiate and recommend themſelves to them, and have a freer Communication with them, and larger Diſcoveries of future Events made to them. *Lucian's* Account, in his Tract *De Sacrificiis*, of the Revels of the Demons at their Feaſts of Blood, however witty or pleaſant it may have been repreſented, yet, inſtead of inſpiring us with any agreeable Sentiments, cannot but appear ſhocking to all who have any Bowels left, and are not themſelves diveſted of the Tenderneſs of human Nature, which, far from being entertained with ſuch unnatural Repaſt, ſtartles and ſhudders, as it were by Sympathy, at the ſad Relation.

Ver. 6. *With their Prieſts out of the midſt of their idolatrous Crue* (leg. *Crew.*)] There are, I think, as many Readings of this Place in the Original, as there are Editions, which have either no Senſe at all, or a Meaning widely different. The *Vatican* Edition reads ἐκ μέσου μυσταθείας σου, which ſeems a manifeſt Corruption; for what does μυσταθεία mean, or in what other Author does it occur? The *Complut.* ἐκ μέσου μύστας θείας σου, which is no leſs unintelligible. The *Vulgate*, rendring *a medio ſacramento tuo*, ſeems to have followed a Copy which read μυστηρίου σου. But this Reading of the Paſſage is abſurd; for how can the *Canaanites*, which knew not the true God, be ſaid to feaſt upon Blood in the midſt of his Myſteries, or indeed to act contrary to them, which they knew nothing of? *Vatablus* reads, μύστας θειασμοῦ, and *Grotius* more fully, ἐκ μυσοῦ μύστας θειασμοῦ. The *Alexand.* MS. has ἐκ μέσου μουσας θιάσου, joining the two Words θείας σου in the ſecond Reading together, which ſeems in good Meaſure to remove the Difficulty; but I think the Whole would be more correct and better connected, if the Reading was ἐκ μέσου μυστάς τε θείας, which *Ald. Edit.* retains; i. e. *And alſo thoſe Prieſts of* Moloch *whom thou principally hatedſt, and directedſt thy Vengeance againſt, and didſt determine* ἐκ μέσου ἀπολέσαι, *to take out of the Way*; or rather (becauſe ἐκ μέσου may be thought at too great a Diſtance from its Adjunct ἀπολέσαι) *Thou waſt determined to deſtroy thoſe Prieſts particularly amidſt all the Crew of Idolaters*, which is the Senſe of our Verſion, ἐκ μέσου θιάσου, *ex medio Tripudiantium choro vel cœtu*; for ſo θίασος is underſtood by the Lexicographers: And next to theſe, the inhuman Parents, who either themſelves killed their own Children, or gave them willingly to be ſacrificed. *Prieſts* may relate indifferently either to thoſe of *Moloch*, or thoſe of the old Inhabitants of the Holy Land; but αὐθέντας γονεῖς relate only to the Worſhipers of *Moloch*. The Verſion then of this and the three foregoing Verſes (plainer in Conſtruction, and more agreeable to the *Greek*, without the Tranſpoſition that is made in our Tranſlation) lies thus: *For thou hating both thoſe old Inhabitants of thy Holy Land for their odious Works of Witchcrafts*, &c. *and alſo (hating) thoſe mercileſs Murderers of Children, and Devourers of human Fleſh, and their Feaſts of Blood, didſt determine to deſtroy, by the Hands of our Fathers, the Prieſts from amidſt their idolatrous Congregations, and the Parents that were guilty of deſtroying helpleſs Souls, viz. their Children.* If it be aſked why any Diſtinction is made between the old Inhabitants dealing in Witchcrafts, and the Worſhipers of *Moloch*, which our Verſion retains, the Reaſon probably is, becauſe *Moloch* was an Idol originally of the *Ammonites*, and the Rites of ſacrificing Children were likewiſe *Ammonitiſh*, and came only by Degrees into *Canaan*. See *Selden De Dîs Syris, Syntag.* i. cap. 6. Or if it ſhould be further enquired, How did God deſtroy the Worſhipers of *Moloch, that his Holy Land might receive a worthy Colony of Children?* I anſwer, in the Vengeance taken on account of *Baal-Peor*, when all the *Midianites* were utterly deſtroyed, the Prieſts ἐκ μέσου θιάσου, from *Balaam* down to the meaneſt, and alſo all the Women, *Numb.* xxxi. which muſt include αὐθέντας γονεῖς. In Confirmation of this Opinion, ſee *Lightfoot*, vol. i. p. 783. who underſtands the Matter of *Baal-Peor*, to be the ſacrificing of their Children to *Moloch*; anſwerable to which, he interprets *Pſal.* cvi. 28. *They ate the Sacrifices of the Dead.* And this being the firſt Idolatry they fell into after their coming out of the Wilderneſs, and juſt before their getting Poſſeſſion of the Holy Land, he tells us, that St. *Stephen* upbraided them with it in the Words of the Prophet, that after their Neglects of ſacrificing to God forty Years in the Wilderneſs, they yet could preſently take up *the Tabernacle of* Moloch. In Confirmation of this Opinion, ſee *Selden* alſo *De Dis Syris*, who ſays, that all the *Baals* (however diſtinguiſhed) of *Syria*, of which *Baal-Peor* is the firſt-mentioned, were only other Names for *Moloch*. See alſo *Jer.* xix. 5. And to confirm what *Lightfoot* and *Selden* ſay, we may add the Authority of *J. Ger. Voſſius*, who contends learnedly for the ſame Opinion about *Moloch* and *Baal. Theol. Gentil.* vol. vi. p. 123, 124. and 720. Edit. Fol. Thus we have a ready Solution of the Hiſtory to which this Paſſage refers, and thus may it be interpreted conſiſtently with little or no Alteration in the *Geeek*. To what I before mentioned about the Manner of theſe unnatural and inhuman Sacrifices, (ſee Note on ℣ 5.) we may add, that at firſt they made the Children only to paſs between two great Fires lighted before *Moloch*, as a ſort of imaginary Purification; but afterwards, confounding the Worſhip of this Idol with that paid to *Saturn*, the Worſhip of *Moloch* became equally barbarous and bloody. Such as thought they had too many Children, burnt them in Honour of him, and conſecrated them to their tutelar God, for the greater Good of the Family, as they ſuppoſed: And often, on important Occaſions, and in Times of imminent Danger, it was the eldeſt, the moſt beloved Child, whom they devoted to *Moloch*. This abominable Practice laſted long among the *Canaanites* in a Place called anciently *Gebenna*, or the Valley of *Hennon*; it was alſo called *Tophet*, for the Reaſon given above.

[Ver. 5, 6. This ſeems to be the moſt corrupt and difficult Paſſage in the whole Work. From the Diverſities and Traces of the Copies, I would read it thus: Καὶ σπλαγχνοφάγους, ϗ ἀνθρωπίνων σαρκῶν ϗ θοινῶν αἵματος ϗ μύσους θιασώτας, ϗ αὐθέντας γονεῖς, &c. This is intelligible, without much Deviation from the Copies: And each Depravation is eaſily to be accounted for. Tranſlate it thus: *For thou, having hated thoſe old Inhabitants of thy Holy Land, for their odious Works of Witchcrafts and wicked Sacrifices, and alſo becauſe they were mercileſs Murderers of Children, and Eaters of their Entrails, and Aſſociates in Feaſts of human Fleſh and Blood and Abomination, and Parents, who with their own Hands, killed Perſons* (i. e. their own Children) *deſtitute of Help; didſt determine to deſtroy them by the Hands of our Fathers, that the Land which thou eſteemedſt*, &c. Τὸ μύσος *is an Abomination* or *abominable Thing*, more particularly one in which human Blood is concerned. Θιασῶται are *aſſociates* in Sacrifices, or religious Matters. The Word is often uſed by *Philo Judæus*.]

Ver. 8. *Nevertheleſs, even thoſe thou ſparedſt as Men, and didſt ſend Waſps, Forerunners of thine Hoſt, to deſtroy them by little and little.*] The Meaning is not that God abſolutely ſpared them; for this is not conſiſtent either with the Context, or ſacred Hiſtory; the Senſe muſt be, that to theſe as Men, and his Creatures, though the greateſt Sinners, God ſhewed ſome Marks of Tenderneſs, and did not treat them with all that Rigour which they deſerved. The *Pſalmiſt* has a Thought which very much reſembles this, *Pſal.* lxxviii. 39, 40. *Many a time turned he his Wrath away, and would not ſuffer his whole Diſpleaſure to ariſe; for he conſidered that they were but Fleſh, and that they were even a Wind that paſſeth away, and cometh not again.* By *Waſps, Forerunners of God's Hoſt*, we may underſtand either that God, before the *Iſraelites* came into thoſe Parts, ſent Hornets, a Sort of Waſps, of all others the moſt deadly and pernicious, which ſo infeſted the *Canaanites*, that many of them were forced to leave their Country; or that, when the *Iſraelites* came to give them Battle, theſe Hornets made ſuch Aſſaults upon them, as facilitated the Victory. Some Rabbins ſay they flew in the Eyes of the *Canaanites*, and made them ſo blind that they could not ſee to fight; and ſuch as fled away they purſued, and killed in their lurking Holes. *Joſhua* confirms the ſending of theſe Hornets, ch. xxiv. 12. which God had before threatened to ſend, *Deut.* vii. 20. and ſays in general (for we have no where in Scripture any more particular Account of them) that the *Amorites* were not driven out by the Sword and Bow of the *Iſraelites*, but by the Stings of theſe venomous Creatures. *Philo* ſays of the *Canaanites*, that they were unworthy, many of them, to be conquered by Men, ἐνίους τῶν ἐχθρῶν ἀναξίους; and therefore God ſent Troops of Hornets to fight for his holy ones, and to deſtroy them by a moſt ſhameful Overthrow, *De Præmiis & Pœnis*. To ſhew the Probability of of this, *Bochart* inſtances in whole People who have been forced by them to forſake their Country. *Hierozoic.* lib. iv. p. 2. *Herodotus*, *Appian*, *Strabo*, and *Calmet* confirm the ſame. Many Writers, it muſt be confeſſed, have underſtood the Waſps or Hornets mentioned here, and in the Books of *Moſes* and *Joſhua*, metaphorically; St. *Auſtin* in particular ſuppoſes their Fear to have had the ſame Effect upon them as being purſued by Hornets. But, 1. the literal Senſe, which our Author favours, is maintained by *Theodoret*, *Procopius*, and *Bochart*, vol. iii. p. 538. 2. The Fear which God threatened to ſend upon the Enemies of his People, is mentioned as diſtinct from theſe Hornets, *Exod.* xxiii. 27, 28. And, laſtly, the Scripture ſpeaks of them as real Animals, *Deut.* vii. 20. *Joſh.* xxiv. 12.

Ver. 9. *Not that thou waſt unable—to deſtroy them at once with cruel Beaſts, or with one rough Word.*] Of God's extraordinary Manner of puniſhing by vile Beaſts, there are very many Examples in Holy Scripture. As the *Samaritans*, that were ſlain by them becauſe they feared not the Lord, 2 *Kings* xvii. 25, 26. the Children that mocked the Prophet *Eliſha*, 2 *Kings* ii. 23, 24. the diſobedient Prophet, 1 *Kings* xiii. 24. This was agreeable to what God threatened the Wicked, *Levit.* xxvi. 22. *That he would ſend vile Beaſts among them to rob them of their Children, and deſtroy their Cattle, to make them few in Number, and their Highways deſolate.* See alſo *Iſai.* xv. 9. *Jer.* v. 6.—viii. 17.—xv. 3. *Ezekiel* xiv. 15. 21. The Inſtance which is next mentioned by this Writer, *viz.* that God can deſtroy guilty Nations by one harſh Word, finely diſplays his Power. *David*, in his Book of Pſalms, ſeems to have had the ſame Thought, that one Word from the Mouth of God was ſufficient to blaſt and confound his Enemies. See particularly, *Pſal.* lxxxiii. 1. which ſome learned Men have underſtood in this Senſe. Or if by a Metaphor we explain this of Thunder, which is often God's Voice of Vengeance, ſee *Pſal.* xviii. 13, 14.—xlvi. 6. the Thought ſtrikes us more forcibly. [But then it would have been φωνῇ (not λόγῳ) as in the Places quoted, and elſewhere frequently, *Iſa.* xxx. 30, 31. *Pſal.* lxxxvii. 18. more fully φωνὴ τῆς βρόντης σου, and φωνὰς Θεοῦ, *Exod.* ix. 28.] If we ſuppoſe this to be meant of the Word of the Lord, or the λόγος, perſonally, as *Calmet* ſeems to take it, *Comm. in loc.* enraged and exaſperated at the Proceedings of the Wicked, and executing the Almighty's Orders upon them, at he is repreſented, ch. xviii. 15, 16. and often under the Old Teſtament, the Idea riſes ſtill higher, is more magnificent and terrible.

Ver. 10. *But executing thy Jungments upon them by little and little.*] Though the Hiſtory of the Wars againſt the *Canaanites* be briefly ſummed up in Scripture, yet they laſted a long Time, *Joſh.* xi. 18. ſeven Years, according to the Opinion of many learned Men: And ſuch a length of Time God was pleaſed the War ſhould continue, partly in reſpect to the old Inhabitants themſelves, who, being chaſtned by little and little, had place of Repentance given them, and alſo to exerciſe the Faith and Patience of his own People, and that the Difficulty of the Conqueſt might make them the more ſenſible of God's Power and Goodneſs. To theſe may be added the following Reaſons, which are to be met with in Scripture: Firſt, God did not drive out theſe Nations haſtily by the victorious Hand of *Joſhua*, that he might thereby prove *Iſrael* whether they would keep the Way of the Lord, to walk therein; for, if none of them had been left, there would have been no Temptation to worſhip their Gods, *Judges* ii. 22, 23. Another Reaſon for driving out theſe Nations by little and little was, leſt the Land ſhould become deſolate and uncultivated, *Exod.* xxiii. 29. for the *Iſraelites* were not yet numerous enough to people the whole Country, had theſe Nations been deſtroyed all at once. And a third Reaſon occurs in the ſame Verſe, that a great Part being thus left without Inhabitants, it would be poſſeſſed and over-run by vile Beaſts, which would have been very dangerous to the *Iſraelites* in the other neighbouring Parts where they were ſettled.

Ibid. *Not being ignorant that they were a naughty Generation, and that their Malice was bred in them, and their Cogitation would never be changed.*] The Expreſſion here is not unlike that mentioned *Gen.* vi. 5. *God ſaw that every Imagination of the Thoughts of Man's Heart was only Evil continually*, and his Dealing was in like Manner; for though he ſaw them unalterably bent upon Wickedneſs, yet he allowed the Men of the old World Time for Repentance, and the Prevention of their Ruin. And thus God knew that *Pharaoh* would not let his People go, and that his Mind would not be altered, *Exod.* iii. 19. and yet he tries him by different Methods, he executes his Judgments upon him by little and little, and gives all poſſible Warnings to reclaim him. He foretels the Plagues, before he ſends them, to admoniſh him; he performs Signs and Wonders before him, to ſoften him; he inflicts worſe and worſe Judgments upon him to affrighten him, but all without Effect; for it appears that *Pharaoh* ſix Times hardened his own Heart, before God hardened it once. But it may be aſked, to what Purpoſe God gave the *Canaanites* place for Repentance, and viſited them with admonitory Chaſtiſements, if he knew that their Cogitations, or wicked Intentions, would never be altered? To this I anſwer, that though God certainly foreknew that they would not make a right Uſe of his Forbearance, yet his Preſcience no way determined their acting; ſtill they were at Liberty to have changed their Cogitations or Deſigns, and to have altered their vicious Courſe of Life; for there is a great Difference between God's Foreknowledge and his Decrees; a Diſtinction never to be forgot. God always knows when Men are wickedly diſpoſed, and their ſinful Habits become, as it were, natural to them; but he does not therefore decree their Sinning, nor take away all Poſſibility of their Converſion, nor does he unconditionally perdetermine their Puniſhment; for then all Motives to Repentance would indeed be uſeleſs and ineffectual, and their Doom irreverſible: His knowing therefore that the *Canaanites* would never change their ſinful Inclinations, no more inferred any Neceſſity of their Sinning, than God's knowing that *Adam* would fall, was the Occaſion of his Fall. Nor were all the Seed of *Cham* any more neceſſarily Veſſels of Wrath, becauſe of their innate and natural Propenſity to Evil, than all the Seed of *Abraham* were neceſſarily Veſſels of Mercy. See *Jackſon's Works*, tom. iii. c. 41.

[Ver. 11. *For it was a curſed Seed from the Beginning.* It ſhould be *a Seed curſed*, and pointed thus: *Never to be changed*; *for it was a Seed curſed from the Beginning.* *Nor didſt thou*, &c. And ſo in the *Greek*.] It has been generally ſuppoſed that *Cham* or *Ham*, was the Perſon whom *Noah* curſed for diſcovering his Nakedneſs; but there are ſtronger and better Reaſons to induce us to think that *Canaan* was curſed rather than *Ham*. 1. It has been a received Tradition, that *Canaan* firſt ſaw his Grand-father's Nakedneſs, and made Sport with it to his Father. 2. Several Expreſſions in Scripture ſeem to fix this upon *Canaan*; when *Noah* awoke, *it is ſaid he knew what his younger Son had done unto him*, Gen. ix. 24. which could not be true of *Ham*, who was the middlemoſt; but *Canaan* may very well be called his younger, or little Son, nothing being more common than to call Grand-children Sons; and *Canaan* was indeed the youngeſt of them. 3. The moſt correct Editions of the LXX agree in pointing out *Canaan* particularly; for they read ἐπικατάρατος Χαναὰν παῖς: which Reading both St. *Auſtin* and St. *Chryſoſtom* follow. And indeed this Particularity ſeems purpoſely inſerted to prevent any Miſtake with reſpect to his Father. 4. That if

Canaan himſelf is not meant, then by *Canaan* we muſt underſtand his Father *Ham*, which is a forced Interpretation. 5. This is probably the Reaſon why *Ham* is always mentioned as the Father of *Canaan*, as he reſembled his Father moſt, and was concerned with him in the ſame wicked Crime. Laſtly, if *Ham* was curſed, it would have affected his other Children and their Poſterity; but it is obſervable, that the Curſe affects *Canaan* only.

Ibid. *Neither didſt thou for fear of any Man give them Pardon for thoſe things wherein they ſinned.*] The Meaning is not, that God really pardoned them, as our Verſion ſeems to imply, for the *Canaanites* are mentioned all along as devoted to Deſtruction; but God deferred their Puniſhment, indulged them in a ſeeming Security, and gave them ἄδειαν, i. e. Impunity for a Time, which was rather a Reſpite than a Pardon. And thus the *Syriac* and *Arabic Interpreters* underſtand it, rendring the *Greek* Word very juſtly by *Prorogatio*. *Calmet* obſerves very beautifully, "That God, whether "he puniſhes or pardons, has no ſelfiſh or "partial Views, is not influenced by any Mo"tives of Hatred, Fear, or Intereſt; which "Men are generally actuated by: He loves "without Exceſs, is jealous without Uneaſi"neſs, repents without Grief, is angry with"out Diſturbance, and puniſhes without Re"ſentment." *Comm. in loc.* Herein he has happily tranſcribed St. *Auſtin*: *Amas, nec æſtuas; zelas, & ſecurus es; pœnitet te, & non doles; iraſceris, & tranquillus es. Confeſſ.* lib. i. c. 4.

Ver. 12. *Or who ſhall accuſe thee for the Nations that periſh, whom thou haſt made?*] Τίς ἢ ἐγκαλέσει σοι κατὰ ἐθνῶν ἀπολωλότων, ἃ σὺ ἐποίησας. Our Verſion probably is faulty here; the true Rendering ſeems to be, *Who ſhall object to thee*, or *call thee to account for the Things which thou haſt done to*, or *againſt*, *the Nations which are deſtroyed?* This is the Senſe of ποιεῖν in the Beginning of this Verſe, and in very many Paſſages of Scripture. The *Greek* would be better pointed thus: Τίς ἢ ἐγκαλέσει σοι, κατὰ ἐθνῶν ἀπολωλότων ἃ σὺ ἐποίησας. [Our Tranſlators took κατὰ in the Senſe of περὶ, *concerning*, *as to*: Which Signification it ſometimes hath: See *Job* ix. 7. So that κατὰ ἀπολωλότων will mean the ſame here as περὶ ὧν ἀπόλεσας, ℣ 14. which they in like Manner render, *for any whom thou haſt puniſhed*, rightly reading ἐκόλασας with the beſt Copies, for ἀπώλεσας. The Beginning of the Verſe is taken from *Job* ix. 12. or xi. 10]

Ibid. *Or who ſhall come to ſtand againſt thee, to be revenged for the unrighteous Men?*] Ἢ τίς εἰς κατάστασίν σοι ἐλεύσεται ἔκδικος κατὰ ἀδίκων ἀνθρώπων: Our Tranſlators ſeem to underſtand κατάστασις in a military Senſe, *Who will come to a ſet*, or *pitched*, *Battle with thee; to avenge the Cauſe of the Wicked?* Καθίστημι ſometimes is ſo uſed in good Writers. But there is likewiſe another Senſe of this Place: *Who will appear before thee, to undertake the Defence and Vindication of the Unrighteous?* for ἔκδικος ſignifies *an Advocate* as well as *an Avenger*. And thus *Meſſieurs du Port Royal* render, *qui paroitra devant vous, pour prendre la defenſe des hommes injuſtes?* And ſo the *Arabic* Verſion, *quis ſe conſtituat apud te ad interceſſionem auxiliarem pro hominibus iniquis?* But in either Senſe ἔκδικος κατὰ ἀδίκων ἀνθρώπων, as the preſent Reading of the *Greek* is, ſeems not right. If we join κατὰ and ἀδίκων together, which ſeem to have been ſeparated through the Fault of the Tranſcribers, and make it καταδίκων, i. e. *judicio damnatorum*, the Harſhneſs of the Conſtruction will be avoided, and a Senſe rather more agreeable to the Context will take place; *Who ſhall dare to ſtand againſt thee in Battle to revenge*, or *who ſhall appear before thee to undertake, the Cauſe of thoſe thou haſt condemned to Death?* There is the like Expoſtulation in the Book of *Job*, ch. xxxvi. 22, 23. according to the LXX Verſion, which compriſes the Sentiments in this and the following Verſe, Τίς γάρ ἐστι κατ' αὐτὸν δυνάστης; τίς δέ ἐστιν ὁ ἐτάζων αὐτοῦ τὰ ἔργα; ἢ τίς ὁ εἰπὼν, Ἔπραξεν ἄδικα;

[Ver. 13. Ἵνα δείξῃς ὅτι οὐκ ἀδίκως ἐκρίνας, ſeems to be out of their proper Place, and ſerve to no Purpoſe where they ſtand at preſent. I believe they ſhould be placed in ℣ 10. after the Word μετανοίας, thus: Κρίνων δὲ καταβραχὺ, ἐδίδους τόπον μετανοίας, ἵνα δείξῃς ὅτι οὐκ ἀδίκως ἐκρίνας. οὐκ ἀγνοῶν, ὅτι, &c.]

Ver. 14. *Neither ſhall King or Tyrant be able to ſet his Face againſt thee.*] The *Vulgate*, which renders, *Neque Rex neque Tyrannus in conſpectu tuo inquirent de his quos perdidiſti*, and the ancient *Engliſh* Verſions, fall ſhort of the Spirit of the Original; the Word ἀντοφθαλμῆσαι is remarkarkably ſtrong and elegant; it is a vigorous compound Word, which ſingly contains all the Particulars before enumerated, ℣ 12. nor is our Tranſlation leſs to be admired for preſerving the Beauty and Boldneſs of the Expreſſion here, which *Junius* renders but imperfectly by *oculum obfirmare*, and the *Arabic* ſtill more faintly, *oculos attollere*; both of which, by being too literal, expreſs not ſufficiently the Force and Spirit of the Metaphor. See *Blackwall's Sac. Claſſ.* vol. i. p. 10.

Ver. 15. *Thinking it not agreeable with thy Power to condemn him that hath not deſerved to be puniſhed.*] If δίκαιος, in the Beginning of this Verſe, be taken to ſignify *ſtrictly juſt*, the Senſe then is, that the infinite Greatneſs of God's Majeſty cannot ſway his moſt holy Will from the exact Obſervance of the Rules of Juſtice; that though he is Almighty, he acts as if Injuſtice was out of his Power, as being contrary to his Will and the Perfection of his Nature, and therefore will never puniſh any of his Creatures that do not deſerve to be puniſhed, merely to diſplay an Act of Power. This Sentiment, that God will not puniſh thoſe that do not deſerve to be puniſhed, ſeems to me to convey no very high Idea of the Deity. For is it any Commendation of the God of *Iſrael* not to do a flagrant Act of Injuſtice? Or would this be an Excellency to be boaſted of even in a Heathen *Jupiter*? How much properer, and more agreeable to the Nature of the God of the Old Teſtament, to ſay of him, that the Greatneſs of his Majeſty does not prompt him to Cruelty, to ſudden and immediate Revenge, or to exceed in the Degree of Puniſhment; but, all-powerful as he is, that he is forbearing and merciful, *even to ſuch as do indeed deſerve to be puniſhed,* either paſſing by their Tranſgreſſions, or puniſhing them leſs than they deſerved. And in this Senſe of good, benign, merciful, I rather am inclined to underſtand δίκαιος, which is a known Signification of the Word, and will furniſh a ſublimer and more agreeable Senſe. From hence then I am induced to offer another Explanation of this Paſſage, and to attempt a ſmall Alteration in the Reading of the *Greek*, which perhaps would be more perfect, if, inſtead of αὐτὸν τὸν μὴ ὀφείλοντα κολασθῆναι, we read αὐτὸν τὸν μὲν ὀφείλοντα, or (which I ſhould ſtill like better, if it may be allowed) αὐτὸν μὲν τὸν ὀφείλοντα κολασθῆναι καταδικάσαι ἀλλότριον ἡγούμενος τῆς σῆς δυνάμεως, *Illum quidem* (or *illum ipſum quidem) qui debet puniri, morte ſtatim multare alienum putas a tua poteſtate—Thou thinkeſt thy Power does not extend ſo far as inſtantly to condemn to Death him that deſerves to be puniſhed.* For the whole Scope of the Chapter ſeems to be to diſplay the Mercy of God; but there is no Mercy ſhewed, nor Juſtice properly, in not puniſhing the Innocent. *Coverdale's* Verſion in this Place is very faulty; *Thou punyſheſt even hym that hath not deſerved to be punyſhed*; which corrupt Reading in ſome ancient Copies, and particularly St. *Jerom's* Bible, as it is called, manifeſtly charging God with Injuſtice, and reflecting, in the ſtrongeſt Manner, upon his Goodneſs, the *Vulgate* has corrected to the Senſe of our Verſion.

[Ibid. Αὐτὸν μὲν τὸν, &c. Μὲν would not be ſo proper in this Place, becauſe δὲ or μέντοι does not anſwer to it in what follows; and though I know that μὲν is ſometimes uſed in that manner without δὲ to anſwer to it, yet it never will be allowed from Conjecture contrary to all the Copies. But, I perceive, you are aware of another Difficulty, attending this Correction; which is, that μὲν will not yet complete the Senſe and Truth: And therefore you tranſlate καταδικάσαι, *morte* [*ſtatim*] *multare*, which it does not ſignify; and an Adverſary, with equal Reaſon, would tranſlate it, *morte, poſt longum tempus, multare:* For it ſignifies the one no more than the other. I believe it is better to let τὸν μὴ ὀφείλοντα ſtand, as an Overſight, or Inaccuracy of the Writer; of which kind I am well ſatisfied there are ſeveral in this Piece. But the greateſt Difficulty of this Paſſage ſeems to me to be in the Word αὐτὸν, which is perfectly needleſs, and I am pretty well certain cannot ſtand in that Place conſiſtently with the *Greek* Language, unleſs the Author had been ſpeaking of ſome *perticular* Perſon to whom that Word might be referred. This makes me think that he wrote thus: Δίκαιος δὲ ὢν αὐτὸς, δικαίως τὰ πάντα διέπεις, τὸν μὴ ὀφείλοντα, &c. according to our Verſion, *For ſo much then as thou art righteous* THYSELF, *thou ordereſt all Things righteouſly.*]

Ver. 16. *For thy Power is the Beginning of Righteouſneſs; and becauſe thou art the Lord of all, it maketh thee to be gracious unto all.*] *i. e.* thy Power is the Foundation or Baſis of Juſtice and Equity, which are inſeparable from it. The Power of Men is frequently the Source and Motive of their Injuſtice; and Tyrants ofteneſt ſhew their Power by Acts of Cruelty and Oppreſſion, as if their Maxim was that of the wicked one, in ch. ii. 11. *Let our Strength be the Law of Juſtice.* But God diſplays his Omnipotence moſt chiefly in ſhewing Mercy and Pity; and though he ſpares many guilty Nations in the Univerſe, yet he is the ſame abſolute Sovereign of the World; as the Power of a King is no leſs viſible, and always more amiable in Reprieves and Acts of Mercy, than in the horrible Pomp and Bloodſhed of Executions: Nay, according to what follows in the next Words, he is therefore graciouſly diſpoſed towards all, becauſe he is Lord of all; and though he may exert his abſolute Power how and when he pleaſes, yet he is the more favourable and indulgent to his Creatures upon account of his Dominion over them, and Relation to them. We cannot have a finer or more lively Inſtance of this, than what we meet with in *Jonah* iv. 11. where God is introduced arguing with great Tenderneſs in favour of *Niniveh*, devoted to Ruin and Deſtruction, *Shall not I ſpare* Niniveh, *that great City, wherein are more than ſixſcore thouſand Perſons?* From the compaſſionate Concern for the united Miſery of ſo many of his Creatures, which prevailed with him no leſs than their Repentance at length to avert the impending Evil, we ſee that God is Love, and that Love is his very Eſſence as Creator.

Ver. 17. *For when Men will not believe that thou art of a full Power, thou ſheweſt thy Strength; and among them that know it, thou makeſt their Boldneſs manifeſt.*] Ἰσχὺν γὰρ ἐνδείκνυσαι ἀπιστούμενος ἐπὶ δυνάμεως τελειότητι, καὶ ἐν τοῖς εἰδόσι τὸ θράσος ἐξελέγχεις. The *Arabic* renders, *Declaras robur tuum his qui plenitudinem potentiæ tuæ minime credunt; inter eos autem qui norunt illam, audaciam eorum coarguis.* Exactly as our Verſion, the Tranſlators of which ſeem to have read ἀπιστουμένοις, in the Senſe of ἀπιστοῦσιν, againſt Uſe, and without Authority. But I take the true and exact Rendering of the *Greek* to be, *When thou art ſuſpected,* or *queſtioned, with reſpect to the Plenitude of thy Power, thou diſplayeſt it,* or *giveſt them a Specimen of it; and as to ſuch as know thy Power (ceux qui connoiſſent voſtre toute puiſſance,* according to the Comment of *Meſſieurs du Port Royal) and yet act in Defiance of it, thou convinceſt them of their Boldneſs.* And thus *Grotius* and *Junius* underſtand ἀπιστούμενος in this Place; and the *Vulgate*, which renders, *Virtutem oſtendis tu, qui non crederis eſſe in virtute conſummatus—& horum qui te neſciunt, audaciam traducis*; from a Copy which read οὐκ εἰδόσι. This latter Clauſe of the *Vulgate*, though the leaſt perfect, is followed by *Coverdale's* Verſion; and from this Authority Dr. *Grabe* ſeems to have inſerted σε in his Edition, though it is not in the *Alexand.* MS. nor in the other *Greek* Copies, nor indeed neceſſarily wanted. [Inſtead of ἐνδείκνυσαι, perhaps the *Vulgate* read ἐνδείκνυς σὺ, *oſtendis tu.* Though I think it much more probable, that in the *Vulgate* it ſhould be read *tū* and *quū*, i. e. *tum* and *quum.* In this Verſe are contained two Alluſions to two remarkable Events in the Hiſtory of *Moſes*: The Firſt, *When Men diſbelieve the Perfection of thy Power, thou ſheweſt* *thy Might*, is to be explained from what is related *Numb.* xi. 4. and *Pſal.* lxxviii. 19. where the *Iſraelites* longing for Fleſh, and diſtruſting God's Omnipotence and his Ability to ſupply them with it in the Wilderneſs, ſaid, *Shall God prepare a Table in the Wilderneſs?* He ſmote the ſtony Rock indeed—but can *he give Bread alſo, or provide Fleſh for his People?* Here was a fit Occaſion for God to diſplay the Protection of his Power, and to ſhew his Might: And accordingly (ver. 27.) by his POWER he brought in the *South Weſt Wind: He rained Fleſh upon them as thick as Duſt; and feathered Fowls like as the Sand of the Sea.* In the ſecond Inſtance, the *Greek* Text, Καὶ ἐν τοῖς εἰδόσι τὸ θράσος ἐξελέγχεις, is faulty in the Editions, and ought to be, ἢ ἐν τοῖς ΟΥΚ εἰδόσι ΣΕ τὸ θράσος, &c. *in thoſe who do* NOT *know* THEE, as I had conjectured from the Hiſtory, and afterwards found it confirmed by the *Alexand.* MS. and the *Vulgate* Verſion. For it is a manifeſt Repetition of *Pharaoh's* inſolent Anſwer to *Moſes*, *Exod.* v. 2. ʼΟΥΚ ʼΟΙΔΑ τὸν Κύριον, *I know not the Lord:* And the Words οὐκ εἰδόσι are alluſive to *Pharaoh's* οὐκ οἶδα, and are to be underſtod, as if the Author had written, *And thou reproveſt the Boldneſs of thoſe who ſay they know thee not.* Dr. *Grabe* added σε after εἰδόσι, from the *Vulgate, qui te neſciunt.* I think there can be no doubt but that the Author wrote ſo, and that σε was omitted or loſt in the preceding Syllable σι, becauſe, ch. xvi. 16. he writes in the ſame Manner concerning the ſame Thing: ἀρνούμενοι γάρ ΣΕ ΕΙΔΕΝΑΙ ἀσεβεῖς, &c. *For the ungodly, who ſaid they did* NOT KNOW THEE, *were ſcourged by the Strength of thine Arm.* It is to be obſerved too, that the next Verſe depends upon, and is oppoſed to, what is ſaid in the latter Part of this, concerning God's Severity to thoſe who ſay that *they know him not:* But, continues he, *Thou judgeſt* us (thy People the *Jews*) *with Mildneſs, and ordereſt* us *with great Forbearance.* The Word ἡμᾶς is to be added after κρίνεις, as well as after διοικεῖς.]

Ver. 18. *But thou, maſtering thy Power, judgeſt with Equity, and ordereſt us with great Favour.*] The Senſe of this Place in our Verſion is, that God, out of regard to Mankind, waves and over-rules his Power for the more pleaſing Work of Mercy; and though the frequent Inſtances of his Goodnes and Loving-kindneſs are uſually requited on Men's Part with Baſeneſs and Ingratitude, yet does not the Greatneſs of his Majeſty urge him to ſudden Revenge, nor the Senſe of his injured Prerogative prompt him to an immediate Reſentment. Accordingly, Puniſhments are called by the Prophet his *ſtrange Work*, Iſai. xxviii. 21. *i. e.* they are what God is not inclined to inflict, they are diſagreeable to the Benignity of his Nature, and ſuch Acts as Mens Sins conſtrain him, as it were, to exerciſe. The following Reflexion of the very learned Dr. *Jackſon* upon this Paſſage of our Author is ſo judicious, that it needs no other Light. "To derogate from God's Power is dangerous, and to compare the Prerogatives of the moſt abſolute Princes with his is more odious; yet this Compariſon may ſafely be made, that God doth not more infinitely exceed the moſt impotent Wretch on Earth in Power and Greatneſs, than he doth the greateſt Monarch the World hath, or ever had, in Mercy, Juſtice, and Loving-kindneſs——Nor is his Will the Rule of Goodneſs, becauſe the Deſigns thereof are backed by infinite Power; but becauſe his Holineſs doth ſo rule his Power, and moderate his Will, that the one cannot enjoin or the other exact any thing but what is moſt conſonant to the ſtricteſt Rules of Equity——Bad therefore was the Doctrine, and worſe the Application or Uſe which *Anaxarchus* would have gathered from that hieroglyphical Device of Antiquity, wherein Juſtice was painted as *Jupiter's* Aſſeſſor. It did not mean, as that Sophiſter interpreted it to *Alexander*, that the Decrees of great Monarchs are always to be reputed Oracles of Juſtice, and that their Practices are never unjuſt; nor that omnipotent Sovereignty alone would juſtify the Equity of all his Decrees, who was ſubject to Rage and Paſſion, but that Juſtice was always ready to mitigate and temper his Wrath with Equity. The true *Jehovah*, as he needs no ſweet Tongue to moderate his Anger, ſo hath he need of no ſuch Sophiſtry to juſtify the Equity of his Decrees." *Tom.* ii. *p.* 66. I ſhall only add, that δεσπόζων ἰσχύος in the Original, which our Tranſlators and thoſe of the *Geneva* Bible render *maſtering thy Power*, hath been conſidered by others as a Title only, the ſame as *Lord of Might*, or *Lord of Power*, as *Coverdale* and all the other ancient Verſions underſtand it; and *Calmet* renders in like manner *O Dominateur Souverain.* St. *Auſtin's* Senſe is the moſt elevated, *Dominus Virtutum*, as if it was the ſame with *Lord of Hoſts*, or Κύριος Σαβαώθ; or perhaps he may mean *Dominus omnipotentiſſimus*, as he elſewhere expreſſes himſelf, *Confeſſ. lib.* i. *c.* 4. a Superlative which ſeems to carry its own Confutation with it; but ſhould rather be aſcribed to his Zeal than Inaccuracy, as if he could never carry his Thoughts or Expreſſions high enough in deſcribing the Infinity of God's Attributes.

Ibid. *For thou mayeſt uſe Power when thou wilt.*] This Expreſſion falls vaſtly ſhort of the Senſe and Majeſty of all the other Verſions. The Reading of *Fulgentius* here, who almoſt tranſcribes the *Vulgate*, is infinitely more magnificent, and worthy of God, *Subeſt enim tibi, cum voles, poſſe*, i. e. thou only willeſt a thing, and it is done. Nor is the *Syriac* much inferior, *Si velis, præſto eſt potentia.* The Expreſſion is not much unlike that of the *Pſalmiſt*, *Whatſoever the Lord pleaſeth, that does he in Heaven and in Earth, in the Sea, and in all deep Places.* Pſal. cxxxv. 6. Where the true Reading, as well as the more ſublime, is, *Whatſoever the Lord wills, that he does.* πάντα ὅσα ἠθέλησεν ὁ Κύριος, ἐποίησεν, LXX. This Inſtantaneouſneſs of the Effect upon the Act of his Will, is finely expreſſed by St. *Matthew*, θέλω, καθαρίσθητι, *I will, be thou clean*, ch. viii. 3. Nor are the Words of our Author in the Original without their Beauty, πάρεστί σοι, ὅταν θέλῃς, τὸ δύνασθαι. We have the very ſame Thought, and even Expreſſion, *Conſtit. Apoſt.* lib. vii. c. 35. Σὺ γὰρ εἶ ὁ χρηστὸς ἐν εὐεργεσίαις, καὶ φιλόδωρος ἐν οἰκτιρμοῖς, ὁ μόνος παντοκράτωρ· ὅτε γὰρ θέλεις, πάρεστί σοι τὸ δύνασθαι· κ. τ. λ. *Calmet* ſeems to underſtand the Paſſage in the Senſe of our Verſion, *viz.* "Thou haſteſt not, having all Times and Seaſons at thy "Command, to ſuppreſs the Inſolence of the "Wicked, and to puniſh the Sinner, becauſe "thou knoweſt they cannot eſcape thee, and "that thou haſt it always in thy Power to cite "them before thee, and to deal with them ac-"cording their Works. God loſes nothing by "waiting for the Repentance of the Wicked, "and the Wicked are no Gainers by the Im-"punity of a few Years. The Sovereign "Judge will at length ſufficiently compenſate "for the Slowneſs of his Proceeding by a "heavier Degree of Puniſhment."

Ver. 19. *But by ſuch Works thou haſt taught thy People that the juſt Man ſhould be merciful.*] Ὅτι δεῖ τὸν δίκαιον εἶναι φιλάνθρωπον, i. e. *Thou tempereſt all thy Judgments with Mercy and Equity, and by that Mixture of Mercy with Juſtice thou teacheſt thy People to ſhew the ſame Temper to one another.* St. *Auſtin's* Obſervation upon the Sinners of the old World is very pertinent; "God foreknew they would abuſe the "Reprieve allowed them, yet he was ſo graci-"ous to vouchſafe it to them, teaching us by "this Example, how much it is our Duty to "bear with thoſe whom we know to be bad "Men at preſent, but uncertain how long they "may continue ſo: That we ſhould not be too "haſty or rigorous in condemning or puniſh-"ing them, ſince God himſelf is ſo merciful "as to allot even to ſuch Sinners as he fore-"knows will make an ill Uſe of his For-"bearance, ſo long a Space for Repentance." *De Catechiz. Rudib.* As theſe two Virtues are ſo intimately united, and have ſuch a ſtrict Relation to each other, we may perhaps not improperly conſider them in the following View, as reſembling *Jacob's* two Wives. Stern Judgment is deformed as *Leah*, but ſmiling Mercy is as beautiful as *Rachel*; Juſtice may claim the Privilege of being the Firſt born, but Mercy is always the beſt beloved. Like Siſters ſhould they lovingly go together, and be married to the ſame Man; what the Barrenneſs of the one wants, the Fruitfulneſs of the other will ſupply.

Ibid. *And haſt made thy Children to be of a good Hope, that thou giveſt Repentance for Sins.*] It ſhould rather be, *That thou giveſt room for Repentance for Sins,—en leur donnant lieu de faire penitence,* ſays *Calmet*; *for God does not give, but accept Repentance*; and ſo the *Vulgate* reads, *Judicans das locum in peccatis pœnitentiæ,* which *Coverdale* follows in his Verſion. Our Tranſlators ſeem not thoroughly to have conſidered the Force of the *Greek* Word; for δίδως has another Signification, and more agreeable to this Place, *i. e. Thou alloweſt, permitteſt Repentance.* See *Acts* ii. 27. Οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν· *Thou wilt not allow,* or *permit, thine Holy One to ſee Corruption.* The *Syriac* ſeems to underſtand it in like Manner, *Filiis tuis ſpem feciſti: & concedis* (leg. *bonam ſpem feciſti, ut concedas*) *pœnitentiam delictorum.* The Senſe of the Paſſage is, that Men may from the Experience or Obſervation of God's Forbearance to puniſh, and the Continuance of his Long-ſuffering to Sinners, preſume that God is placable and forgiving, and will not be rigorous in his Proceedings with them; may hopefully promiſe themſelves, that God will favourably accept their ſincere Repentance, and the Compenſations of unfeigned Sorrow and Contrition, which they offer in lieu of the exact Performance of their Duty, and that at length their Guilt will be attoned by the trueſt Sin-offering they can preſent. This Conſideration carries a pleaſing and encouraging Hope with it. If God indeed judged his Creatures with the utmoſt Rigour of his Juſtice, how ſhould even his own Children preſume to hope for Pardon, or to be juſtified before him? But when he ſheweth ſuch Clemency towards his Enemies, what may *they* not then hope for, from a God ſo full of Goodneſs and Mercy? And can the Faithful have any greater Encouragement to have Confidence towards God, and aſſure their Hearts before him?

Ver. 21. *With how great Circumſpection didſt thou judge thine own Sons, unto whoſe Fathers thou haſt ſworn, and made Covenants of good Promiſes?*] The Senſe ſeems neceſſarily to require, that this ſhould be read in the Future Tenſe, *With how great Circumſpection wilt thou judge,* or *puniſh, thine own Children?* &c. which is the Rendring of the *Geneva Bible.* This is confirmed by the *Arabic* Verſion, which reads *ſane* (leg. *ſine*) *omni rigore & profundiſſima penetratione judicabis filios tuos.* Hence it ſeems probable, that the true Reading of the *Greek* is, μετὰ πόσης ἀκριβείας κρινεῖς τοὺς υἱούς σου, and not ἐκείνας, as the printed Copies in general now read. [I am of Opinion *ſane* is right; and that inſtead of πόσης, the *Arabic* read πάσης, *omni.*] The Senſe of this and the foregoing Verſe is, "That, if thou didſt ſhew ſo much Patience "towards the *Canaanites,* ὀφειλομένους θανάτῳ, "*who through Sins were worthy to die,* as *Cover-*"*dale* renders, and had forfeited not only their "Land, but their Lives to thy Juſtice; with "how much more Warineſs and Caution wilt "thou puniſh thine own People the *Jews,* with "whoſe Fathers thou entredſt into Covenant, "and made to them therein goodly and pre-"cious Promiſes?" for ſo I chuſe with the antient Verſions to render *Covenants of good Promiſes,* in the latter Part of ver. 21. See the like Expreſſion, *Epheſ.* ii. 12.

Ver. 22. *To the intent that, when we judge, we ſhould carefully think of thy Goodneſs; and when we ourſelves are judged, we ſhould look for mercy;*] i. e. when we reflect upon the Difference thou haſt made between us and our Enemies, it ſhould teach us to remember the Example of thy Goodneſs and Long-ſuffering, when we judge or puniſh others, and to imitate it by treating them in the ſame tender and compaſſionate manner. This is the Senſe of the *Arabic* Verſions, which reads, *ut, cum judicamus, de tua ſimus bonitate ſolliciti, eamque imitemur*—And when we ourſelves are puniſhed, we are taught and encouraged by happy Experience, to put our Truſt in thy Mercy (ſo *Coverdale* renders) and to expect a gracious Deliverance from our Troubles.

Ver. 23. *Wherefore, whereas Men have lived diſſolutely and unrighteouſly, thou haſt tormented them with their own Abominations.*] Such therefore of thy Enemies as lived unrighteouſly, ἀδίκως, and not ἀδίκȣς, as moſt Copies have it, *in a fooliſh ſenſeleſs Way of Life*, ἐν ἀφροσύνῃ ζωῆς, (which our Verſion expreſſes but indifferently by *Diſſoluteneſs*, and *Coverdale's* by *Ignorance*) *having their Fooliſh Hearts darkned*, as St. *Paul*, ſpeaking of ſuch Idolaters, *Rom.* i. 21. expreſſes it, *them didſt thou torment with their own Abominations.* The Word βδέλυγμα ſometimes ſignifies the falſe Object of Worſhip, and ſometimes thoſe abominable Sins and filthy Practices which were notorious and cuſtomary in the Myſteries of the Idol Worſhip; ſo that theſe Words may refer in a larger Senſe to the Enormities and deteſtable Sins practiſed in the Heathen τελεταὶ, and hidden Myſteries. See ch. xiv. 24, 25, 26. 2 *Maccab.* vi. 4. and that God, as a juſt Puniſhment for ſuch Wickedneſs, tormented them with their own Abominations, *i. e.* gave them up to a reprobate Mind and vile Affections. See Biſhop *Fell* on *Rom.* i. 26. But if Abominations be taken in the firſt Senſe, as ſignifying falſe Objects of Worſhip, it will be proper to enquire what they were, and who were guilty of ſuch Worſhip. The Worſhip referred to in this Place, is that of vile Beaſts and ſenſeleſs Animals; and the guilty Perſons muſt be either the *Canaanites* mentioned in the foregoing Part of the Chapter, or the *Egyptians.* Thoſe who apply this Paſſage to the *Canaanites*, underſtand it of their being tormented by Hornets, ỳ 8. as a juſt Puniſhment, and perhaps too εἰς ἐμπαιγμὸν, *to make ſport of them* for their ridiculous Worſhip. For the *Philiſtines*, and in all appearance, ſays *Calmet in loc.* the *Canaanites* too, worſhiped Flies, the God *Baalzebub*, particularly the people of *Ekron* or *Accaron*; ſee 2 *Kings* i. 2. where the LXX read Μῦαν Θεὸν Ἀκκαρών. *Joſephus* and *Greg. Nazianzen* confirm the ſame; ſee alſo *Selden De Dîs Syris Syntag.* ch. ii. 6. who ſays, the Name of this God was *Baal-zebub*, Θεὸς Μῦα, *Deus Muſca*; and afterwards called Βεελζεβȣ̀λ, *Deus Stercoreus*, by way of Deriſion; ſee *Piſcator* and *Druſius* in *Matt.* x. 25. and *Leigh's Critica Sacra*, p. 60. That religious Rites were paid to Flies in the Temple of *Apollo Actius*, ſee *Ælian. De animalibus, lib.* ii. *Grotius* and *Spencer* think the Author returns here to the *Egyptians* and their Abominations, mentioned ch. xi. 15, 16. And indeed it muſt be confeſſed, that this and the following Verſes, to the End of the Chapter, reſemble the Argument there very much, and would come in better in that Place, if that was any Authority for ſuch a Tranſpoſition: For the mixing and confounding the *Canaanites* and *Egyptians* together in different Parts of the Chapter, without any certain Marks of Diſcrimination, renders it obſcure, and, without great Care, ſcarce intelligible. As applied to the *Egyptians*, the Senſe is, that as they worſhiped Beaſts, God puniſhed them by a Variety of living Creatures.

Ver. 24. *And held them for Gods, which even among the Beaſts of their Enemies were deſpiſed.*] Θεȣ̀ς ὑπολαμβάνοντες τὰ ϗ ἐν ζώοις τῶν ἐχθρῶν ἄτιμα, i. e. according to the common Acceptation of this Place, they worſhiped ſuch Beaſts as were deſpiſed and laughed at by their Enemies, the *Hebrews*, who in their Sacrifices offered ſome of thoſe very Beaſts which they worſhiped as Gods; which, in the Opinion of ſome learned Men, was purpoſely ordered and appointed to guard the *Iſraelites* againſt this Idolatry. See *Spencer De legg. Hebr.* tom. i. p. 298. But probably our Tranſlation here is wrong, and ἄτιμα τῶν ἐχθρῶν ſhould be neither rendered, *ſuch Beaſts of their Enemies as were deſpiſed*, nor *ſuch Beaſts as were deſpiſed by their Enemies*, as *Grotius*, not without ſome Violence, expounds the *Greek*; but, *they held for Gods deſpicable and miſchievous Beaſts*, ſuch as Dogs, Cats, Wolves, Serpents, Crocodiles, *Hippopotami*, and other the moſt odious Creatures, which the Poet juſtly calls *Portenta*, ſee Note on ch. xi. 15. as fit only to inſpire Horror. There is the like general Charge, ch. xv. 18. and τὰ ζῶα τὰ ἔχθιϛα are mentioned as the Objects of their Worſhip. The Manner of Expreſſion indeed by two Adjectives may ſeem particular; but this Conſtruction is not unuſual in the *Greek* Language, and is equivalent to ἄτιμα ϗ ἐχθρά. Nor am I ſingular in this Interpretation; *Calmet* underſtands the Words in the ſame manner, *c'est à dire, les animaux les plus vils, les plus mepriſables, & les plus ennemis de l' homme.* Com. in loc. [I confeſs, I do not underſtand by what Conſtruction τῶν ἐχθρῶν ἄτιμα can ſignify ἄτιμα ϗ ἐχθρὰ, and ſhould be glad to ſee an Inſtance of it anſwerable to this. The Place, I believe, is faulty, the Words τῶν ἐχθρῶν, or any other in their room being quite ſuperfluous, as the Senſe is complete without any Addition to τὰ ϗ ἐν ζώοις ἄτιμα· *eſteeming as Gods, Creatures that are vile even among Beaſts.* See upon ch. xv. 18.]

[Ibid. Καὶ γὰρ τῶν πλάνης ὁδῶν μακρότερον ἐπλανήθησαν. *For they went away very far in the Ways of Error*, ſaies our Verſion: But this would be ἐν ταῖς πλάνης ὁδοῖς, not τῶν πλάνης ὁδῶν. Literally it is, *For they erred farther than the Ways of Error:* Which ſhould mean, *They out-erred even Error itſelf.* But it cannot be imagined that the Author intended or wrote ſo. As the Context now ſtands, the Senſe ſeems to require ſomething directly contrary to πλάνης, viz. ἀληθείας, δικαιοσύνης, &c. and ἀπεπλανήθησαν. So ch. v. 6. ἐπλανήθημεν ἀπὸ ὁδȣ̃ ἀληθείας. *Prov.* xxi. 16. ἀνὴρ πλανώμενος ἐξ ὁδȣ̃ δικαιοσύνης. The neareſt Conjecture that occurs is, Καὶ γὰρ τῇ πλάνης ὁδῷ μακρότερον ἐνεπλανήθησαν, *For they wandered far in the Way of Error.*]

Ver. 25. *Therefore unto them, as to Children without the Uſe of Reaſon, thou didſt ſend a Judgment to mock them.*] *Calmet* underſtands this of the *Canaanites*, that as they fell into the moſt childiſh and ridiculous Errors, by transferring that Honour, which is due to God only, to deſpicable Animals, ſuch as are deſcribed *Ezek.* viii. 10. which the *Iſraelites* are ſuppoſed to have taken from the *Phœnicians* or *Canaanites*, God ſent upon them in like manner Chaſtiſements ſeemingly as ridiculous, even an Army of Waſps, to attack, purſue, and deſtroy them. And the like may be obſerved of the

Egyptians, that God treated them as Children whom they reſembled ſo much in their Folly; for as *they* purſued Flies and little Inſects, ſo *theſe* went after κνώδαλα εὐτελῆ, and were chaſtiſed with a ſuitable Puniſhment. At firſt he played with them, as it were, ſending a Company or Swarms of inconſiderable Flies, *Exod.* viii. 21. dallying with them by mock Judgments, in compariſon; for ſo I underſtand τὴν κρίσιν εἰς ἐμπαιγμόν· and the Author ſeems to exemplify this Play by a *Paronomaſia*, or a correſpondent alluſion in the original Words, διὰ τοῦτο ὡς παισὶν τὴν κρίσιν εἰς ἐμπαιγμὸν ἔπεμψας. But *Philo* calls ſuch Idolaters by a more odious Name than Children, *beſtias obambulantes ſub humana ſpecie.* This Judgment is by the LXX ſtyled κυνόμυιαν, *Exod.* viii. 21. *Pſal.* lxxviii. 45. as if a particular Species of tormenting Flies was meant; but this, in both Places, is a corrupt Reading; the true one is indiſputably κοινομυῖαν. St. *Jerom* accordingly reads *Cænomyiam*, and explains it by, *omne genus muſcarum*, and ſo do the other *Latin* Verſions. *Aquila*, in both Places, renders it παμμυῖαν, and ſo the learned *Uſher* underſtands it, calling this Plague *muſcarum & aliorum inſectorum colluvies, ad A. M.* 2513. See alſo *De Muis* on *Pſal.* lxxviii. 45. [The Teſtimony of *Philo* is clear againſt this Emendation, *Vit. Moſ.* i. p. 101. Edit. *Mang.* where he gives the Etymology of κυνόμυια thus, ἐκ τῶν ἀναιδεστάτων ζώων συντιθέντες τοὔνομα, μυίας καὶ κυνός. So in *Athen.* iii. 37. *Ulpian* calls *Cynulcus*, ὦ κυνόμυια, by way of Reproach and in an Alluſion to his Name. In l. iv. 14. it is by miſtake written κυνάμυια· ἡ κυνάμυια Νίκιον. *Nicium* is the Name of an Harlot.]

Ver. 26. *But they that would not be reformed by that Correction wherein he dallied with them, ſhall feel a Judgment worthy of God.*] This Verſe may be underſtood either as a moral Reflexion with reſpect to Sinners in general in the future Tenſe, "That ſuch as will not be reformed by thoſe gentle Methods wherein God may be ſaid only to dally with them, ſhall afterwards feel a heavier and much ſorer Vengeance:" And this is the Senſe of the *Greek*, and of the *Syriac* and *Arabic* Verſions; or it may reſpect the Perſons mentioned in the foregoing Verſes, that they, having ſlighted God's milder Puniſhments, at length experienced a Judgment worthy of God. *Dignum Dei* [leg. *Deo*] *judicium experti ſunt*, ſays the *Vulgate*, which *Coverdale* ſervilely follows even in this Miſtake, *they felt the worthy Punyſhment of God. Grotius* ſays, that πειράζουσιν, which is the Reading of ſome Copies, is the true one, and that the *preſent Tenſe* is uſed for the *Præteritum.* In this latter Senſe the Obſervation holds true with reſpect to the *Canaanites*; for ſuch of them as were not affected, nor brought to a right Senſe by the Plague and Perſecution of Hornets, ſuffered much ſorer Calamities afterwards in the Wars, which *Joſhua* waged againſt them, and by their final Extermination. As applied to the *Egyptians*, the Remark is as juſt; at firſt God viſited them with Plagues, that were rather noiſome than deſtructive to them, (for we do not read of the Death of any uſeful Creatures, except Fiſhes, till the Plague of the Murrain) but theſe had little or no Effect upon them; for *Pharaoh*, as Dr. *Jackſon* expreſſes it, tom. iii. p. 204. behaved himſelf under them like a proud and wanton Humouriſt, and was ſtill for experiencing a greater Variety of them; God therefore viſited him with more, and more grievous Plagues, and at length terribly completed his Vengeance, and filled up the Meaſure of their Puniſhment, by thoſe two unparalleled Judgments, the Death of their Firſt-born, and the Deſtruction of *Pharaoh* and all his Hoſt in the Red Sea.

Ver. 27. *For look for what things they grudged when they were puniſhed,* (that is) *for them whom they thought to be Gods*; (now) *being puniſhed in them, when they ſaw it, they acknowledged him to be the true God, whom before they denied to know, and therefore came extreme Damnation upon them.*] Our Tranſlation here is ſo confuſed and ſo clogged with *Parentheſes*, that it is very difficult to come at the true Senſe of this Place; and as no Light is afforded us either from the old Tranſlations, Oriental Verſions, or Commentators, we muſt have recourſe to the *Greek* Text itſelf, and from thence, obſcure as it is, endeavour to find out the Author's Meaning. The preſent Reading of the *Greek*, according to all the Copies, is, Ἐφ' οἷς γὰρ αὐτοὶ πάσχοντες ἠγανάκτουν, ἐπὶ τούτοις οὓς ἐδόκουν Θεοὺς, ἐν αὐτοῖς κολαζόμενοι, ἰδόντες ὃν πάλαι ἠρνοῦντο εἰδέναι, Θεὸν ἐπέγνωσαν ἀληθῆ· διὸ καὶ τὸ τέρμα τῆς καταδίκης ἐπ' αὐτοὺς ἐπῆλθε. The *Vulgate* renders, *In quibus enim patientes indignabantur, per hæc quos putabant Deos, in ipſis cum exterminarentur, videntes illum quem olim negabant ſe noſſe, verum Deum agnoverunt, &c.* This is very obſcure; *Junius* is ſtill more unintelligible, *Nam de quibus illi, quum perpeterentur mala, cum indignatione erant ſolliciti, de iis, inquam, quos putabant Deos, quum ſe iiſdem puniri viderunt, verum agnoverunt Deum, &c. Vatablus* renders much more clearly, *Iis ipſis rebus quas paſſi ſunt indignabundi Chananæi, cum per ea quæ ut Deos colebant punirentur, tandem ſuo malo agnoverunt verum Deum eſſe, quem ante negabant ſe noſſe.* i. e. *The* Canaanites *being diſpleaſed and angry at what they ſuffered, when they were puniſhed by thoſe Animals whom they thought to be Gods, at length being made ſenſible by their Misfortunes, acknowledged there was a true God*, &c. This is very intelligible, and comes near the true Senſe: But I cannot help obſerving, that *Vatablus* omits ἐν αὐτοῖς, and ἰδόντες, which immediately follow, and are the very Words which occaſion all the Obſcurity in the Original and the other Verſions, as they now ſtand. I have therefore been tempted to ſuſpect that there is ſome miſtake in them, and that the true Reading probably is, ἑαυτοὺς κολαζομένους ἰδόντες, or ἐν αὐτοῖς κολαζομένους ἰδόντες; and my Reaſons are as follow: 1. The *Biſhops* and *Geneva Bible* both render, *When they ſaw themſelves puniſhed by them.* 2. *Junius*, who, in the other Part of the Verſe, follows the *Greek* literally, renders, *Quum ſe iiſdem puniri viderunt.* 3. *Calmet*, and the *Port Royal Comment*, explain it in this Manner, *Se voyant avec douleur tourmentez & exterminez*, &c. The Senſe then of the firſt

Part of the Verſe I take to be this: “For whereas when corrected only they were diſpleaſed and angry, ſeeing themſelves yet more ſeverely dealt with, and puniſhed in good earneſt by, or upon account of thoſe whom they thought to be Gods, they acknowledged the true God, whom before they denied to know, *&c.*” [The Difficulty of this Paſſage (which I believe ſtands here as it came from the Author's Pen) ſeems chiefly owing to the Words ἐν αὐτοῖς, which are repeated (not neceſſarily indeed, but) by a Repetition, which is uſual in moſt Authors, and to be found in the *New Teſtament* in very many Places. The Conſtruction is this: Κολαζόμενοι γὰρ ἐπὶ τούτοις οὓς ἐδόκουν Θεοὺς, ἐφ᾽ οἷς αὐτοὶ ἠγανάκτουν πάσχοντες [κολαζόμενοι] ἐν αὐτοῖς, ἰδόντες, ὃν πάλαι ἠρνοῦντο εἰδέναι, Θεὸν, ἐπέγνωσαν ἀληθῆ. The Senſe (to which the Verſion may eaſily be reformed) is this: “For being puniſhed by thoſe very Things, which they looked upon as Gods, by which to ſuffer, they, as being their Votaries, took it very ill; being puniſhed, I ſay, by thoſe, they perceived God, whom before they denied to know, and acknowledged him to be the true God: For which very Purpoſe this ſevere Puniſhment had been inflicted upon them by him.” Πάσχοντες ἠγανάκτουν is ἠγανάκτουν ἑαυτοὺς πάσχειν, as in *Soph. Philoct.* p. 408. Edit. *Canter.* Κοὐκ οἶδ᾽ ἐναίρων νεκρὸν, i. e. ἑαυτὸν ἐναίρειν, *Neque novit* ſe occidere *mortuum*: St. *Paul*, 2 *Cor.* x. 12. Μετροῦντες οὐ συνιοῦσιν, i. e. *They do not underſtand*, or *conſider, that they meaſure themſelves by themſelves, and compare themſelves with* (or *to*) *themſelves*: Where our Verſion in the Context is very faulty: Somewhat better in the Margin.] The next Difficulty lies in rendering τὸ τέρμα τῆς καταδίκης by *extreme Damnation*, it might have been better tranſlated, *The utmoſt Extent of Judgment*, or *the ſevereſt temporal Judgment* or *Puniſhment*; (though St. *Auſtin* on *Pſal.* ix. quoting this Paſſage, underſtands it ſtrictly) but I take it to be no more than ἀξία Θεοῦ κρίσις in the Verſe before, as oppoſed to παιγνία ἐπιτιμήσεως, *ſlight Corrections, which they were diſpleaſed with*: But when it came properly to Puniſhment, when they ſaw themſelves κολαζομένους, then they were awakened to an Acknowledgment of the true God, who had thus puniſhed them; and therefore it was that this laſt and moſt effectual Method was taken with them; Διὸ καὶ τὸ τέρμα τῆς καταδίκης ἐπ᾽ αὐτοὺς ἐπῆλθε, i. e. *When the Dallyings of Correction would not do, Puniſhment in full meaſure was given, which had the Effect.* This Divine Vengeance, when it fell ſo ſeverely upon them, made them open their Eyes; when they ſaw and felt it, then, and not before, they acknowledged him to be the true God, whom before they denied to know; and *therefore*, or for this End and Purpoſe that they might acknowledge him, were they thus ſeverely viſited; not only anathematized and exterminated, but *internecione deleti*, as *Grotius* renders, *cut off with an utter and final Deſtruction.* Comm. in loc. This is ſpoken in Vindication of the Juſtice of God, who does not puniſh particular Perſons or Nations, without weighty Reaſons, and previous Notices of their Danger. This extreme Severity therefore was at length neceſſary, that thoſe who had continued in wilful Blindneſs and incorrigible Obſtinacy, and ſo were without Excuſe, might be convinced and made thoroughly ſenſible, that they had brought this Damnation upon themſelves, for not diſcovering all the while the true God, when they had ſuch awakening Means afforded them for that Purpoſe. And thus I think a pretty good and conſiſtent Senſe may be fetched from this Verſe, which has none at all, or a very obſcure one, according to our Verſion. *Calmet* underſtands this of the *Canaanites*, “That ſeeing themſelves perſecuted, afflicted, tormented by Hornets, which they regarded as Deities, and from whom they expected Favour and Protection, they were at length forced to acknowledge the God of the *Hebrews* for the only true God.” Not that they actually on this Account turned from their Idolatry, but, notwithſtanding the Force of inveterate Prejudice, were obliged to own the Superiority of the God of *Iſrael*, and by conſequence that the little Animals they worſhiped were contemptible, leſs than nothing, and their Religion groſs Superſtition. *Junius*, and many others, apply it to *Pharaoh* and the *Egyptians*, who could inſolently ſay, when the Hand of God lay not very heavy upon him, *Who is the Lord that I ſhould obey his Voice? I know not the Lord, neither will I let* Iſrael *go*, Exod. v. 2. But when he and his People were viſited by a Succeſſion of Plagues and Judgments, and the Land was corrupted by the grievous Swarms of Flies, he as remarkably relents, and gives them leave to go and offer Sacrifice to the Lord their God, *Exod.* viii. 25. But as there is no Authority in Hiſtory, that the *Egyptians* worſhiped the very Inſects, or Animals, that God plagued them with, and as this Author particularly mentions their being *tormented with their own Abominations*, διὰ τῶν ἰδίων βδελυγμάτων; I am inclined to think with *Calmet*, that the *Canaanites* are rather here meant, and that they are ſpoken of through this whole Chapter.

CHAP. XIII.

The ARGUMENT.

FROM the mention of the barbarous and idolatrous Rites of the Canaanites, *expreſſed in the former Chapter, the Author takes occaſion to treat of Idolatry in general, its Introduction and Origine; of the Vanity, Folly, Impotence, or rather Nothingneſs of Idols, and the miſchievous Effects attending ſuch a Worſhip. He diſtinguiſhes Idolatry into three Sorts, that of the heavenly Bodies; Images of deceaſed Princes, Heroes, and Benefactors, and living Brute Animals. The firſt Sort he treats of in the Beginning of this Chapter to* ℣ 10. *and from thence, to the End of the fifteenth Chapter, he conſiders the two other. Nor is this a Digreſſion or Deviation from his principal and main Deſign, which is to exalt Wiſdom, Piety, and true Religion, and to excite a Love and Regard for them in all, eſpecially Princes and great Men. And can this be done more effectually, than by ſhewing the Folly and Illuſion of Superſtition, expoſing the falſe Objects of Worſhip, and pointing out the Miſchiefs* *and unhappy Conſequences, which a Forgetfulneſs or Ignorance of the true God leads Men to?*

Ver. 1. *Surely vain are all Men by Nature who are ignorant of God.*] Μάταιοι μὲν γὰρ πάντες ἄνθρωποι φύσει, οἷς παρῆν Θεοῦ ἀγνωσία. That Idolaters are called vain Perſons in Scripture is beyond Diſpute; ſee 2 *Kings* xvii. 15. *Rom.* i. 21. But how are we to underſtand *vain by Nature?* I think, if this be the true Reading, it either means, that ſuch Men are naturally weak and ſenſeleſs who are ignorant of God; or that they are fooliſh who cannot, by the Light of Nature, make a Diſcovery of him. But perhaps φύσει may be a Miſtake here; for neither the *Vulgate* nor *Oriental Verſions*, nor *Coverdale's* Tranſlation, take any Notice of it; poſſibly the original Word was εἰσι, which they all agree in, and retain. And the true Reading of the whole Sentence in the *Greek* may be μάταιοι μὲν γὰρ πάντες ἄνθρωποί εἰσιν, οἵπερ ἦν Θεοῦ ἀγνωσία. [Perhaps πεφύκασιν (if any change is to be made) the firſt Syllable having been ſunk in the laſt of ἄνθρωποι, the foregoing Word.] *Calmet* ſeems to underſtand by μάταιοι, *inſignificant, unprofitable*, in the Senſe that Vanity is uſed by *Solomon* in the Book of *Eccleſiaſtes*. His Reflexion upon this Place, *Comm. in loc.* is too juſt and uſeful to be omitted: "Without the Knowledge of God, which is the firſt Principle of Wiſdom, Truth, and Religion, all Men, even the greateſt, are Vanity and nothing, all Science is but Darkneſs, all Philoſophy Error and Deluſion. Hence St. *Paul* renounced all other Knowledge, and determined to know nothing but *Jeſus* and him crucified, 1 *Cor.* ii. 2. It was the ſuperior Excellency of Divine Knowledge, which beſt diſcovers the Nature of God, that induced *Juſtin Martyr*, after having tried all the Sects of Philoſophers, and entered into all Sorts of human Learning, to relinquiſh them as unſatisfactory: He was at length convinced, that there is no Wiſdom, Science, or Philoſophy, complete and perfect, without the Diſcovery, Knowledge, and Worſhip of God." *Dial. cum Tryph. in init.*

Ibid. *And could not out of the good Things that are ſeen know him that is.*] Τὸν ὄντα, i. e. *The ſovereign Being, the only Being, or Being itſelf.* In the firſt Revelation which God makes of his own Being, he entitles himſelf, *I am that I am*; by which Name the great Creator does, in a manner, exclude every thing elſe from a real Exiſtence, and diſtinguiſhes himſelf from his Creatures, as the only Being, which truly and really exiſts. The ancient *Platonic* Notion agrees with this Revelation which God has made of himſelf; for there is nothing, according to that, which in reality exiſts, whoſe Exiſtence, as we call it, is pieced, or made up of paſt, preſent, and to come. He only properly exiſts, whoſe Exiſtence is entirely preſent. Hence *Plato* calls God τὸ ὄν, *in Timæo*, which probably he borrowed from *Moſes*, *Exod.* iii. 14. and *Juſtin Martyr*, who once embraced that Philoſophy, has often the ſame Expreſſion. By knowing God, is not barely meant that there is a God, but the Diſcovery likewiſe of the Excellence and Beauty of his Perfections, his Goodneſs, Wiſdom, and other Attributes, which the viſible World every where proclaims; for in all Creaturs there are ſuch lively Marks and Tokens of them, that from thence we may form ſome, though imperfect, Idea of the inexpreſſible and infinite Perfections that are in God. For the whole Extent of that which may be known of God, the τὸ γνωστὸν τοῦ Θεοῦ, as St. *Paul* calls it, *Rom.* i. 19, 20. is manifeſt in the Creatures, and the inviſible Things of God, even his eternal Power and Godhead, are clearly ſeen in them. St. *Baſil* therefore very juſtly calls the World, Θεογνωσίας παιδευτήριον, *The very School where the Knowledge of God is to be learnt.* And *Clemens Alexandrinus*, *the Book in which we read God*, uſing the ſame expreſſive Metaphor, *Strom.* 6. This Knowledge of the Deity from the Works of Nature, is what ſome call natural Theology, and others, the Aſcent of the Soul to God by the Scale of the Creatures. Nor would any Injury be done to the Senſe, if, inſtead of τὸν ὄντα, we read τὸν δόντα, i. e. *And from the good Things they ſaw could not trace out the God that gave them*; for thus ἀγαθῶν and δόντα anſwer to one another, as ἔργοις and τεχνίτην do in the following Line.

Ibid. *Neither by conſidering the Works, did they acknowledge the Workmaſter.*] The Knowledge of God was no difficult Diſcovery, and therefore Ignorance of him was not only ſurpriſing, but inexcuſable; for a Man need only lift up his Eyes to Heaven, and view the beautiful Order and regular Motions of the celeſtial Bodies, to be convinced that there is a wiſe Author of Nature, who at firſt created, and ſtill preſerves this Syſtem of Things. St. *Cyprian* therefore very juſtly obſerves, *Hæc eſt ſumma delicti nolle agnoſcere quem ignorare non poſſis.* *De Idol. vanit.* But that of St. *Chryſoſtom* comes neareſt this Writer, ἐποίησεν οὐρανὸν ὁ Θεὸς, ἵνα θαυμάσας τὸ ἔργον προσκυνήσῃς τὸν δεσπότην, κ. τ. λ. *Cælum condidit Deus ut opus admirans dominum adorares: at alii, conditore relicto, cælum ipſum adorarunt, id vero propter eorum ignaviam & inſipientiam accidit.* *Hom.* 25. *De diabolo tentatore.* Thus *Cicero* expreſſes the natural Senſe of Mankind on this Head: *Cum videmus ſpeciem primum candoremque cæli, deinde converſionis celeritatem, tum viciſſitudines dierum atque noctium, commutationeſque temporum quadripartitas, eorumque omnium moderatorem ſolem, lunamque, & ſtellas eoſdem curſus conſtantiſſime ſervantes; hæc cum cernimus, poſſumuſne dubitare quin his præſit aliquis effector?* *Tuſcul. Quæſt.* lib. i. But it would be almoſt endleſs to tranſcribe the many Paſſages that occur in his Works upon this Subject, particularly in his Book, *De Nat. Deorum.*

Ver. 2. *But deemed either Fire.*] It is certain there were ſome among the Heathen who worſhiped univerſal Nature, or the Syſtem of the material World, as an entire Object, and made God and Nature to be the ſame; ſee *Pliny's Nat. Hiſt.* lib. ii. c. 7. And others who worſhiped particular viſible and uſeful Parts of it, which was the more general, the chief of which are enumerated by this Writer; and the firſt is the Element of Fire. That this was the prevailing Worſhip in the *Eaſtern* Countries among the *Perſians* and *Chaldæans*; ſee *Pocock's Spec. Hiſt. Arab. Hyde De relig. vet. Perſ. Strabo*, lib. xv. *Selden* obſerves: *Tametſi multi Perſarum Dii, tamen ante omnes ignis ab eis cultus, & in omni ſacrificio eum imprimis invocabant. Syntag.* ii. cap. 8. And a little after, to ſhew the very ancient Worſhip of Fire among the *Chaldæans*, he ſays, that the Rabbins, by *Ur of the* Chaldees, *Gen.* xi. 31. underſtand their God *Fire*; and that, according to *Maimonides*, it means, *terra deſerviens igni.* This he takes to be the *God of* Nahor, *Gen.* xxxi. 53. and the chief among the ſtrange Gods worſhiped in *Chaldæa* during *Abraham's* Abode there, *Joſh.* xxiv. 2. We read alſo of Horſes and Chariots conſecrated to the Sun by ſome of the Kings of *Judah*, 2 *Kings* xxiii. and of twenty-five Apoſtates, *that worſhiped the riſing Sun towards the Eaſt, even in the Temple of the Lord*, Ezek. viii. 16. The *Eaſtern* Nations worſhiped Fire as the Cauſe of Light, and the Sun in particular, as being, in their Opinion, the perfecteſt Fire, and cauſing the perfecteſt Light. For this Reaſon, in all their Temples, they had Fire continually burning upon Altars erected in them for that Purpoſe, and before theſe ſacred Fires they offered up all their public Devotions, as likewiſe they did their private ones before Fires in their own Houſes, *Prid. Connect.* Part i. B. 3. As Fire among theſe Nations was a Symbol of the Sun, ſo the Sun itſelf probably was a Symbol of God, as being thought the moſt perfect Emblem of his Divinity, and to convey the moſt lively Idea of the Power, Beauty, Purity, and Eternity of God; but at length this expreſſive and noble Symbol was miſunderſtood and abuſed, and the Worſhip transferred to the Sign itſelf from the Being repreſented by it. *Vulcan* and *Veſta*, in the Pagan Theology, originally meant nothing but Fire. Thus *Ovid:*

Nec tu aliud Veſtam, niſi vivam intellige flammam.

And the Name itſelf the Learned have derived from אש *Ignis*. At length it was made one of the *Dii Penates*, and uncommon Honours decreed to it by the Appointment of *Numa Pompilius.*

Ibid. *Or Wind.*] The four principal Winds were eſteemed as Gods by many People, by others particular Winds were acknowledged as ſuch. The *Gauls* worſhiped the Wind *Circius*; and, according to *Seneca*, *Auguſtus* when in *Gaul*, dedicated a Temple to it, *Nat. Quæſt.* lib. v. c. 17. The *Egyptians* adored the Symbols of the *Eteſian* and *Southern Winds*, which were moſt beneficial to them, and of the utmoſt Conſequence with reſpect to the Overflowing of the *Nile.* The Worſhip paid to the Winds ſeems, in general, to have ſprung from an ancient Tradition, that the Winds were governed by Angels ſet over them, and ruling in them. From what *Virgil* ſays of *Æolus's* preſiding over the Winds, *Æneid.* lib. i. it appears that this Notion is very ancient; ſo that it is no wonder that in the ſymbolical Learning and Theology of the *Eaſtern* Nations, intelligent Beings, or Angels, ſhould be introduced as commanding and directing them. The *Targum* on 1 *Kings* xix. 11. as quoted by *Lightfoot*, expreſly mentions the Angels of the Winds.

Ibid. *The Wind, or the ſwift Air.*] ἢ πνεῦμα, ἢ ταχινὸν ἀέρα. *Grotius* underſtands this quite contrary to our Verſion; by πνεῦμα he underſtands *the Air*, and by ταχινὸν ἀέρα, *the ſwift Wind*; where it is obſervable, that he applies the Epithet to the Wind, rather than Air. The *Arabic* Verſion renders in like Manner, *ſed ignem, aut rapidos ventos, aërem, aut aſtrorum orbem*, &c. as if the original Reading was ἢ πνεῦμα ταχινὸν, ἢ ἀέρα. And indeed Swiftneſs is the known Epithet of the Wind; hence we meet with the *Wings of the Wind* in Scripture, to denote their Rapidity. Hence probably the *Egyptians* made Birds the Symbols of the Winds, as eſteeming them the moſt natural Emblems, upon account of the great Swiftneſs with which they croſs the Air. But Swiftneſs does not ſeem always to belong to the Air, as ſuch, the State of which varies according to its Qualities. If indeed we underſtand by the Air, the *Æther*, or that fine, fluid, agitated, and moſt ſubtile Part, which permeates the Pores of all Bodies, and is ſuppoſed to be the Cauſe of all Motion and Fermentation, which anciently the Heathens called Ζεὺς or *Jupiter*, ταχινὸν in this Senſe will not be improper. But it is generally taken here to ſignify *the Clouds*; and this *Juno*, for ſo the Ancients called the groſſer Air, was not without her Adorers and Votaries. Even *Socrates* is accuſed in the Poet for worſhiping the Clouds, *Ariſtoph. in Nub.* and *Juvenal* charges the *Jews* with the ſame Folly:

Nil præter nubes, & cœli Numen adorant.
Sat. xiv.

Coverdale's Verſion makes the Wind, or the ſwift Air, to be the ſame, *Some toke the Fyre, ſome the Wynde or Ayre . . . . for Goddes.* "We "know from *Sanchoniathon*, that the Tyrians "had a Pillar ſacred to Wind or Air in Mo-"tion, as well as they had to Fire; built, as "they ſaid, by *Uſous*, the Son of *Hypſouranias*, "which Fire and Wind they worſhiped as "Gods." *Forbes's* Works, p. 199. "Hence "the Eagles ſoaring Flight, and commerce "thereby with the Air, brought that Bird to "be the Emblem of Air, and ſuch as imagined "a Divinity in the Air, in Clouds, in Winds, "took that Bird to repreſent their Deity." *Ibid.* p. 201.

Ibid. *Or the Circle of the Stars.*] i. e. the Conſtellations, according to *Calmet* and *Grotius*; by which ſome underſtand the *Pleiades*, others the Conſtellations in the *Zodiac*, called here, from the Aſteriſms in it, and its glorious Figure, the ſtarry Circle; many of which are known to have been worſhiped particularly by the *Egyptians*. *Selden* ſeems to have been of this Opinion, *Ægyptiis priſcis Dodecatemoria ſigniferi* θεοὶ βουλαῖοι, *ſeu Dii Conſiliarii, Planetæ vero lictores, qui accenſi Solis conſiſtorio adſtent, cenſebantur. Teſte vetere ad Apollonii Rhodii Argonauticon* IV *ſcholiaſte. Seld. De cult. extran. primord.* cap iii. But as the Article is wanting before κύκλον, it may as well mean ſome other *Groupe* of Stars. This was a very ancient Idolatry, and ſpread farther than moſt other Superſtitions. The *Iſraelites* are in Scripture often charged with paying their Adoration to the Hoſt of Heaven, *i. e.* to the Stars, of whom the Sun and Moon were eſteemed the Leaders, which they ſeem to have fallen into by the Infection of the neighbouring Nations. This Worſhip ſprung from an early Notion, that the Stars were Tabernacles or Habitations of Intelligences, which animated thoſe Orbs in the ſame manner as the Soul of Man animates his body, and were the Cauſes of all their Motions. But the Planets, being neareſt to the Earth, and generally looked upon to have the greateſt Influence on this World, the Heathens made choice of theſe, in the firſt place, for their Gods. Hence we find *Saturn*, *Jupiter*, *Mars*, *Apollo*, *Mercury*, *Venus*, and *Diana*, to be firſt ranked in the Polytheiſm of the Ancients, as being their firſt and principal Deities. See *Prid. Connect.* Part i. Book iii. p. 140. Fol. Edit.

Ibid. *Or the violent Water.*] The Heathens had likewiſe a Multitude of Sea and River Gods, as *Oceanus*, *Neptune*, *Thetis*, *Triton*, *Nereus*, *&c.* *Homer* ſpeaks of the Rivers of *Troy*, *Simois* and *Scamander*, as two Deities. It is certain that the *Egyptians* eſteemed the *Nile* as their God, called it ὁ ἱερώτατος Νεῖλος, and that they worſhiped the Water, above the other Elements, as being, in their Opinion, the Principle of all things. Hence, ſays *Philo*, God firſt ſmote their Water, and turned it into Blood, *De vit. Moſ.* lib. i. *Suidas* humourouſly tells the Story of a famous Conteſt between the *Chaldæans* and *Egyptians* about the Strength and Power of their reſpective Deities, Fire and Water, *in voce* Κάνωπος· ſee alſo *Shaw's* Travels, where it is related; and *Gregory's Notes*, p. 222. *Tully* has, in few Words, compriſed the ſeveral Objects of falſe Worſhip, *Erat perſuaſum etiam ſolem, lunam, ſtellas omnes, terram, mare, Deos eſſe.*

Ibid. *Or the Lights of Heaven to be the Gods which govern the World.*] The Sun and Moon were worſhiped in different Places by very different Names; ſee *Voſſius de Orig. Idol.* lib. ii. c. 5. It was the Sun whom one Country worſhiped under the Name of *Baal*, another of *Chemoſh*, and others of *Mithras* and *Oſiris*, which laſt was the Name given to it by the *Egyptians*, among whom the Sun was worſhiped in the famous City of *Heliopolis*, which probably took its Name from thence, *Macrob. Saturn.* lib. i. The Moon was likewiſe worſhiped under different Names, as *Hecate* and *Diana*; the ſame was moſt probably the *Egyptian Iſis*, the *Aſſyrian Aſtarte*, or *Aſtaroth*, and the *Greek Ilithyia*. *Egypt* was early infected with Idolatry, eſpecially of the Sun and Moon, as appears from *Diodorus Siculus*, and *Lucian De Dea Syria*. Though it is more probable that *Babylon* was the Mother of this kind of Idolatry, and from thence the Contagion ſpread through *Egypt*, *Aſſyria*, *Phœnicia*, and other Parts of the World. The Sun was the moſt glorious Object that raviſhed the Eye, and it ſhewed itſelf no where more gloriouſly than the Plains of *Chaldæa*. Some learned Men think that the Tower of *Babel* was conſecrated by the Builders to the Sun, as the moſt probable Cauſe of drying up the mighty Waters, *Teniſon* on *Idol.* c. iv. who acquaints us, from *Julius Firmicus*, that the *Egyptians* expreſſed their Devotions to the Sun in this Form: *Sol Opt. Max. mens mundi, dux omnium principſque.*

Ver. 3. *With whoſe Beauty, if they being delighted took them to be Gods, let them know how much better the Lord of them is; for the firſt Author of Beauty hath created them.*] *Coverdale's* Verſion of this Place ſeems preferable, *though they had ſuch Pleaſure in their Beauty, that they thought them to have bene Goddes: yet ſhulde they have knowen, how much more fayrer he is that made them, for the Maker of Beauty hath ordened al theſe thynges*, γενεσιάρχης, the Original, the Founder, the Parent of Beauty hath created them, *ipſamet naturæ pulchritudinis origo*, ſays the *Vulgate*; nor does St. *Auſtin* expreſs this Word amiſs by *Pulchritudo pulchrorum omnium: Confeſſ.* lib. iii. cap. 6. *Plato*, who himſelf calls theſe glorious Luminaries, μέγαλοι Θεοὶ, ſays, that the *Greeks* formed the Word Θεὸς from the Verb θέειν, *in Cratyl.* for looking up to Heaven, and conſidering the Brightneſs and Glory of the celeſtial Bodies, running their ſeveral Courſes with the moſt wonderful Harmony and Order, they entertained, in their Minds, ſo very high and exalted Notions of them, that they were tempted even to an idolatrous Worſhip of them. And other learned Men obſerve, that they gave the Name of κόσμος to the World, from obſerving the Beauty and Ornaments of it. St. *Jerom Comm. in Jon.* c. i. *Cæſar* aſſigns this as the Reaſon of the *Germans* worſhiping the Hoſt of Heaven, *Germani Deorum numero eos ſolos ducunt, quos cernunt, & quorum aperte opibus juvantur, Solem, & Vulcanum, & Lunam.* lib. vi. *De bello Gal.* It is generally agreed, that the Worſhip of theſe Luminaries was the firſt Idolatry; it is certain that the only kind of Idolatry mentioned in the Book of *Job*, and therefore we may preſume of all others the moſt ancient, is the Worſhip of the Sun and Moon; *If I beheld the Sun when it ſhined*, ſays that holy Writer, *or the Moon walking in Brightneſs, and my Heart hath been ſecretly enticed, or my Mouth hath kiſſed my Hand* (in token of Adoration, and from whence indeed the very Term itſelf is derived; ſee *Selden De cult. extran. primord.* cap. iii.) *this alſo were an Iniquity to be puniſhed by the Judge, for then I ſhould have denied the God that is above*, ch. xxvi. 26, 27, 28. This idolatrous Practice of his Time he oppoſes, by aſſerting God to be the Maker of theſe very Bodies, and that *by his Spirit he hath garniſhed the Heavens*, xxvi. 13. See *Voſſius De Idol.* lib. ii. c. 5. *Sharrock*, p. 326. The Inference of this Writer is very juſt, that, inſtead of worſhiping the heavenly Bodies, which, like thoſe of the intellectual World, were all created by God, and for him, they ſhould rather have concluded that there was a firſt Cauſe, the Author and Fountain of that Perfection and Glory, which are diſplayed in any, or all the Creatures; ſee Note on the latter Part of the next Verſe.

Ver. 4. *But if they were aſtoniſhed at their Power and Virtue.*] It was a very ancient Opinion, and a received Tradition of Paganiſm, that the Gods had their Manſions in the στοιχεῖα τοῦ κόσμου, or *the celeſtial Bodies*, and that the Luminaries of Heaven were all alive and inſtinct with a glorious and divine Spirit. For the Adoration they paid to the Sun and Moon, they paid it not to them, as mere inanimate Bodies, but as Intelligences, or the ſuppoſed Habitations of ſuch beings; which ſeems evident from this Verſe, addreſſed to the Sun:

Ἠέλιός θ᾽ ὃς πάντ᾽ ἐφορᾷ, καὶ πάντ᾽ ἐπακούει.

We have an Intimation likewiſe of this Notion in *Virgil*, *Æneid* vi.

Spiritus intus agit, totamque infuſa per artus
Mens agitat molem, & magno ſe corpore miſcet.

From this Notion they inferred, that it would be a thing pleaſing to the ſupreme God, to addreſs themſelves to him by the Mediation of theſe glorious Intelligences, which they thought ſo much nearer to him than themſelves, and to have the greateſt Influence upon the World. This Conceit, ſeconded with pretended Revelations and Miracles, ſaid to be done by the ςοιχεῖα, or *heavenly Bodies* in time brought forth Sacrifices to them, and Images of them, by means whereof great Bleſſings, they thought, might be procured to them through their Power and Influence. *Maimon. De Idol. Thorndike's Epilogue*, p. 287.

Ibid. *Let them underſtand by them how much mightier he is that made them.*] *Coverdale's* Verſion is here again preferable, *or yf they marveled at the Power and Workes of them, they ſhuld have perceaved therby that he whiche made theſe thynges is myghtyer then they.* For notwithſtanding the regular Courſes of theſe heavenly Bodies, and their diſpenſing Life and Heat, Health and Vigour to all the Parts and Products of the Earth, yet they ſhould not ſo entirely have depended upon their Sight, nor have been ſo far led by their own Imaginations, as to offer an idolatrous Worſhip to Beings, which a little Philoſophy and the Aſſiſtance of improved Reaſon might have informed them, had themſelves been made, and conſequently were by Nature no Gods. How much rather ought they, from the Origin and the Effects of theſe heavenly Bodies, to have concluded and adored the infinite Power and moſt tranſcendent Perfections of the great Creator of them, the Father and Fountain of theſe Lights, from whom they received all that is glorious or beneficial in them, and muſt therefore be infinitely more excellent? St. *Auſtin* has ſome beautiful Sentiments upon this Head, *Si placent corpora, Deum ex illis lauda, & in artificem eorum retorque amorem, ne in his quæ tibi placent, tu diſpliceas —— Hunc amemus, hunc amemus, ipſe fecit hæc, & non eſt longé. Confeſſ.* lib. iv. cap. xi. 12. and in another Place, from the Gifts diſcernible in the Creatures, he deduces the Perfection of the Giver, *Tu, Domine, feciſti ea; qui pulcher es, pulchra ſunt enim; qui bonus es, bona ſunt enim; qui es, ſunt enim. At nec ita pulchra ſunt, nec ita bona ſunt, nec ita ſunt, ſicut tu, conditor eorum: cui comparata, nec pulchra ſunt, nec bona ſunt, nec ſunt. Scimus hæc; gratias tibi. Et ſcientia noſtra ſcientiæ tuæ comparata, ignorantia eſt. Confeſſ.* lib. xi. c. 4.

Ver. 5. *For, by the Greatneſs and Beauty of the Creatures, proportionably the Maker of them is ſeen.*] The *Greek* Copies vary here; the *Complut.* reads, ἐκ τοῦ μεγέθους, καὶ κάλλους, καὶ κτισμάτων ἀναλόγως, κ. τ. λ. which *Junius* follows, *nam ex magnitudine, & ſpecie, ac creatis rebus convenienter, &c.* and our Verſion, with a little Alteration. The *Vatican* Edition has ἐκ τοῦ μεγέθους καλλονῆς κτισμάτων ἀναλόγως, κ. τ. λ. and thus the *Syriac* renders, *i. e.* by the Greatneſs of the Beauty of the Creatures, the Maker of them is ſeen proportionably, or by Analogy, by comparing the Creature with the Creator, the Effect with the Cauſe, as far as the difference is capable of being known, *cognoſcibiliter*, according to the *Vulgate*, and as the Natures of the Beings compared will admit, which probably is what *Junius* means by *convenienter*, and as the Ratio between finite and infinite, if any ſuch could be, will allow. St. *Chryſoſtom* quotes this Paſſage of our Author, and has the following juſt Reflection upon it; εἶδες τὸ μέγεθος, θαυμάσον τὴν δύναμιν τοῦ ποιήσαντος· εἶδες τὸ κάλλος, ἐκπλάγηθι τὴν σοφίαν τοῦ κοσμήσαντος.

Ver. 6. *But yet for this they are the leſs to be blamed; for they peradventure err ſeeking God, and deſiring to find him.*] *Coverdale's* Verſion is clearer; *notwythſtandynge they are the leſſer to be blamed that ſeek God, and wolde fynde hym, and yet myſſe.* But that of the *Geneva* Bible is preferable here; *but yet the Blame is leſſe in thoſe that ſeek God, and would find him, and yet peradventure do err.* A Compariſon is here made between the Worſhip of the heavenly Bodies, and that of Statues and Images. The former has moſt to be ſaid in its Defence, though far from excuſable, becauſe theſe Luminaries are glorious and magnificent, have a viſible and apparent Beauty, and ſenſible Virtue, Power, and Benefit iſſuing from them; and therefore are worſhiped for their own ſakes, and the Advantages which the World receives from them. But what Merit of any ſort is in an Image, or what Pleaſure or Profit can be drawn from it? which at beſt is a Repreſentation only, and perhaps of ſome Thing or Perſon in itſelf worthleſs or diſgraceful. If the Worſhip therefore of the former is not to be excuſed, as it follows, ℣ 8. the Worſhip of the latter is much more to be condemned, becauſe nothing is a greater Diſhonour to God, than to ſuppoſe him like the Image of a corruptible Creature, or the Product of Man's Art or Invention. There is this farther to be alledged in mitigation of their Error who worſhiped the heavenly Bodies, that the Creatures which they worſhiped they looked upon to be eminent Repreſentations of the moſt glorious Attributes of the Deity: they worſhiped the Hoſt of Heaven, becauſe they are viſible Repreſentations of his Glory and Eternity; and the Elements, becauſe they repreſented his benign, ſuſtaining, and ubiquitary Preſence. *Philo* compares the Adoration of the Sun, Moon, and Stars with other Inſtances, and particularly with the Worſhip of Statues and Images, and has the very ſame Sentiments with this Writer, *Peccant proculdubio*, ſpeaking of the former, *dum, poſthabito principe, venerantur ſubditos; minus tamen a recto declinant, quam qui ligna, lapides, argentum, aurum ſimileſque*

leſque materias vertunt in ſtatuas & ſimulachra, &c.

Ver. 8. *Howbeit, neither are they to be pardoned.*] [Πάλιν δὲ, *But on the other hand*, i. e. in anſwer to this Objection xvi. 23. See *Taylor* upon *Lyſias*, p. 80. Edit. *Lond.*] Though there are theſe mitigating Circumſtances in ſome meaſure to leſſen the Guilt of the Worſhipers of the heavenly Hoſt, yet is their Offence very grievous. For, to inſtance in the Sun himſelf, which, undoubtedly, is the moſt glorious and perfect, what Property has he of Divinity? He is neither ſelf-exiſtent, nor ſufficient to continue his own Being. And tho' he may warm and cheriſh the Earth, yet can neither of the Luminaries, nor both jointly of themſelves, produce either Corn, Graſs, or Fruit. It is therefore wiſely conjectured by ſome learned Men, that one Reaſon why *Moſes*, in the Hiſtory of the Creation, particularly mentions, that the Fruits of the Earth and the Trees yielding Fruit were produced on the third Day of the Creation, *Gen.* i. 11. and the Sun and the Moon not until the fourth Day, ℣ 14. was, to guard againſt the Worſhip of them; that Men might not think the Influence of thoſe celeſtial Bodies to be the Cauſe of the growing of thoſe Fruits, but the Power and Providence of God; ſee St. *Ambr. Hex.* lib. iv. and *Philo*, Περὶ κόσμου. For this was a ſenſible Argument to the *Jews* and others, that theſe heavenly Bodies which the Heathens paid their Devotions to, were only ſecondary and inſtrumental Cauſes in the Hand of God, and that he could have ſupplied Mankind with all the Produce of the Earth without them. Nor is it without a weighty Reaſon, that the Sun, in the *Hebrew* Language, is called *Shemeſh*, i. e. *a Miniſter* or *Servant*, *Deut.* iv. 19. *Iſai.* lx. 20. *Joel* ii. 10. which very Name alone ſhould have kept all that underſtood its Meaning, from worſhiping that Luminary; and yet even ſome *Jews* ſeem to have fallen into this Idolatry, from what *Ezekiel* ſays, viii. 16. who are there reproved for turning their Faces to the Eaſt for this very Purpoſe.

Ver. 9. *For if they were able to know ſo much, that they could aim at the World.*] The Senſe which is moſt common and received of στοχάσασθαι τὸν αἰῶνα is, that if they could give ſo good a Gueſs at the World, the Beauty of the heavenly Bodies, and the Effect and Influence which they have upon the Earth, could dive into the Secrets of Nature, as the Cauſe of Winds, Flux of the Sea, Violence of Earthquakes, Nature of Animals, &c. might they not have diſcovered, by the ſame Search of Reaſon and happy Conjecture, the Lord and Maker of the Univerſe? For there ſeems leſs Study and Meditation required to know that the beautiful Frame of Things which we ſee was not by Chance, or ſelf-produced, but the Work of an Almighty Creator, than is neceſſary to penetrate into the Myſteries of the natural World, and unravel the Cauſes of ſuch ſurprizing Events. But probably στοχάσασθαι τὸν αἰῶνα is a Miſtake, for στοχάζομαι has generally, if not always, in this Senſe a *Genitive Caſe* in the moſt approved Writers; and therefore τὸν αἰῶνα ſeems wrong in this reſpect, as well as in regard to τούτων, which follows. The true Reading ſeems to be τῶν ἄνω. Beſides, this Expreſſion anſwers very well to the Things mentioned in the ſecond Verſe, which belong to the upper Regions. Whereas αἰὼν ſignifies principally Duration. Perhaps the Tranſcribers might miſtake ἄνω for αἰῶνα contracted, ſuch Abbreviations being uſual in Manuſcripts. [In the Original, Εἰ γὰρ τοσοῦτον ἴσχυσαν εἰδέναι, ἵνα δύνωνται στοχάσασθαι τὸν αἰῶνα, &c. The Word εἰδέναι is ſuperfluous, or worſe, becauſe of στοχάσασθαι, which immediately follows. Perhaps it was brought hither from ver. 1. For that St. *Auſtin* did not find it in his Copy is probable from *Confeſſ.* v. 3. where he alludes to this Place thus: *Qui tantum potuerunt valere* (ἴσχυσαν) *ut poſſent æſtimare ſeculum, quanquam ejus dominum minime invenerunt:* Whence it likewiſe appears, that he read στοχάσασθαι τὸν αἰῶνα; or τοῦ αἰῶνος. The true Reading I ſhould have thought to have been τῶν οὐνίων (which is the uſual Abbreviation of οὐρανίων) had it not been for the Paſſage of St. *Auguſtin*, who wrote before ſuch Abbreviations were in uſe. But, I believe, the Author wrote στοχάσασθαι τῶν αἰώνων, becauſe of τούτων which follows. So *Heb.* xi. 3. Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ. The *Verb* στοχάσασθαι, if no other Prepoſition be joined with it, muſt have a *Genitive Caſe*, becauſe the Prepoſition κατὰ is always underſtood.]

Ver. 10. *And in dead things is their Hope.*] *i. e.* in Idols, which have no Life, no Knowledge, no Senſation. It is worth obſerving, that the original Word for an Idol ſignifies Vanity, a mere Nothing, that which has no Exiſtence. The primitive Chriſtians accordingly looked upon the Heathen Temples as Charnel Houſes, eſteeming their Gods as dead Men, according to that of *Tertullian*, *Mortui & Dii unum ſunt. De Spectac.* c. xiii. And thus ſome learned Men explain ἐπερωτῶν τοὺς νεκροὺς, *Deut.* xviii. 11. according to the LXX, not of a mere Necromancer, who conſulted familiar Spirits, but of one that enquires of the dead Idols, which the Heathens had ſet up in the Nations round about the *Iſraelites*, in Oppoſition to the living God: *Shuckford's Connect.* vol. ii. p. 398. There may be alſo another Interpretation given of this Place, which is countenanced by the *Vulgate*, *Coverdale's*, and the other ancient *Engliſh* Verſions, *viz.* that their Hope is vain, fruitleſs, deſperate, without any Proſpect of Help or Remedy, like that of dead Men, *inter mortuos ſpes illorum eſt*, according to the *Vulgate*. *Ils ſont*, ſays *Calmet*, *comme des gens reduits au tombeau, ſans ſecours, ſans eſperance.* As the Hope of good Men, or ſuch as ſerve the true God after an acceptable Manner, is, on the contrary, a ſure and certain Hope, a joyful confident Aſſurance, a Hope full of Immortality, ch. iii. 4.

Ibid. *Gold and Silver to ſhew Art in.*] Χρυσὸν καὶ ἄργυρον τέχνης ἐμμελέτημα, i. e. *ſome Device*, or *Invention, of Art*. *Coverdale's* and the old *Engliſh* Verſions put the Comma after Silver, and underſtand τέχνης ἐμμελέτημα, as a diſtinct Particular from Gold and Silver beforementioned, and render *Golde, Sylver, and the Thynge that is founde out by Connynge.* The *Vulgate* takes it in the ſame Manner, and ſo does the *Syriac* Verſion, and *Calmet.* I cannot help obſerving here, the very great Reſemblance which there is between this Paſſage and that of the *Acts*, ch. xvii. 29. Οὐκ ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης ϗ ἐνθυμήσεως ἀνθρώπȣ, τὸ θεῖον εἶναι ὅμοιον.

Ibid. *Or a Stone good for nothing, the Work of an ancient Hand.*] [In the Original, perhaps, it might better be diſtinguiſhed, and read thus: ἢ λίθον ἄχρηστον χειρὸς ἔργον ἀρχαίας· εἴτε ϗ τις ὑλοτόμος, &c. *Or a Stone, the uſeleſs Work of an ancient Hand: Or if a Carpenter*, &c. I do not ſee what Senſe εἰ ϗ can make. The Word εἴτε is to be underſtood in the 10th Verſe, as if it had been written, εἴτε χρυσὸν ϗ ἄργυρον ἢ λίθον—εἴτε ϗ τις ϗ ὑλοτόμος—φυτὸν ἐκπρίσας, &c. which is an uſual Ellipſis: *Whether Gold and Silver, or a Stone — or whether a Carpenter, after he hath ſawn down a Tree*, &c. ἄχρηστον ἔργον as πόνος ἄκαρπος, xv. 4. concerning the ſame Thing.] The Antiquity of the Idol was thought of great Importance; its venerable Ruſt added not a little to its Divinity: Hence *adoranda rubigo* in the Poet, applied to ſuch Things as Time itſelf had, in a manner, conſecrated, *Juvenal*, *Sat.* xiii. Even a Stone badly cut has had a Veneration paid to it, merely becauſe it was ancient. Whole Nations, ſays *Calmet*, have adored, for a Succeſſion of Ages, an ancient Block of Marble, badly finiſhed, or a Figure in Wood rotten and worm-eaten. But ſuppoſing the moſt complete Piece of Work, and that the Hand of a *Praxiteles*, or a *Phidias*, ſtood plainly confeſt, yet cannot Time, though it may and does add a Value to Buſts and Medals, confer Divinity, nor excuſe the Adoration paid to a Piece of ſenſeleſs Matter, though beautified by Art, dignified by a celebrated Name, and recommended by the Preſcription and Authority of many Ages. It may not be unacceptable, perhaps, nor foreign to the Occaſion, to tranſcribe Part of an Epiſtle wrote by St. *Auſtin* to the principal Inhabitants of a City in *Africa*, who had murdered a great Number of *Chriſtians*, becauſe ſome of them were ſuſpected to have taken away their God *Hercules*. That learned Father expoſtulates with them upon this Accident in theſe ſtrong and pathetic Terms: "The barbarous Treatment, which ye have offered to ſo many innocent Perſons, calls for Vengeance from Heaven and Earth. But as ye urge the Affront and Damage, which ye have received, againſt the Maſſacre we complain of, let us ſtate, in a few Words, the Injuries on both Sides: You object, that your God *Hercules* is taken away; we are willing to make you Satisfaction; we have Money, Stones, and Workmen ready to ſet about the Work; they ſhall inſtantly cut you out another Deity, and paint it too in like Manner, and finiſh ſuch a *Hercules* in its ſtead, as you ſhall have no Reaſon to complain of the Difference. It is thus we reſtore your Idol, it is thus we repair your Loſs: Give us now back, in return, the Souls of thoſe many Innocents you have murdered, and only to revenge the injured Honour of a ſorry lifeleſs Piece of Stone." *Aug. Epiſt.* cclxvii. *ad Princip. Colon. Suffet.* This Inſtance ſhews the great Veneration paid by the Heathen to their Statues, and how far Superſtition, or a blind Devotion, will hurry Men, even to ſanctify Murder.

[Ver. 11. Εὐκίνητον φυτὸν is tranſlated, *a Tree meet for the Purpoſe:* As if they had read εὔχρηστον. The *Complut.* has εὔτηκτον; which *Bos* thinks ought to be εὔτυκτον. *Aldus's* Edition reads ἐκκίνηται. Perhaps ἔκκριτον or ἐκλεκτὸν, *a choice Tree*, one choſen for his Purpoſe out of a Number.]

Ver. 11, 12, 13.] The Author in this and the following Verſes expoſes, with great Smartneſs of Argument, the Abſurdity of Image Worſhip, by ſhewing their Original, and the Vileneſs of the Materials of which they are made: "That an ordinary Carpenter" (whom he purpoſely fixes upon to ſhew the Clumſineſs and Inelegance of the Work) "having taken from a Tree cut down, what was beſt and moſt valuable, and fitteſt to be employed in ſome neceſſary Piece of Work; among the Refuſe, or rather the Refuſe of the Refuſe, for ſo τὸ ἐξ αὐτῶν ἀπόβλημα ſignifies, fixes upon a knotty and coarſe Piece of Stuff, ſuch as he could otherwiſe make no Uſe of; and this he thinks good enough to make a God of." *Horace*, in like manner, makes himſelf merry with a Workman, who deliberated whether he ſhould make a Bench or a God of an offal Piece of Wood, and at length determined it for a God: *Maluit eſſe Deum. Serm. lib.* i. *Sat.* 8. The chief Part of this Deſcription is borrowed from *Iſaiah*, ch. xliv. *Jerem.* ch. x. *Baruch.* ch. vi. and *Lowth's* Paraphraſe upon thoſe Paſſages in the Prophets, is equally applicable here: "What an Abſurdity is it for a Man to dreſs his Meat, and make his God with the ſame Stick of Wood? or to think that a Piece of Timber hath any more Divinity in it, than it had before, becauſe it is faſhioned, and carved into the Figure of a Man?" To give an Account of the Original of Images, how and whence made, is alone ſufficient to expoſe the Folly of worſhiping them. This Argument the ancient Apologiſts for Chriſtianity often inſiſt upon, to ſhew the Abſurdity of the Heathen Idolatry; but none of them more happily than *Minucius Felix* in the following Words, and almoſt upon the like Occaſion, allowing only for the Difference in the Materials: *Quando igitur hic (Deus) naſcitur? Ecce funditur, fabricatur, ſcalpitur: nondum Deus eſt. Ecce plumbatur, conſtruitur, erigitur: nec adhuc Deus eſt. Ecce ornatur, conſecratur, oratur: tunc poſtremo Deus eſt, cum homo illum voluit & dedicavit*; which, in Mr. *Reeves's* moſt excellent Tranſlation, runs thus: "But when, pray, does it commence Divine? Behold it is caſt, faſhioned, and filed: Well, it is no God yet. Behold, it is ſoddered, put together, and ſet upon its Legs: Well, it is no God yet. Behold, it is bedecked, conſecrated, prayed to: then, then at laſt behold a complete God, after Man hath vouchſafed to make and dedicate him." Thus *Arnobius*, *lib.* vi. who was himſelf once a Pagan Idolater, and had, as he confeſſes, often aſked Bleſſings,

ſings, *nihil ſentiente de ligno*, at length makes this juſt Reflexion upon ſuch ſenſeleſs Conduct: *At quæ dementia Deum credere quem tute ipſe formâris, ſupplicare tremebundum fabricatæ abs te Rei?* This ſort of Idolatry, beſides its Wickedneſs, hath ſomething in it too very prepoſterous; for ſhould not the Idol rather worſhip the Maker, than the Maker the Image, ſince, in ſome ſort, he may be conſidered as the Creator of it? *Philo* has, I think, the like Obſervation, *certe ſi error placuit, pictores & ſtatuarii magis merebantur ut divinos honores acciperent; nunc, ipſis contemptis, ac ſi nihil egregium præſtitiſſent, pro diis habentur eorum opera.*

Ver. 13. *When he had nothing elſe to do.*] *i. e.* poſtponing it to all other Work, as thinking it of no great Conſequence, and then only taking it in hand when nothing better offered. Our Verſion follows a Copy which read ἐν ἐπιμελείᾳ ἀργίας αὐτοῦ, which ſome *Latin* Tranſlations render, *diligentiâ otii ſui*; and others, *accurato otio:* Other Editions have ἐν ἐπιμελείᾳ ἐργασίας αὐτοῦ, which is likewiſe the Reading of the *Alexandrian* Manuſcript; and this the oriental Verſions ſeem moſt to favour.

Ver. 14. *Or made it like ſome vile Beaſt, laying it over with Vermillion and with Paint, colouring it red.*] That it was uſual thus to paint, and ſet off their Images, ſee *Ezek.* xxiii. 14. *Arnob.* lib. vi. And no wonder that the *Lares*, or little Houſhold Deities, for ſuch this Writer ſeems here to mean, were ſo adorned, when *Pliny* acquaints us, that the Face of the Image of *Jupiter* was uſually painted with Vermillion upon Feſtival Days, and other grand Occaſions among the *Romans*; *Jovemque a Cenſoribus miniandum locari*, that the Cenſors hired Artiſts for that Purpoſe; that *Camillus*, and other Generals, to whom the Honour of a public Triumph was decreed, were painted in the like manner; and that, among the *Æthiopians, totos eo tingi proceres, huncque Deorum ſimulachris eſſe colorem. Plin.* lib. xxxiii. ch. 6. and *Calmet in loc.*

[Ibid. *Covering every Spot thereof.* Πᾶσαν κηλῖδα τὴν ἐν αὐτῷ καταχείσας. He had juſt before ſaid καταχείσας μίλτῳ· Whence I imagine that he wrote here καταχρώσας. Our Verſion is not exact.]

Ver. 15. *And when he had made a convenient Room for it, ſet it in a Wall, and made it faſt with Iron.*] This convenient Room we may underſtand to be a Shrine, which was a ſort of little Chappel, repreſenting the Form of a Temple, with an Image in it, which being ſet upon an Altar, or faſtned in a Wall, or to ſome other Place, the Idol, when the Doors were opened, was repreſented to the Worſhipers as ſtanding or ſitting in State. *Coverdale's*, and ſome other ancient Verſions, call this a Tabernacle, following herein the *Vulgate*, which renders *faciens ei ædiculam illo dignam*, the very Word uſed by *Minucius Felix* to expreſs one of theſe Shrines by. And in this Senſe, probably, we may underſtand the *Tabernacle of Moloch*, *Acts* vii. 43. for the σκηνὴ mentioned there was a kind of little Cabinet, wherein the Image of the falſe God was kept. And ſuch I imagine thoſe Silver Shrines to be, ναοὺς ἀργυροῦς, which *Demetrius* made for *Diana*, *Acts* xix. 24. *Iſaiah* likewiſe mentions the Silver Chains by which theſe Idols were faſtened to Walls or Pillars, xl. 19.

Ver. 18. *Humbly beſeecheth that which hath leaſt Means to help.*] [Inſtead of ἱκετεύει, the Language, I think, requires ἱκετεύειν, *ſc.* ἀξιοῖ thus: Περὶ δὲ ζωῆς τὸ (not τὸν) νεκρὸν ἀξιοῖ, περὶ δὲ ἐπικουρίας, τὸ ἀπειρότατον, ἱκετεύειν· περὶ δὲ, &c. ἀπορώτατον ſeems preferable to ἀπειρότατον, in the Senſe of our Verſion, *moſt helpleſs*. In the 19th Verſe, inſtead of καὶ ἐργασίας καὶ χειρῶν ἐπιτυχίας, I would read, καὶ ἐργασίας χειρῶν, καὶ ἐπιτυχίας.] Τὸ ἀπειρότατον, *i. e.* that which hath no Experience at all, as our Margin has it. *Nannius* reads, ἀπορώτατον, *egentiſſimum*; our Verſion ſeems to follow a Copy which read either ἀχρειότατον, or ἀναπηρότατον: any of which are more properly oppoſed to ἐπικουρίας than ἀπειρότατον.

Ver. 19. *Aſketh Ability to do of him that is moſt unable to do any thing.*] Our Verſion here manifeſtly follows the *Vulgate*, which reads, *et de omnium rerum eventu petit ab eo qui in omnibus eſt inutilis*; which *Calmet* thinks has been corrupted, and that the ancient Reading there was, *de manuum eventu petit ab eo qui manibus eſt inutilis.* And indeed the *Greek*, τὸ ἀδρανέστατον ταῖς χερσὶν, favours this Conjecture. I ſhould not do Juſtice to this Writer, if I paſſed by the beautiful Turns unobſerved, which cloſe this Chapter, and cannot but ſtrike every judicious Reader. I am ſenſible that *Arnobius*, *Lactantius*, *Minucius Felix*, and many of the primitive Writers, have been very large in expoſing the Folly of Idol Worſhip; yet I know no occaſional Remarks, nor even any whole Treatiſe purpoſely wrote on the Subject, where this is more happily executed than in the Compaſs of theſe two laſt Verſes, which alone may ſerve as a Specimen of this Writer's Skill and Judgment, where the Contraſt is ſo beautiful, and the Contraries ſo happily and juſtly placed to illuſtrate each other, that a Perſon of Taſte cannot but immediately diſcern and admire the Juſtneſs and Elegance of the Piece. It is inferior only to ſome Inſtances of the ſame kind in the inſpired Writings, particularly that well-judged Oppoſition which we meet with in the following Words of St. *Paul*, *As Deceivers, and yet true; as unknown, and yet well-known; as dying, and behold we live; as chaſtned, and not killed; as ſorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet poſſeſſing all things*, 2 *Cor.* vi. 8, 9, 10. ſee alſo, ch. iv. 8, 9. I ſhall conclude this Chapter with a juſt Reflexion of St. *Auſtin* upon another Species of Idolatry, which, though leſs perceived, is no leſs fatal: "Beſides the ſenſeleſs ſort of Idolatry, which conſiſts in worſhiping Brutes and Images, which may eaſily be avoided, there is a more common and dangerous Way of worſhiping the Work of a Man's own Hands, continues he, by a ſecret and ſubtile Idolatry, which conſecrates our own favourite Wills and Paſſions, deifying the Deſires of our own Hearts, and giving them the Preference before the Will of God, and is, in other

“ Words, the Adoration of our own ſelves,
“ an Idolatry, which is ſo much the more
“ dangerous, as it is within our own Breaſts,
“ and we conſtantly carry the favourite Image
“ about with us.

CHAP. XIV.

The ARGUMENT.

THE Inſufficiency of Idols further ſhewn from their Inability to preſerve their Worſhipers in a Voyage at Sea; from hence the Author takes occaſion to mention the firſt Invention of a Ship, the Form of which probably was taken from the Model of the Ark; that God rules the boiſterous Element, and his Providence ſteers Men's Courſe, which can ſave them from Accidents without the Uſe of artificial Means. The Original of Idolatry is enquired into, ℣ 14, *and ſome Conjectures in the Verſes following, from whence probably it might take its Riſe. The Chapter concludes with the abominable Rites attending upon it, and the ſcandalous Vices introduced by it.*

[Ver. 2. *And the Workman built it by his Skill.* Τεχνίτης δὲ σοφίᾳ κατεσκεύασεν. In the *Alexand.* MS. τεχνῖτις δὲ σοφία κατεσκεύασεν. Which reading is much more agreeable to the Style of this Author.]

Ver. 3. *But thy Providence, O Father, governeth it.*] As Men had likewiſe their tutelar Deities and favourite Idols, which were thought to preſide over the Sea, and able to aſſiſt them in their Voyages, the Author ſhews the Abſurdity of Idol-worſhip in this Particular alſo, that neither the ſtrongeſt Ship, built by the moſt ſkilful Workman, nor the rotten Images that are ſometimes in it, or carved upon it, probably of *Neptune*, *Caſtor*, and *Pollux*, &c. are ſufficient to procure a Man a ſafe Voyage, but the over-ruling Providence of the true God only, ἡ δὲ σὴ, πάτερ, διακυβερνᾷ πρόνοια, which is a proper technical Sea Term, and means that God's Providence ſteers and guides the Ship. That particular Deities were ſuppoſed to ſuperintend Sea Affairs, appears from an old Inſcription upon the *Pharos* built by *Soſtratus*, mentioned by *Pliny*, *Nat. Hiſt.* xxxvi. 12. and *Strabo*, lib. xvii. which is quoted by Dr. *Hody*, *De Bibl. Text. orig.* p. 87. and is as follows:

ΘΕΟΙϹ ϹΩΤΗΡϹΙ
ΥΠΕΡ ΤΩΝ ΠΛΩΙΖΟΜΕΝΩΝ.
DIIS SERVATORIBVS
PRO NAVIGANTIBVS.

Gruter has an Inſcription upon the ſame Occaſion to *Caſtor* and *Pollux*,

ΘΕΟΙ ΜΕΓΑΛΟΙ ΔΙΟΣΚΟΡΟΙ ΚΑΒΕΙΡΟΙ.
CASTORI ET POLLVCI DIIS MAGNIS.
Grut. Inſcript. xcviii. p. 13.

But the moſt remarkable is that of *Jupiter Urius Boſporanus*, publiſhed at firſt by *Wheler* and *Spon*, and afterwards more correctly by *Chiſhul*, who engraved a Copy of the Stone, which was brought from the *Boſphorus* into *England* in 1731, and was afterwards among the Curioſities of Dr. *Mead's* Library. The Age of it appears from the Name of the Statuary, *Philo*, Son of *Antipater*, being mentioned in it, who lived under *Alexander the Great*, ſee *Plin. Nat. Hiſt.* xxxiv. 8. And the Statue likewiſe is taken Notice of in ſucceeding Ages by *Cic. in L. Piſonem*, *in Verrem*, and by *Dionyſius Byzantinus*, and other ancient Geographers. The Inſcription, in the common way of writing, is as follows:

Οὔριον ἐκ πρύμνης τις ὁδηγητῆρα καλείτω
  Ζῆνα, κατὰ προτόνων ἱστίον ἐκπετάσας.
Εἴτ' ἐπὶ Κυανέας δίνας δρόμος, ἔνθα Ποσειδῶν
  Καμπύλον εἱλίσσει κῦμα παρὰ ψαμάθοις,
Εἴτε κατ' Αἰγαίην πόντου πλάκα νόστον ἐρευνᾷ,
  Νείσθω, τῷδε βαλὼν ψαιστὰ παρὰ ξοάνῳ.
Ὧδε τὸν εὐάντητον ἀεὶ Θεὸν, Ἀντιπάτρου παῖς,
  Στῆσε Φίλων, ἀγαθῆς σύμβολον εὐπλοΐης.

Thus rendered by Dr. *Aſhton*:

Urion inclamato Jovem comitemque ducemque
  Navita, cum ventis pandere vela parat.
Sive ad Cyaneas immani in vertice petras
  Tendat, ubi horrificis æſtibus unda fremit;
Sive iter Ægæi ſcopuloſa per æquora tentet,
  Tutus, ubi huic ſtatuæ liba ſacrarit, eat.
Huncce Deum hic poſuit nautis lætabile ſignum,
  Præſidiumque Philo, filius Antipatri.

That the Sailors, in their Diſtreſs in a Tempeſt, uſed to cry for Help to their falſe Gods, and even implore the Mercy of the Sea itſelf, appears from *Eraſmus's Naufragium*, where they cry out in their Fright, *O clementiſſimum mare, O generoſiſſimum mare, O formoſiſſimum mare, miteſce, ſerva*; where the Epithets made uſe of are too ſoft for that boiſterous Element, but are intended as Compliments to beſpeak its Favour. But a more remarkable Inſtance, and which I ſhall, for its greater Authority, chuſe more particularly to mention, is what occurs in the Prophet *Jonah*, ch. i. where we read that the *Lord ſent out a great Wind into the Sea, and there was a mighty Tempeſt in it, ſo that the Ship was like to be broken; then the Mariners were afraid, and cried every one unto his* (falſe) *God*, ℣ 5. But notwithſtanding their Prayer to theſe pretended Deities, and their rowing hard to bring the Ship to Land, the Text acquaints us, that they found no Help, the Sea continuing tempeſtuous againſt them, till they cried unto the *Lord Jehovah*, the God of Heaven, the only true God; and then the Sea, at his Command, ceaſed from her raging. This unexpected Eſcape ſo affected the Mariners, that from thenceforth *they feared the Lord exceedingly*, ℣ 16. being convinced of his Power and Greatneſs, which appeared both in raiſing the Storm, and ſo ſuddenly laying it. But the divine Power over that unruly Element never appeared more ſignally, than when our Saviour ſaid to it, *Peace, be ſtill; and immediately there was a great Calm*, Mark iv. 39.

Ibid. *For thou haſt made a Way even in the Sea, and a ſafe Path in the Waves.*] This may either mean in general, that God giveth a ſafe and ſecure Paſſage over the Sea to the Faithful that depend upon and cry unto him; or it may mean, that God made a ſafe Way for his favourite People the *Iſraelites* to go through the Red Sea on Foot, which ſeems the moſt probable Interpretation, becauſe this Sentence ſeems borrowed from *Pſal.* lxxvii. 19. where the Words are almoſt the ſame, *Thy Way is in the Sea, and thy Paths in the great Waters*; which the beſt Interpreters refer to the ſame Occaſion.

Ver. 4. *Shewing that thou canſt ſave from all Danger: yea, though a Man went to Sea without Art.*] [*Greek* ἐκ παντὸς, *by any means*, the Word τρόπȣ being underſtood. Θεȣ͂ θέλοντος, κἂν ἐπὶ ῥιπὸς πλέοις.] Ἵνα κἂν ἄνευ τέχνης τις ἐπιβῇ. Ἐπιβῇ ſeems to require ſomething after it; and πλοίȣ, ver. 1. is too far off: I think the true Reading of the *Greek* is either νῆα κἂν ἄνευ τέχνης τις ἐπιβῇ, and thus the *Arabic* Interpreters tranſlate, *ut quiſpiam ſine ulla arte lignum abjectum conſcendat*, or ἅλα κἂν ἄνευ τέχνης τις ἐπιβῇ; and thus *Calmet* takes it, *vous pouvez ſauver de tout peril quand on s'engageroit même ſur mer, ſans le ſecours d'aucun art.* Comm. in loc. and the *Vulgate* itſelf ſo underſtands it, *etiamſi ſine arte aliquis adeat mare*; [The Fault of this Paſſage is in the Word ἵνα, which makes no Senſe. The *Alexandrian* has ἵνα κἂν ἄνευ. It ſhould be ἡνίκα κἂν ἄνευ τέχνης, &c. of which the *Vulgate* is the verbal Tranſlation, *etiamſi ſine arte*, &c. *Yea, though a Man ſhould go on Ship-board even without Skill.*] Art or Skill is not always ſucceſsful, nor indeed always neceſſary on Ship-board, or at Sea; not always ſucceſsful, as appears from the Inſtance of the Mariners in *Jonah*, and becauſe there are many Shipwrecks, notwithſtanding the Skill of the beſt Pilots; nor always neceſſary, becauſe God can ſave without the Uſe and Aſſiſtance of ſecondary Means; as in the *Iſraelites* ſafe Paſſage through the Sea, or contrary to the known Laws of Nature; as when St. *Peter*, at *Chriſt's* Command, walked upon the Sea. And though the Pilot ſhould have little or no Skill, or, like *Palinurus*, ſhould, by ſome Accident, fall overboard, yet God's Power can preſerve from Danger, when the ordinary and uſual Means fail. Or, ſhould the Violence of a Tempeſt render all Art and Management ineffectual, and at length force the Ship upon Rocks, ſo that nothing but inſtant Death is apprehended, God can, even in this Extremity, unexpectedly ſuccour the Miſerable, by an unforeſeen Interpoſition of his Providence; as he has done upon many Occaſions, well atteſted in Hiſtory. One cannot read the Deſcription of St. *Paul's* Voyage, and of that ſad Tempeſt, *Acts* xxvii. when neither Sun nor Stars in many Days appeared, when they were forced *with their own Hands to caſt out the Tackling of the Ship, ſo that all Hope of Safety was then taken away*; nor reflect upon the enſuing Shipwreck of him and his Companions, and their very ſurpriſing and happy Eſcape to Land, *ſome on Boards, and ſome on Pieces of the Ship*, without diſcerning the Hand of God in their wonderful Preſervation, which then is moſt viſible and diſtinguiſhed, when Hope is deſperate, and Art ceaſes. [The Paſſage in the *Acts* is not a right Tranſlation in our Verſion, becauſe *Boards* (σανίδες) are *Pieces of the Ship*. You will obſerve that in the *Greek* it is not, ἐπί τινων τȣ͂ πλοίȣ, but ἐπί τινων τῶν ἀπὸ τȣ͂ πλοίȣ.]

Ver. 5. *Nevertheleſs thou wouldeſt not that the Works of thy Wiſdom ſhould be idle.*] Theſe Words may either mean, that God not only diſplays his Power at Sea, but alſo his Wiſdom is viſible there, particularly in the Make of a Ship, and in the Art of Navigation; for God may very properly be ſaid to have taught Men *theſe*, as he firſt gave the Model of a Ship when he inſtructed *Noah* to build the Ark after ſuch a particular Form; and from thence, or by that Pattern, Men firſt attempted to build Ships, and to ſail in them on the Surface of the Waters. The Heathens indeed have given the Honour of this Invention to different Perſons, ſome to *Jaſon* and the *Argonauts* that ſailed to *Colchis* to fetch the Golden Fleece, ſome to *Neptune*, others to *Atlas*, or *Minerva*, ſome to the People of *Crete*, and others to the *Phœnicians*. But hence, or from the Plan communicated to *Noah*, we may, with moſt Certainty, derive it; and here we ſhould fix the Epoch, or firſt Original of Navigation. Or the Meaning may be, that God would have a Commerce and Correſpondence carried on even amongſt the moſt diſtant Nations, by a Traffic and Exchange of their ſeveral Products and Commodities; that the Abundance of ſome might be a Supply for the others Want, that ſo none of the good Things which God has ſo liberally provided for the Comfort and Conveniency of Life, might be idle, *i. e.* uſeleſs and ſuperfluous, and therefore, or for this Purpoſe of a mutual Intercourſe, Men undertook long and dangerous Voyages, encompaſſing both Sea and Land to eſtabliſh Commerce, and to circulate what might be neceſſary or wanting. We meet with the like Obſervation among the Fragments of *Philo*, ἄξιον θαυμάσαι θάλασσαν, δι' ἧς, κ. τ. λ. *Beneficio maris terræ regiones ſibi invicem commutationes bonorum pendunt; atque tum ea, quibus carent, accipiunt; tum ea, quibus abundant, remittunt.*

Ibid. *And therefore Men commit their Lives to a ſmall Piece of Wood.*] *Seneca* has the like Expreſſion:

Audax nimium, qui freta primus
Rate tam fragili perfida rupit,
Dubioque ſecans æquora curſu
Potuit tenui fidere ligno.

And indeed the Poets in general are full of beautiful Sentiments on the Occaſion, but none ſo jocular as *Juvenal*:

I nunc, & ventis animam committe dolato
Confiſus ligno, digitis a morte remotus
Quatuor aut ſeptem, ſi ſit latiſſima tæda.
Sat. xiv.

Which *Ovid* has as fully and more ſeriouſly deſcribed in the following ſhort Verſe:

Tam prope nam lethum, quam prope cernit aquam.
De Ponto, lib. ii.

No Wonder therefore, that Perſons of the greateſt Courage have trembled at the Nearneſs of the Danger; and that the great Hero *Æneas* himſelf was in ſuch a Panic, in the violent Storm mentioned in the firſt *Æneid*, eſpecially as the Heathens had a Notion that the Soul was Fire, and might poſſibly be extinguiſhed by the Waters. But the Deſcription of the inſpired Poet exceeds all others in Majeſty and Terror, *They are carried up to the Heaven, and down again to the Deep; their Soul melteth away* *becauſe of the Trouble*, Pſal. cvii. 26. This is exactly in the Strain of *Virgil*:

> *Tollimur in cœlum curvato gurgite, & idem*
> *Subducta ad manes imos deſcendimus unda.*
> Æneid. lib. iii.

Ver. 6. *For in the old Time, when the proud Giants periſhed.*] Καὶ ἀρχῆς τῶν ἀπολλυμένων, κ. τ. λ. [Perhaps ἀπ᾽ ἀρχῆς, as ỽ 13.] I think this, which is the preſent Reading of all the Greek Copies, a Miſtake, probably καταρχὰς τῶν ἀπολλυμένων, κ. τ. λ. is the true Reading. *Ab initio cum perirent ſuperbi Gigantes*, &c. as the *Vulgate* has it, *i. e.* when the old World, through Exceſs of Wickedneſs, periſhed by Water. But why are the *Giants* particularly mentioned, when the Text in *Gen.* vi. 12. ſays, *that all Fleſh had corrupted his Way upon the Earth?* The Anſwer is, that by a known Figure of Speech, a Part here is put for the Whole; and thoſe Giants are principally mentioned, as being the Ringleaders, and the moſt flagrant Examples of Wickedneſs. For by the Word *Giants* we are to underſtand, not only Men of uncommon Stature, but violent and bloody Men, who filled the World with Rapine and Murders. Hence ſome of the Ancients explain the Word γίγαντες by βίαιοι, violent Men; and ſome by ἀσεβεῖς, wicked Men. They are here called ὑπερήφανοι, which may mean not only their being proud upon Account of their Size, but, which is a general Conſequence, their being overbearing by reaſon of their great Strength. We may likewiſe underſtand by *periſhed*, their periſhing by an everlaſting Deſtruction: For the ancient Name for *Hell* among the *Jews* was, *Cœtus Gigantum*, and there are many Texts of Scripture that ſeem to lead to this Senſe, *Job* xxvi. 5, 6. in the *Hebrew* and *Vulgate*. *Prov.* xxi. 16. See alſo Mr. *Mede*'s 7th Diſc.

Ibid. *The Hope of the World governed by thy Hand eſcaped in a weak Veſſel.*] *Coverdale*'s, and the other ancient *Engliſh* Verſions apply theſe Words to the Ship, and not to the Perſons in it, rendring, *He, in whom the Hope was left to increaſe the World, wente into the Shyppe, whyche was governed thorow thy Hande:* And ſo the *Vulgate* underſtands it, and the *Arabic*. Our Verſion follows the *Greek*.

Ibid. *And left to all Ages a Seed of Generation.*] [αἰῶνι, *to the World.*] When the Earth was purged from a Deluge of Sin by a Deluge of Water, that there might be ſome living Witneſſes of the World's being thus deſtroyed; and that the Memory of ſuch an Inſtance of God's Juſtice, Power, and Hatred of Sin might be preſerved to ſucceeding Ages, *Noah* and his Family, upon whoſe Safety likewiſe the future Encreaſe and peopling of the World again depended, and therefore here properly called the *Hope* of it, were preſerved in the Ark from periſhing by the Water, and by God's Command he preſerved ſome few Individuals of every Species, to repair the almoſt univerſal Loſs, and by a new Progeny renew the Face of the Earth, which is the *Seed of Generation* here meant. According to the Ancients, only *Deucalion* and *Pyrrha* ſurvived the Flood, and in theſe they placed the growing Hopes of the World: Thus *Ovid*,

> *Nunc genus in nobis reſtat mortale duobus.*

Plato and *Lucian* call thoſe few Perſons who remained alive Ζώπυρα, i. e. *live Coals*, who were to rekindle, the vital Flame, and continue the human Race. When *Noah* went out of the Ark, God bleſſed him, and his Sons, *i. e.* he renewed the Bleſſings beſtowed before upon *Adam*, ſaying, as after a new Creation, *Encreaſe and multiply*; nay, 'tis very obſervable, that God repeats this Bleſſing twice, *Gen.* ix. 1. 7. to denote as well its greater Certainty as Univerſality. "*Noah*, ſays Theodoret, *was now* "*the Seed of Mankind, the new Root* of human "Nature, and, as it were, a ſecond *Adam*: "Accordingly God confers upon him the ſame "Benediction, as upon the Father of the for-"mer World." *Quæſt. in Gen.* 53. As *Noah* ſtood thus as it were in the Place of *Adam*, ſo St. *Chryſoſtom* obſerves of *Noah*, that he repaired the Loſs of Dignity ſuſtained by *Adam*'s Fall, and obtained, from the divine Goodneſs, ſome external Privileges *Adam* had loſt; and, as an Inſtance of this, he alledges the Return of the ſavage World in the Ark, to that Submiſſion, which, according to the divine Appointment, they paid to the firſt Man before the Fall. *Homil.* 25. in *Gen.*

Ver. 7. *(For bleſſed is the Wood whereby Righteouſneſs cometh.)*] i. e. Bleſſed is the Wood which ſerveth for good and righteous Purpoſes, and bleſſed is the Ark in particular, which preſerveth ſo good a Man as *Noah* was (for Bleſſedneſs in Scripture is applied to Things as well as Perſons that contribute to any good Work) for he was a great Inſtance of the Righteouſneſs which is by Faith, and as ſuch is numbered among the Heroes in the xith to the *Hebrews*: He was alſo a remarkable Preacher of Righteouſneſs to the old World, warning them, for an hundred and twenty Years, to eſcape the general Danger and Deſtruction that threatened them; and, in his Family, the true Religion was preſerved, particularly in *Shem*, who was the Root of the divine *Peculium*, in the poſtdiluvian, as *Seth* was in the antediluvian World. But I cannot think that theſe Words are ſpoken prophetically of the *Croſs*, or that they any ways allude to it: That they may be applied to it by way of Accommodation, and have actually been ſo applied by ſeveral of the Fathers, particularly St. *Cyprian*, *Juſtin Martyr*, *Ambroſe*, *Auſtin*, *Chryſoſtom*, *Clemens Alexandrinus*, &c. I readily grant, and indeed ſuch a Compariſon ſeems eaſy and natural: For, referring this Paſſage to the Ark ſpoken of in the foregoing Verſe, to which undoubtedly it originally and primarily relates, this Ark of Wood may, in a ſecondary Senſe, be conſidered as a Type of the Church, and of that Salvation, which true Believers ſhall in all Ages obtain by Faith in a crucified Saviour, who in the Old Teſtament is called *the Lord our Righteouſneſs*, Jer. xxiii. 6. Some have underſtood this Paſſage of our Author of the Puniſhment of notorious Offenders, that the Wood upon which ſuch Sinners ſuffer, and which is the adjudged Inſtrument of Juſtice and Vengeance, is bleſſed, as doing Service to the Public, by the exemplary Diſpatch of ſuch as are not fit to live. But this Interpretation ſeems forced.

Ver. 8. *But that which is made with Hands is curſed.*] Something is here omitted or muſt neceſſarily be underſtood; for it is not true that every thing that is made with Hands is curſed, for then the Ark itſelf would be curſed; I conceive, therefore, that *Graven Images* ſhould be ſupplied, *Curſed is the* Graven Image *which is made with Hands.* But this likewiſe muſt be underſtood with ſome Limitation, for the bare making of an Image is not in all Caſes to be condemned: For, beſides that *Moſes* calls this Art one of the Gifts of God, that Act of God in giving Orders for the Brazen Serpent to be made and ſet up, and the *Cherubim* to be placed over the Mercy Seat, ſhews, that the bare making of Images is not unlawful. Accordingly the Writers of the Decalogue do not underſtand the ſecond Commandment, as if it forbad the making of Images in general, but the making them with a deſign to repreſent the Divine Majeſty, or to worſhip and kneel before them. The Senſe therefore of this Paſſage ſeems to be, that the Image, which is made with an Intent to be worſhiped, and by which cometh Unrighteouſneſs, is accurſed. And the Reaſon of its being accurſed, is, from the great, I ſhould ſay Infinite, Diſproportion that there is between an Image and the Divine Nature; and that being corruptible it ſhould be accounted God. If the inſenſible Wood, or Image, then is curſed, no Wonder that the Maker of it ſhould be ſo in an equal or greater Degree, as it follows in the next Words. [But upon Examination nothing appears to have been omitted. This Verſe anſwers to Verſe 2. Ἐκεῖνο μὲν γὰρ ὄρεξις — τὸ χειροποίητον ᾖ, &c. Read the eight firſt Verſes without ſtopping (the ſeventh being put in a Parentheſis) and the Connexion will clearly appear. At the ſame Time obſerve, that τὸ χειροποίητον here ſignifies an *Idol*, without any regard to the Etymology of the Word, which, in Strictneſs and Propriety of Speech, may ſignify a *Ship* as well as an *Idol*, they both being *made with Hands*. So γλυπτὸν ſignifies any thing that is *carved* or *engraven*: But the LXX apply it to a *graven Image*, made with a Deſign of being an Object of *Religious Worſhip*. Levit. xxvi. 1. Οὐ ποιήσετε ὑμῖν αὐτοῖς χειροποίητα, οὐδὲ γλυπτά.]

Ibid. *As well it, as he that made it.*] This is agreeable to Scripture, which ſays, *Curſed is the Man that maketh any graven* or *molten Image, and putteth it in a ſecret Place, i. e.* privately worſhips it; for 'tis upon Account of its being worſhiped, that 'tis there called *an Abomination unto the Lord*, Deut. xxvii. 15. Nor is it particular to the Scripture only, to denounce and execute Vengeance upon the Idol-maker, even the Poets, when they give us an Account of *Prometheus's* Vanity, tell us, at the ſame time, how their *Jupiter* vindicated his Honour, by the ſevere Puniſhment inflicted upon the inſolent Offender. I think this Verſe and the Context would be more perfect, if the Worſhiper, who is the principal, if not the only Offender, had been inſerted. For the Idol itſelf is ſenſeleſs and inanimate, or, as St. *Paul*, in one Word, well expreſſes it, is *Nothing*, and therefore, as ſuch, cannot be the Object of Puniſhment; but the Perſon who ſins by it, which is *Capellus's* Objection againſt this Place: And as to the Statuary that makes the Idols, how far he is faulty, the following Lines of *Martial* will inform us:

> *Qui fingit ſacros auro vel marmore vultus,*
> *Non facit ille Deos; qui colit, ille facit.*

So that as he alone turns Images or Pictures into Idols or falſe Gods, who worſhips them, he ſhould have been chiefly taken notice of as moſt obnoxious to the divine Diſpleaſure. As 'tis the Worſhip therefore that makes properly the Idol, poſſibly the Idolater may be included in the Maker, and is the ὁ ἀσεβῶν in the next Verſe, and thus *Calmet* ſays it may be underſtood, *le faux Dieu, avec celui qui lui rend un culte ſacrilege. Comm. in loc.*

Ver. 11. *Therefore even upon the Idols of the Gentiles ſhall there be a Viſitation.*] This may be taken in two Senſes, according as we underſtand the Term Idol, which may either mean the material Image, or the falſe God repreſented by it. But it may be aſked how a Viſitation or Puniſhment can properly come upon the Idol which is inanimate? The *Chaldee* Paraphraſe upon *Exod.* xii. 12. will explain this, where the Judgments threatned upon the Gods of the *Egyptians* are expreſſed in the four following Inſtances, *Idola fuſilia liquefient, Idola lapidea reſecabuntur, Idola teſtacea fient minuta fruſta, Idola lignea fient cinis.* And that the Images of their God *Apis*, and their other Deities, were thrown down by an Earthquake when their Firſt-born were ſlain, St. *Jerom* aſſerts, *ad Fabiol.* from *Jewiſh* Tradition, and *Artapanus* in *Euſeb.* lib. ix. *de Præpar.* The like Example was made of *Dagon* by the Virtue of the Divine Majeſty appearing on the Ark, for he fell before it, and laid on the Ground, a headleſs Idol, and a ſenſeleſs Trunk. Or it may mean, that the Demons and evil Spirits, which inhabited theſe Idols, and from thence gave their deluſive Oracles, ſhall be detected and diſperſed. St. *Cyprian* ſpeaks of them in after times as thus viſited, *Hi adjurati per Deum verum a nobis, ſtatim cedunt, & de obſeſſis corporibus exire coguntur—videas illos noſtra voce & operatione majeſtatis occultæ, flagris cædi, igne torreri, incremento pœnæ propagantis extendi, ejulare, gemere, deprecari. De Idol. vanit.* The Prophets, in many Parts of their Writings, foretel that there ſhall be a final Period put to Idolatry, *Iſaiah* ii. 18. *Zech.* xiii. 2. *Jerem.* x. 15. where the Prophet, ſpeaking of Idols, ſays, according to the LXX. ἐν καιρῷ ἐπισκοπῆς αὐτῶν ἀπολοῦνται, an Expreſſion which has a near Reſemblance with that of this Writer; and in ℣ 11. he has the ſame Threatning, but in the *Chaldee* Language, as the Learned obſerve, ſee *Witſii Exercit. in Symb. Apoſtol.* p. 125. *Poli Synopſ. in loc.* that the *Jews* being thus prepared againſt the Attempts of the idolatrous *Babylonians*, might be better able to anſwer them in their own Language.

Ibid. *Becauſe in the Creature of God they are become an Abomination.*] The Senſe ſeems to be, that Idols are an Abomination by the Abuſe of ſome of God's Creatures; for whatever be the

Matter of their Idols, whether Gold, Silver, Stone, or Wood, Things otherwiſe harmleſs and uſeful are perverted by this Miſapplication of them to idolatrous Purpoſes; and, on this Account, God will ſhew his Diſpleaſure and Reſentment even againſt ſuch inſenſible Things. [Ἐν κτίσματι Θεȣ̃, *ſc.* ὄντα, *being of God's Creation*, or, *God's Creatures*, the ſame as, ἐκ κτισμάτων Θεȣ̃· which would have been clearer.]

Ver. 12. *For the deviſing of Idols was the Beginning of (ſpiritual) Fornication.*] In the Language of Scripture, Idolatry is repreſented as a ſort of Fornication or Adultery; and the Worſhip of falſe Gods is called *the going a whoring after them*, Levit. xvii. 7. Ezek. xxiii. 30. Hoſ. iv. 12. ix. 1. Hence the Idolatry of the Jews is expreſly called *Uncleanneſs*, becauſe it was an Alienation of the Hearts and Bodies of them from the God of *Iſrael*, who had choſen that Church as his Spouſe. And when the *Jews* were at length brought off from this Sin, they repreſented the Idolatry of others under the Name of Fornication, *John* viii. 41. Our Verſion, 'tis plain, takes it in this Senſe, by calling it here *ſpiritual Fornication*, though none of the other Verſions ſo confine the Senſe, or take any notice of the Word *ſpiritual*. And indeed the Obſervation is equally true of Fornication ſtrictly ſo called; for the Heathen Idolaters were likewiſe the moſt infamous Fornicators, and their hidden Myſteries were little elſe than Acts of Uncleanneſs, a melancholy Detail of which follows in the Concluſion of this Chapter. *Tertullian's* Words are very obſervable, who joins theſe Vices as if they were inſeparable. *Quis immundis ſpiritibus operatus, non conſpurcatus, & conſtupratus incedit? De Idol.* c. 1. And St. *Peter*, deſcribing the vicious Cuſtoms of the *Gentiles*, ſays, *that they walked in Laſciviouſneſs and Luſts, and abominable Idolatries*, 1 Pet. iv. 3. To theſe Impurities they were led by the traditional Accounts of the lewd Amours of their falſe Gods; and when once Men began, as it were, to conſecrate Crimes by the Authority of their Gods, there was nothing which they did not commit without Scruple and without Shame, under the Shelter of their Example. *Ego Homuncio non facerem? Eunuch. Act.* iii. *Sc.* v. was therefore but a natural Concluſion, when the great Thunderer was known to have committed a Rape, and authoriſed the ſame Villany.

Ibid. *And the Invention of them the Corruption of Life.*] As the Practice of Idolatry was attended with Impurities of all Sorts, and particularly with unnatural and ſhameleſs Uncleanneſs, it is very properly here called φθορὰ ζωῆς, *the Corruption of Life*. That φθορὰ ſignifies Corruption through Luſt, is evident from many Places of Scripture where it is ſo uſed, particularly in the Epiſtles of St. *Paul* and St. *Peter*; it is ſo taken by *Ignatius*, and other ancient eccleſiaſtical Writers, and by *Philo*, who ranks it with Fornication and Adultery; and as a Branch of great Uncleanneſs, ranks is among other Inſtances of Tranſgreſſion, which are a Breach of the ſeventh Commandment. *Phil. de Spec. Leg.*

Ver. 13. *For neither were they from the Beginning, neither ſhall they be for ever.*] The moſt ancient Idolatry was, undoubtedly, the Worſhip of the heavenly Bodies; but as ancient as this was, we read nothing of it certain, and which may be abſolutely depended on, before the Deluge; nor are learned Men, in general, agreed, that it was one of thoſe Pollutions which defiled the old World. And indeed there were many Cauſes which might prevent the Sin of Idolatry ſo early; as, the Infancy of the World, from the Creation, the Memory of which muſt be ſtill freſh; the Longevity of the *Antediluvians*, of *Adam*, *Seth*, and the reſt of the holy Line, who could, and did moſt probably inculcate and deliver to their Families, what themſelves were ſo abundantly aſſured of with reſpect to Almighty God's Being and Oneneſs. Add to this likewiſe the Appearance of the Λόγος, or Son of God, to *Adam* and others. See *Teniſon on Idol.* p. 39. The Worſhip of Images came in much later; the earlieſt Account we have of them is, probably, that of *Laban's Teraphim*, *Gen.* xxxi. or his *Penates*, as they are thought; ſee *Selden De cult. extran. primord. cap.* iii. It appears from *Varro*, that the *Romans* had ſubſiſted above an hundred and ſeventy Years before they had any Images, but they were Idolaters long before that Time. *Tarquinius Priſcus* is firſt thought to have introduced them from the *Greeks*; ſee *Auguſt. De civ. Dei*, lib. iv. 31. *Thorndike of the Laws of the Church*, p. 289. Our Author intimates, that the Cuſtom of worſhiping dead Men for Gods contributed to it, ℣ 15. the Date of which may be fetched from Hiſtory. And as to Polytheiſm in general, one knows from thence the Epoch and Original of all the falſe Gods, when *Jupiter*, *Hercules*, *Neptune*, &c. firſt commenced Deities, and on what Account; ſo that Idolatry may be looked upon as of late Date, compared to the moſt ancient and true Religion, which has always ſubſiſted, and will always continue in the World. And as God hath already blotted out the very Names of many of the Heathen Idols, it may be looked upon as an Earneſt of the utter Deſtruction of the reſt.

Ver. 14. *For by the vain Glory of Men they entered into the World, and therefore ſhall they come ſhortly to an End.*] Vain and proud Men, not content with common Honours, aſpired after divine, and affected to be called Gods; and, from a Principal of Vanity and Self-love, would have their Images erected and adored, propoſing Immortality to themſelves from hence; but their Expectations have been fruſtrated, and their Images of no long Continuance. Our Tranſlators render it in the *Future Tenſe*, as prophetical of what ſhould happen hereafter; but the Original expreſſes it by the Time paſt, διὰ τȣ̃το σύντομον αὐτῶν τέλος ἐπενοήθη. The *Arabic* aſſigns here the ſame Reaſon for ſuch ambitious Attempts, *Cumque propterea finis illorum ſit brevis, hinc idola excogitarunt*; *That Idols were invented as a ſort of Artifice to prolong the Shortneſs of their Lives.* The *Vulgate* takes κενοδοξία in the *Nominative Caſe*, and renders *ſupervacuitas hominum advenit* *in orbem terrarum, & ideo brevis illorum finis eſt inventus* underſtanding it probably of the Sin of our firſt Parents: But Dr. *Grabe*, who has θάνατος in a *Parentheſis*, is more explicit, *viz.* that Death entered at firſt into the World thro' Man's Ambition, and, on that Account, they loſt their intended Immortality, and a Period was fixed to human Life. This indeed appears to be the Sentiment of our Author in ſeveral Places, ch. i. 16. ch. ii. 23. but that Senſe does not ſeem ſo agreeable to the Context.

[Ver. 15. *For a Father afflicted with untimely Mourning, when he had made an Image of his Child ſoon taken away, now honoured him as a God, which was then a dead Man.* In this Verſe the Words τοῦ ἀφαιρεθέντος τέκνου are capable of three different Conſtructions: either 1. with εἰκόνα, as in the Edition and our Verſions: or 2. with πένθει: or 3. with πατήρ. But the Word νεκρὸν ſeems to be impertinent and to be rejected, as in ver. 20. τὸν πρὸ ὀλίγου—ἄνθρωπον, νῦν σέβασμα ἐλογίσαντο.] The Author here points out the Beginning or Source of a particular Species of Idolatry, *viz.* that a Father having loſt, by an untimely Death, a dear Son, cauſes the Image of him to be made to perpetuate his Memory, which is adored by himſelf and Domeſtics. At firſt this was intended only to ſolace Grief, by an imaginary, or repreſentative Preſence of him that was dead, but that tender Reſpect which Parents bear to their Children, encreaſing after their Death, and a certain impotent Deſire joined thereto of ſtill enjoying their Companies whom they ſo dearly loved, together with a fond Perſuaſion that the dead were in a Capacity of knowing and accepting ſuch ceremonious Inſtances of Love and Reſpect, put them upon procuring Sacrifices, and other Acknowledgments of divine Honour to be publicly aſſigned them after Death; and at length a civil Reſpect terminated in Superſtition and Idolatry. Thus St. *Cyprian*, *Inde illis inſtituta templa, inde ad defunctorum vultus per imaginem detinendos expreſſa ſimulachra, quibus & immolabant hoſtias, & dies feſtos dando honores celebrabant. Inde poſteris facta ſunt ſacra, quæ primis fuerant aſſumpta ſolatia. De idol. vanit. Cicero* is a celebrated Inſtance of the very fond Affection of a Parent for a deceaſed Child. He had a mind to perpetuate the Memory, and conſecrate the Virtue of his favourite Daughter *Tullia* by a Temple, the moſt ancient Way of doing Honour to the Dead that had deſerved well. We have her *Apotheoſis* in the following Words: *Te omnium optimam, doctiſſimamque, approbantibus Diis immortalibus ipſis, in eorum cœtu locatam, ad opinionem omnium mortalium conſecrabo — De Conſol.* ſee alſo *Lactantius*, *De falſa Rel.* lib. i. 15. and the *Writer of his Life*, vol. ii. p. 378. Not unlike our Author's Account is what *Diophantus* the *Lacedæmonian* mentions of *Syrophanes* the *Egyptian*, whoſe Grief was ſo exceſſive for the Death of his only Son, the deſigned Heir of his immenſe Fortunes, that he ordered an Image to be made of him, as a ſort of Relief and Comfort to him under his Diſtreſs; that his Servants and Dependants, to flatter their Maſter, uſed to crown the Image with Flowers, to burn Incenſe to it, and to fly to it as their Deliverer, *Quaſi ſalutis certiſſimo collatori*, after the Commiſſion of any great Fault. *Fulgent. Mythol.* lib. i. and, according to him and the Etymologiſts, εἴδωλον is ſo called *quaſi* εἰδοδύνη, i. e. *doloris ſpecies.* And that in Scripture Idols and Sorrows are expreſſed by the ſame Word in the *Hebrew*, ſee *Selden. De cult. extran. primor.* cap. iii. So that our Author's Account is not quite ſingular, nor ſo much to be condemned as *Calvin*, *Inſtit.* lib. i. c. 11. and *Capellus* have repreſented it. *Strict. in lib. Sap.* For the Deſign of this Writer was not to ſet down all the Sorts of Idolatry, nor the Original and Order of each in Point of Time; he did not mean this as the only, or the firſt Source of all Idolatry; nor does he exclude, or deny, that there are others more ancient, which he himſelf mentions in ſome of the foregoing Chapters. His Deſign here is only to ſhew the Ridiculouſneſs of Idolatry and the Folly of Idolaters; and this he has ſufficiently done, by ſhewing the Riſe of ſome of them, in ſome very remarkable Inſtances; ſee *Calmet's Diction. in voce* IDOLATRY, and his *Diſſertation ſur l' Origine de l' Idolatrie.*

Ver. 16. *And graven Images are worſhiped by the Commandments of Kings*] or *Tyrants*, as the *marginal Reading* is. And thus *Coverdale* renders, *Tyrauntes compelled Men by Vyolence to honoure Ymages*; which ſeems preferable, as it ſuits better with the Character of the latter; for a good King will rather labour to eſtabliſh Virtue, which is his beſt Image, a Stamp more honourable than any upon the moſt valuable Coin, or even than Art itſelf can reach. We cannot have a fuller Proof of the Vain-glory of a Tyrant, than in that Worſhip which *Nebuchadnezzar* ordered, upon Pain of Death, to be paid to the golden Image, which, in the *Province of Babylon*, he had ſet up, *Dan.* iii. Nor had *Darius's* Decree leſs Vanity in it, *That whoſoever ſhould aſk a Petition of any God or Man for thirty Days, but of him only, ſhould be caſt into the Den of Lions*, Dan. vi. The like Obſervation may be made upon many of the *Roman* Emperors, whoſe Ambition carried them to have their Statues erected, and divine Honours paid to them. *Ninus* alſo introduced the ſame Superſtition, for he ſet up the Image of his Father *Belus*, to be publicly honoured by his People; and, that great Reſort might be made, and Reſpect paid to it, he pardoned all Offenders, how great ſoever their Crimes were, that fled unto that Image, which Encouragement, together with the Authority and Command of the King himſelf, multiplied the Number of its Worſhipers.

Ver. 17. *Whom when Men could not honour in Preſence, becauſe they dwelt far off, they took the Counterfeit of his Viſage from far, that . . . . . they might flatter him that was abſent, as if he were preſent.*] [*His Viſage from far* ſhould be *his Viſage which was at a great Diſtance from them.* For in the Greek it is τὴν πόῤῥωθεν ὄψιν, not πόῤῥωθεν ἀνατυπωσάμενοι. Obſerve the Word ὄψις uſed in the ſame Verſe in a very different Senſe. Another Writer would have avoided this. See upon viii. 7.] The Author here conſiders the Original of the Worſhip and Deification of Kings, that at firſt an Image, Picture, or Statue was made of them, as an

Inſtance of civil Reſpect to them, and Fondneſs for them; who being far diſtant from many Parts of their Dominions, and often abſent from them in foreign Wars, their Subjects, by this Device, ſupplied the Loſs of their perſonal Reſidence among them. But this afterwards was the Occaſion of great Superſtition and Idolatry; for in time, and eſpecially after the Deaths of their favourite Kings, which was a Loſs irrecoverable, and an Abſence the moſt regretted, they proceeded even to Adoration of them. The Heathens were induced, probably, to this Worſhip of their Kings, either out of a Compliment to their Vanity, which was oftneſt the Caſe; or from an Opinion, that being the Repreſentatives of God's Power on Earth, Worſhip was really due to them; or upon account of their extraordinary Virtues, or from a Senſe of Gratitude for Benefits received from them: But there was ſomething of Policy in the Worſhip of their dead Kings; for by thus paying Homage to departed Merit, they hoped hereby to induce their Succeſſors to the like Endeavour of governing well. Nor was their *Apotheoſis* without a Mixture of Flattery too of their Succeſſor's Vanity, who were pleaſed to be thought of divine Extraction, and to be deſcended from ſo high an Original; which Notion itſelf contributed not a little to the Eſtabliſhment of this Error; ſee *Lactantius De falſa Relig.* lib. i. 15. The ſame Obſervation, upon the Original of this Worſhip, is made by *Minutius Felix*, *Dum reges ſuos colunt religioſè, dum defunctos eos deſiderant in imaginibus videre, dum geſtiunt eorum memorias in ſtatuis detinere, ſacra facta ſunt, quæ fuerant aſſumpta ſolatia*, p. 375. *Cypr. De Idol. van.*

Ver. 18. *Alſo the ſingular Diligence of the Artificer did help to ſet forward the Ignorant to more Superſtition.*] *i. e.* To lead the Ignorant into more Superſtition. *Coverdale's* Verſion of the Place is clearer, and better expreſſed, *The ſyngular Conninge of the Craftmen gave the Ignorant alſo a great Occaſion to worſhyp Ymages.* [*Further Occaſion*, εἰς ἐπίτασιν.] At firſt the Figures or Images of the Deities ſeemed to have been made of Earth, Clay, Stone, Wood, in a rude and imperfect Manner; ſee *Principes de la Sculpture*, liv. ii. c. 1. *Clemens Alexandrinus* obſerves, that before the Art of Carving was invented, the Ancients erected Pillars, and paid their Worſhip to them, as to Statues of their Gods; *Strom. l.* i. *Pauſanias*, in his excellent Survey of *Greece*, ſays, that in early Times Men worſhiped rude Stones, ſharpened only at the Top, for their Gods; which *Scaliger* ſhews was the Cuſtom of the *Phœnicians* in particular; ſee *Append. ad lib. De emend. Temp.* But when Sculpture and Picture, and other Ways of Imagery, were brought to Perfection, Idolatry in Proportion advanced; for Images, as appears both from the *Greek* and *Roman* Hiſtory, being the Means to encreaſe it, the more Art and Skill that was uſed to recommend and ſet theſe off, the more Danger there was of Men's being pleaſed with, and ſeduced by them; for the unſkilful Multitude, ſeeing the ſacred Image of their Prince, or ſome favourite Benefactor, carved into all the Members and Organs of Life ſo artificially, that to the Sight it ſeemed to be a real and living Perſon, were eaſily drawn, through the Weakneſs of their Underſtanding, and the finiſhed Beauty of the Piece, to imagine that it was really animated, and to adore it as a living and powerful Deity, ſuch as was able to do them Good or Hurt, according to its own Pleaſure. Hence, ſays *Philo*, *Moſes* with great Prudence baniſhed ζωγραφίαν ϗ ἀνδριαντοποιΐαν from the *Hebrew* Commonwealth, as fearing the dangerous Conſequences which ſuch artful Reſemblances of Nature might have upon a groſs People inclined to Idolatry, *lib. De Gigantib.* The like Obſervation may be made upon other Images of the Ancients, many of which were ſo contrived, as to help forward Superſtition, and to lead the Ignorant into a higher Opinion of the ſuppoſed Deity. Of this ſort were thoſe, whoſe Mechaniſm was ſo curious, that they ſeemed to hold immediate Converſe with Heaven: Thus in the Image of *Serapis* at *Alexandria*, a little Window was ſo framed by Art, that the Sun ſhone on the Eyes, Lips, and Mouth of it; inſomuch that the People believed it to hold Communication with that Deity, and to be inſpired by it. No leſs artful was that Device which *Pliny* mentions of an Iron Image, which was ſuſtained with Magnets, that the People might behold it with more Veneration, and imagine it ſupported in the Air by nothing but Miracles. *Dædalus*, who brought Sculpture to great Perfection, and after his Return from *Egypt* inſtructed the *Grecian* Artificers to imitate, in their Statues, the Attitude of a Perſon in Action, or Motion, contrived himſelf a *Venus*, which moved ſo naturally, that it was thought to have real Life and Senſation; but all the Wonder lay in the Quickſilver, or Mercury, which that cunning Artiſt put within the Figure, to make it play; and ſo the good People were perſuaded of the Preſence of the Divinity, by the ſurpriſing Motion of the Figure. Nor was the ſingular Diligence of the Artificer employed about the Image itſelf only, to give it the Appearance of life and Senſe, but as much care was taken to make the Idol-Temple beautiful; for the more ſuperb and magnificent this was, the greater and better did the God ſeem to the Multitude, more eaſily allured through the Beauty of the Work. Thus *Alexander*, to ſolace the Exceſs of Grief for his *Hephæſtion* not only decreed him a Temple, but promiſed uncommon Rewards to *Cleomenes*, the Overſeer of his Works, to finiſh it with the utmoſt Nicety and Exactneſs. *Arrian. De exped. Alex.* lib. vii.

Ver. 20. *Took him now for a God, which a little before was but honoured as a Man.*] Σέβασμα ἐλογίσαντο. Σέβασμα is more generally taken for worſhip; but ſometimes it ſignifies the Thing, or Being, that is worſhiped. Thus we find it uſed, *Acts* xvii. 23. ἀναθεωρῶν τὰ σεβάσματα ὑμῶν, which our *Tranſlation* renders, *beholding your Devotions*; but the Reading would be much better, *beholding your Idols*; or, as the *Margin* has it, beholding the *Gods* you worſhip. *Theophylact* accordingly expounds it by Δαίμονες, which *Athens* was notorious for worſhiping.

Ver. 21. *For Men, ſerving either Calamity or Tyranny, did aſcribe unto Stones and Stocks,* &c.] This is a ſhort, but ſomewhat obſcure Rehearſal of the Cauſes of Idolatry, mentioned at large in the ſeven foregoing Verſes; that, concurrently with other Reaſons, it aroſe either from Grief for the Loſs of ſome favourite Perſon, whoſe Memory, by an Inſtance of miſtaken Tenderneſs, was endeavoured to be preſerved; or from the uncontroulable Will and Authority of Tyrants, appointing Worſhip and Adoration to be paid to inſenſible Statues; which was complied with generally out of a ſervile Fear: But to good Princes they voluntarily erected them, not as mere Compliments to their Vanity, but as Teſtimonies of their Love and Reſpect. St. *Chryſoſtom's* Obſervation on the Beginning of Idolatry is very juſt, ȣ̃τω εἰδωλολατρεία τῶν ἀνθρώπων εἰσῆλθεν, ὑπὲρ μέτρων τιμωμένων τῶν ζώντων, καὶ τῶν ἀποθανόντων· ȣ̃τω ξόανα προσεκυνήθη, ȣ̃τω πορνεία ἐκράτησε. *Hom.* lxxxvii. *in Matth.* where πορνεία ſeems to be uſed in the Senſe of our Author, ℣ 12.

Ibid. *Did aſcribe unto Stocks and Stones the incommunicable Name.*] *i. e.* Of God, as the *Margin* rightly ſupplies; which Title eminently, and by Way of Diſtinction from all other Gods, bolonged to the God of *Iſrael*, the one abſolute, and only true Being. The *Hebrews* accordingly call God *Haſhem*, i. e. *the Name*; and from hence, no doubt, *Aſhima*, an Appellation of God, is derived. The Criticks likewiſe obſerve, that wherever *the Name*, or *the Holy Name*, is found by itſelf, or put abſolutely, in the *Moſaical* Writings, or elſewhere, it means God himſelf, or the *incommunicable Name.* And indeed the Name of God cannot properly be communicated, or be common to him and ſome other Being. For though Names proper are given, we know, to the Individuals of the ſame Species, to diſtinguiſh them from each other; yet, God being ſingular in his kind, his Name is as incommunicable as his Eſſence. And thus St. *Cyprian*, *Nec nomen Dei quæras, Deus nomen eſt illi. Illic vocabulis opus eſt, ubi propriis appellationum inſignibus multitudo dirimenda eſt: Deo qui ſolus eſt, Deus vocabulum totum eſt. De Idol. Vanit.* And therefore when *Moſes* earneſtly enquired after his Name, he took the Name of *I am*; implying that he was the only one of his Species, that there is none but God that truly is, and that all others were falſe Gods, pretending to what they were not, and aſſuming a Name which did not belong to them. Hence therefore we ſee the Reaſon and peculiar Sanctity of the *Tetragrammaton*, for other Names of God being applicable to other Things or Perſons, as *Elohim* to Princes, &c. the Name *Jehovah*, or *Jave*, or *Jai*, was not communicated to, or participated by, any other Thing or Being; wherefore God challenges this as his own peculiar Name, *Exod.* iii. 14. and thus the ancient *Engliſh* Tranſlations, and the Oriental Verſions ſeem to underſtand it. But there is another Senſe likewiſe of the incommunicable Name, *viz.* that great ineffable Name which muſt not be communicated or mentioned. *Joſephus* calls it προσηγορίαν περὶ ἧς ȣ̓ μοι θέμις εἰπεῖν, i. e. *a Name which it is not lawful to ſpeak of.* This the *Jews* were ſo tender of, and paid ſuch a religious Regard to, that the Name *Jehovah* was among them ἀνεκφώνητον, never to be uttered, unleſs once in a Year by the High Prieſt, on the great Day of Expiation; and hence he was ſaid to be *a God without a Name*: And thus he is deſcribed by ſome early Writers, particularly by *Juſtin Martyr*, who calls him Θεὸς ὁ ἄῤῥητος. *Apol. ſecunda.* And in this Senſe we may underſtand ἄῤῥητα ῥήματα, 2 *Cor.* xii. 4. which are not ſo properly *unſpeakable Words*, as our Tranſlation renders, as Words which ought not to be ſpoke; and ſo ἄῤῥητον is uſed by *Philo De ſomniis*; or rather, to avoid the Tautology in what follows, *Words which God alone can utter*; and thus a learned Writer explains them, *Verba tantæ Majeſtatis, ut homine majora, Deum autorem & prolocutorem arguerent. Witſii Miſcell. ſac.* p. 25.

Ver. 22. *Whereas they lived in the great War of Ignorance, thoſe ſo great Plagues called they Peace.*] Μεγάλῳ ζῶντες ἀγνοίας πολέμῳ. Ἄγνοια here plainly refers to the Words before, πλανᾶσθαι περὶ τὴν τȣ̃ Θεȣ̃ γνῶσιν, *Ignorance of the true God and his Worſhip*; which being attended with Slaughter of Children, obſcene Rites, Adultery, Murder, and other great Evils and Miſchiefs, of which there is a long and black Catalogue in the following Verſes, may, in ſome Senſe, be called the Mother of War as well as Superſtition: And yet, as ſhocking as theſe Vices were, theſe they called Peace; *i. e.* they were pleaſed with them, and thought themſelves happy in the moſt miſerable Condition, and under the greateſt Evils: *Ils ſont aſſez inſenſibles, pour regarder cet etat comme un bonheur*, ſays *Calmet*, *Comm. in loc.* And their Ignorance was as fatal, and their Caſe as deplorable, as thoſe who ſhould eſteem the Calamities of a War a Bleſſing. The Expreſſion in this Verſe is very ſingular, but *Tacitus* has one which very much reſembles it, *Jul. Agric. vit. c.* 30. where, ſpeaking of the *Romans*, he ſays, that when they have deſtroyed all before them with Fire and Sword, they pretend to call all the Injuries they have done by the falſe Name of Peace, *ubi ſolitudinem fecerunt, pacem appellant.* [Προσαγορεύȣσιν, *they call Peace*; and ſo in the following Verſes the *Verbs* run in the *Preſent Tenſe.* By which change the Author poſſibly may mean, that as the Caſe of Idolatry was ſuch at the Beginning, ſo it ſtill *continues* the ſame in his own Time.]

Ver. 23. *For whilſt they ſlew their Children in Sacrifices.*] Some of the Vices mentioned in this and the following Verſes, were the very ſacred Rites of the Heathen Worſhip itſelf, as that inhuman and impious Cuſtom of offering their Children in Sacrifice to *Moloch*. *Grotius* ſays, that it was a Cuſtom among the *Phœnicians* for their Kings, in Times of great Calamity, to ſacrifice one of their Sons, him eſpecially whom they loved beſt. *Annot. in Deut.* xviii. *Silius Italicus* confirms the ſame,

> *Mos fuit in populis quos convenit advena Dido*
> *Poſcere cæde Deos veniam, ac flagrantibus aris*
> *(Infandum dictu) parvos imponere natos.*

Philo mentions the ſame Cuſtom, ἔθος ἦν τοῖς παλαιοῖς . . . . τὸν ἠγαπημένον τῶν τέκνων εἰς σφαγὴν ἐπιδιδόναι, λύτρον τοῖς τιμωροῖς δαίμοσι· ſee *Lactant.* lib. i. c. 31. *Plutarch. De ſuperſtit. Minut. in Octav.* Nor was this unnatural Rite of ſacrificing their own Children peculiar to barbarous Nations; we likewiſe meet with Inſtances of this Cruelty among the *Greeks* and *Romans*, and even, by the *Pſalmiſt's* Account, among God's own People, *Pſal.* cvi. 39. See Note on ch. xii. 5, 6. where this Subject is handled more at large.

Ibid. *Or uſed ſecret Ceremonies.*] Κρύφια μυστήρια. They were alſo called ἀπόῤῥητα σύμβολα, ἱερὰ ἄῤῥητα, τελεταὶ μυστικαὶ, and *opertanea ſacra*, which the οἱ μεμυημένοι were acquainted with only, and were concealed from all others: Hence in ſuch Writers as make mention of theſe Rites, as *Herodotus*, *Diodorus*, *Apuleius*, all is Myſtery and Darkneſs; ſuch were the Sacrifices of *Ceres*, *Iſis*, *Cybele*, *Proſerpina*, *Venus*, *Priapus*, *Bacchus*, and other impure Deities, which were uſually celebrated in the Night, in Groves, Caverns, and ſecret Places; and to ſuch Myſteries of Iniquities practiſed among the Heathen, St. *Paul* may be thought to allude, when he ſays, *That it is a Shame even to ſpeak of thoſe Things which are done of them in ſecret*, Epheſ. v. 12. It appears alſo, that they were initiated into the Service of their Idols by lewd and indecent Ceremonies; the LXX therefore very properly, in *Hoſea* iv. 14. where theſe Rites are referred to, call theſe Idolaters by the ſacrifical Term, τετελεσμένοι, which the *Chaldee* Paraphraſe upon the Place thus renders, *Ipſi cum meretricibus ſocietate ſe jungunt, & cum ſcorto comeſſantur & potant.* Nay, which is ſtill more ſhocking, there are Inſtances, both in profane and ſacred Writings, of Proſtitutions even in the very Temples themſelves: Thus *Juvenal*,

> *Ad quas non Clodius aras?* Sat. vi.

And in a following Satire there is the like Charge,

> *Quo non proſtat fœmina templo?* Sat. ix.

The like may be inferred from the Hiſtory of *Paulina*, who was debauched by *Decius* in the Temple of *Iſis*, under the Notion, and with the pleaſing Thought, of her lying with the God *Anubis* there; ſee *Joſeph. Antiq.* lib. xviii. c. 4. ſee alſo *Amos* ii. 8. which is, by many, underſtood in the like Senſe. But the Account in 2 *Maccab.* vi. 4. *That the Temple was filled with Riot and Revelling by the* Gentiles, *who dallied with Harlots, and had to do with Women within the Circuit of the holy Places*, is ſo full, that no further Proof ſeems neceſſary.

Ibid. *Or made Revellings of ſtrange Rites.*] Ἐμμανεῖς ἐξάλλων θεσμῶν κώμους. The *Geneva Bible* renders, *or raging Diſſoluteneſs by ſtrange Rites.* The Paſſage ſeems to be wrong printed in our Verſion; it ſhould be, *uſed ſecret Ceremonies, or mad Revellings of ſtrange Rites*, i. e. *Bacchanalian* Rites, ſuch as *Theodoret* calls τὰ τῆς ἀσεβείας ὄργια; and *Lactantius* more cloſely, Works of Madneſs, *Quid de iis dicam, qui abominandam, non libidinem, ſed inſaniam exercent. Inſtit.* lib. vi. c. 23. Κῶμος here is uſed in an impure Senſe, and means amorous Revels, or unlawful Gratifications; by Means of which, as it follows in the next Verſe, they grieved others with Adultery: And ſo, where mention is made, 2 *Maccab.* vi. 4. before quoted, that the Temple was filled, ἀσωτίας ϗ κώμων, it is explained after, *by dallying with Harlots.* In the ſame Senſe κῶμος is uſed, *Rom.* xiii. 13. *Gal.* v. 21. 1 *Pet.* iv. 3. and by *Theocritus* and the Scholiaſts on that Poet, an impure Perſon is ſtyled κωμαστὴς; which is agreeable to the Character of the God *Comus*, who, according to the Ancients, is deſcribed to be *Dæmon amorum impudicorum incentor*; ſee *Philoſtrat.* lib. I. *De Imagin. Suidas in voce* Κῶμος. *Spencer De Leg. Hebr.* tom. i. p. 618. Inſtead of ἐξάλλων θεσμῶν, Dr. *Mangey* reads ἀλλοκότων θεσμῶν here, which ſeems indeed more expreſſive and proper; ſee his Notes on *Philo*, vol. ii. *De Abrahamo.*

Ver. 25. *So that there reigned in all Men, without Exception, Blood, Manſlaughter.*] Our Tranſlation manifeſtly follows a Copy which reads πάντας, probably the *Vatican*; but the Expreſſion muſt be confined, though a very general one, to the Idolaters only: For to fix ſuch black Crimes upon all Men, without Exception, is too extenſive and unjuſt a Charge, and if it be conſidered thus univerſally carries with it a falſe and unwarrantable Imputation: It muſt therefore have the ſame limited Senſe as πάντα τὰ ἔθνη, *Acts* xiv. 16. which ſhould not be rendered, *all Nations*, as our Tranſlation has it; but the Meaning is, and the Rendering ſhould be, that *in Times paſt God ſuffered all the Heathen*, as diſtinguiſhed from the *Jews*, *to walk in their own Ways*: And ſo πάντες here muſt imply only the Heathen Idolaters, who were the Perſons guilty of theſe deteſtable Vices. But the *Alexandrian* MS. has another and better Reading, πάντα δ' ἐπιμὶξ ἔχει, αἷμα ϗ φόνος, *all Things*, or rather *Crimes*, *are confounded*, i. e. all Sorts of Sins are promiſcuouſly committed by theſe Idolaters, which are the ſad Conſequences of Idol-worſhip. This is the Senſe of *Junius* and *Calmet*, and is confirmed by the *Vulgate* and all the ancient Verſions, and is indeed to be preferred, as it ſtands clear of the former Objection.

Ibid. *Blood, Manſlaughter.*] Αἷμα ϗ φόνος. I think our Tranſlation ſhould rather have rendered αἷμα by *Manſlaughter*, than φόνος, which undoubtedly means *Murder*, and ought ſo to have been expreſſed. Αἷμα in the Senſe of *Manſlaughter* is uſed *Deut.* xvii. 8. where mention is made of a Matter in Diſpute between Blood and Blood, ἀναμέσον αἷμα αἵματος· where one of them muſt mean caſual Murder, and both together anſwer to αἷμα ϗ φόνος here, and to דָּם *dam*, and דָּמִים *damim* in the *Hebrew*, i. e. *Blood and Bloods*, or *Bloodſhed and Murder*; that דָּם in the *Singular Number*, takes in all Manſlaughter, in Battle, Tumults, Caſualties, &c. and דָּמִים *treacherous, wilful, and inſidious Murders*, and ſo implies the ſtrongeſt Expreſſion of Guilt; ſee *Pagninus's Theſaurus*, and *Kircher's Concordance, in voce* דָּם: And thus, in *Gen.* iv. 10. where *Abel's* Murder is mentioned, which was undoubtedly a wilful Murder, it is expreſſed in the *Plural*, according to the *Hebrew*. We have in *Ecclus* iv. 40. θάνατος

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καὶ αἷμα, *Death and Bloodſhed*; where αἷμα cannot mean Murder, becauſe it is a Puniſhment inflicted by God, as by the Sword: So in *Ezek.* v. 17.—xxviii. 23.—xxxviii. 22. θάνατος καὶ αἷμα is rendered *Peſtilence and Blood*; where αἷμα ſignifies any unuſual ſort of Death, rather than Murder.

Ibid. *Diſſimulation.*] Δόλος. This, I think, would be better rendered *Deceit* or *Cheating*, which is its more uſual Acceptation; and ſo it is taken in the Deſcription of ſuch Idolaters, *Rom.* i. 29. This Senſe likewiſe is more agreeable to the Context. By the *Syriac* Interpreters it is rendered, *Fraude*; and by *Calmet*, *la Tromperie.*

Ibid. *Corruption, Unfaithfulneſs.*] Φθορὰ, ἀπιστία. We are not to underſtand φθορὰ of Corruption of Manners in general, nor yet of Corruption by Luſt in particular; but of ſuch Practices, probably Bribery, in ſome, as induced others to Unfaithfulneſs, or Breach of Truſt, which is the ἀπιστία that follows, and is uſed for *Perfidia*; and in this Senſe the *Syriac* and *Arabic* Verſions, with *Junius*, agree, rendering the Words by *Corruptela* and *Perfidia*; which latter is certainly a more proper Word than *Infidelitas*, which the *Vulgate* uſes; ſee *Rom.* i. 31.

Ver. 26. *Diſquieting of good Men.*] Θόρυβος ἀγαθῶν. It may as well ſignify, according to the preſent pointing of the *Greek*, *confounding of good things*, *bonarum rerum confuſio*; and ſo ſome Interpreters do indeed expound it. According to the Senſe of our Verſion, and of almoſt all the Commentators, theſe Idolaters were not only ἀφιλάγαθοι, *Deſpiſers of thoſe that were good*, 2 Tim. iii. 3. but their Oppoſers and Perſecutors: But I queſtion the Propriety of this Rendering: for I do not well underſtand how θόρυβος ἀγαθῶν can ſignify any thing, but a Crowd or Tumult of good People, as θόρυβος τοῦ λαοῦ, *Mark* xiv. 2. means an Uproar of People in general; or how it can be rendered with our Tranſlators, *diſquieting of good Men.* Would not the Conſtruction be better, if theſe three Words, ἀγαθῶν χάριτος ἀμνηστία, were taken together, as they ſtand by themſelves in the ſame Stiche in the *Alex.* MS. and θόρυβος be rendered by itſelf? It will be ſufficiently diſtinguiſhed from τάραχος, which goes before, as it is of ſtronger Signification and greater Force. Τάραχος properly means, *Diſturbance, Strife, Stirs*, τάραχος οὐκ ὀλίγος, *Acts* xii. 18. *no ſmall Stir among the Soldiers*; but θόρυβος is properly *Tumults, Riot, Inſurrections*, which are of a more public and dangerous Nature, and it may be conſidered as the Concluſion of that Climax. And indeed the *Bible*, commonly called St. *Jerom's*, actually ſo diſtinguiſhes, and renders θόρυβος by itſelf, *tumultus: Bonorum Dei immemoratio*, i. e. *Forgetfulneſs of God's Benefits*, or of the good things received from the Grace and Kindneſs of God; which is likewiſe *Tirinus's* Interpretation of χάριτος. But, according to our Verſion, it means no more than *Ingratitude*; which is ſcarce of Conſequence enough to be inſerted in the midſt of ſo black a Catalogue.

Ibid. *Defiling of Souls.*] Ψυχῶν μιασμός. According to the Rendering of all the *Engliſh* Verſions no particular Vice ſeems denoted hereby; it may be equally predicated of every Crime here enumerated, that, as a Sin, it is a defiling of the Soul. I would therefore underſtand ψυχῶν in the complex Senſe, as taking in the whole Man, Body as well as Soul; in which Senſe it often occurs in Scripture; and, as the Expreſſion is plural, it may be ſuppoſed to include the Sin of more than one Perſon, ſome heinous Offence, in which Perſons, their Bodies as well as Souls, were jointly concerned: And, accordingly to the Character of ſuch Idolaters, and as it ſtands connected with other like ſhocking Vices, Sodomy ſeems moſt probably to be meant; eſpecially as γενέσεως ἐναλλαγὴ, and ἀσέλγεια, both which our Verſion ſeems to underſtand of that particular Vice, are capable of another, and very conſiſtent Senſe. But if this Explanation of ψυχῶν is not ſatisfactory, may we not then ſuppoſe σαρκῶν μιασμὸς to be the true Reading, and to denote that particular Species of Uncleanneſs? St. *Jude* has the ſame Expreſſion, and, as it ſeems, upon the like Occaſion of Filthineſs. That σαρκῶν is often uſed plurally, ſee *Job* ii. 5. *Wiſdom* xii. 5. *Apoc.* iv. 15.—xix. 18, 21. Or, laſtly, if I may be indulged one Conjecture more, may not φύσεων μιασμὸς be thought agreeable to this Place? *i. e.* defiling of Natures, or Sexes, by beſtial or unnatural Mixtures; ſee *Levit.* ch. xviii. where all the abominable Practices, here mentioned are forbidden, and the Idolatrous *Canaanites* on that Account ſaid to be driven out. I ſhall only add, that Perſons guilty of ſuch Uncleanneſs, as if it did utterly depoſe them from their Manhood, and debaſe their very Nature, are, in Scripture, called by the Name of *Dogs*, *Apocal.* xxii. 15.

Ibid. *Changing of Kind.*] Γενέσεως ἐναλλαγή. Our Tranſlators ſeem to have read, γένεος ἐναλλαγή; but *Coverdale's* and the other ancient Verſions, underſtand by it, *Chaungynge of Birth*, i. e. Uncertainty of legitimate Iſſue; for, ſays *Calmet*, where Marriages are defiled, and Adulteries frequent, there muſt be great Confuſion in the Birth of Children, *l' incertitude de la naiſſance*; and ſpurious and doubtful ones will often be brought into Families. The *Vulgate* reads, *nativitatis immutatio*; and the *Arabic* more clearly, *partûs commutatio*; and *Badwell*, *prolis ſuppoſitio & adulteratio*; Expreſſions all denoting ſpurious or ſuppoſititious Children. *Grotius* is ſingular in expounding it of Sodomy. The learned *Selden* propoſes it as a Conjecture, whether γενέσεως ἐναλλαγὴ may not relate to ſome idolatrous Rite, particularly the Change of the Sex (which is the marginal Reading) by the Woman aſſuming the Habit and Appearance of a Man, and the Man of a Woman, which was cuſtomary in the Worſhip of the *Aſſyrian Venus*; or *Aſtarte.* According to *Julius Firmicus*, the Prieſt of that Goddeſs muſt not otherwiſe officiate, *niſi effœminent vultum, & virilem ſexum ornatu muliebri dedecorent. De errore prof. relig.* cap. iv. And in this Senſe *Selden* expounds *Deut.* xxii. 5. for the mere Exchange of Habit was not in itſelf ſo faulty, but being an idolatrous Rite, as ſuch, it was forbidden, and is therefore called an *Abomination*; ſee *Selden. Syntag.* ii. cap. 4. who quotes *Maimonides*, as explaining the Precept in the ſame manner, *That the counterfeiting the Sex was not ſo much forbidden, as the Worſhip of Idols*; and particularly, *ipſa Veneris & maſculæ & fœminæ ſacra. More Nevoch.* c. xxxviii. p. 3. [*Grotius's* Interpretation ſeems to me the moſt probable; only I would read *γεννήσεως*, *changing of Generation*, which St. *Paul* expreſſes by *ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας*, *Rom.* i. 27. St. *Jude* by *ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας*. This may be *γεννήσεως ἐναλλαγὴ*, *a changing of the Act of Generation*, i. e. applying it to an Object different from the End deſigned by Nature. Though indeed this Colon, and *θόρυβος ἀγαθῶν*, and *ψυχῶν μιασμὸς*, if there be no Fault in the Original, are ſo ambiguouſly, and conſequently, badly expreſſed, that it is impoſſible to know for certain what the Author intended.]

Ibid. *Diſorder in Marriages.*] *Γάμων ἀταξία.* This does not mean any Indecency committed by either of the married Parties, for that is contained in Adultery, which is next mentioned, but inceſtuous Marriages, which are mentioned at large, and forbidden, *Levit.* xviii. The *Vulgate* renders, *nuptiarum inconſtantia*, by which it ſeems to underſtand unſettled Marriages, which were diſolved at Pleaſure.

Ibid. *And ſhameleſs Uncleanneſs.*] *Ἀσέλγεια.* Not any particular Act or Species of Uncleanneſs is here meant, but this Word includes all the Kinds and Sorts of it; and thus *Grotius* explains it, *omne laſciviæ genus*, *Annot. ad Gal.* cap. v. 19. For when Men are become to ſuch a Pitch of Wickedneſs and Degeneracy, as to worſhip ſuch Gods, or evil Spirits, as delight in Uncleanneſs, and whoſe Rites are ſo infamous and ſhocking, as to be even a Reproach to human Nature; ſuch a Religion muſt of courſe corrupt their Lives, and produce thoſe ſcandalous Diſorders and vile Affections, which are here enumerated. We have the like melancholy Account of the Heathen Vices, *Rom.* i. 23, 24. which the Apoſtle charges upon their Idolatry, as the Conſequences and Effects of it; for God abandoned them, who had diſpleaſed him ſo much by Idol-Worſhip, to thoſe unnatural Luſts, called there *πάθη ἀτιμίας*, as being the greateſt Abuſe of the Species, and a Diſhonour to the human Nature. That ſuch Inſtances of Luſt and Uncleanneſs, as are here mentioned, were practiſed frequently by the Heathens in their ſacred Rites; ſee *Levit.* xviii. 24. 1 *Kings* xiv. 24.—xv. 12. 2 *Kings* xxiii. 7. 1 *Pet.* iv. 3. Hence *πλεονεξία*, which the Fathers generally interpret to ſignify an Action of Luſt, is in ſome of St. *Paul's* Epiſtles called Idolatry itſelf. Such Actions of Luſt were alſo among the *Gnoſticks* in their Worſhip, *Epiphan. Hæreſ.* xxvi. And Inſtances are ſtill more flagrant in prophane Authors.

Ver. 27. *For the worſhiping of Idols not to be named.*] The *Jews* were forbidden to make mention of the Names of the Heathen Idols, *Exod.* xxiii. 13. or *Idols of the People*, as the *Chaldee Paraphraſe* expreſſes it; which the *Vulgate* explains by, *per nomen externorum Deorum non jurabitis, neque audietur ex ore veſtro*; which the *Pſalmiſt* likewiſe refers to, and reſolves againſt; *Their Drink-Offerings of Blood will I not offer, neither make mention of their Names within my Lips*, Pſal. xvi. 5. And this the *Iſraelites* religiouſly obſerved; for they either changed the Name of the Idol, and of the Places dedicated to its Worſhip, or elſe ſubſtituted ſuch a Word as had ſome Affinity with the true Name, but withal expreſſed their Contempt and Abhorrence of it: Thus they called *Baal*, *Boſheth*, i. e. *Shame*; Hoſ. ix. 10. And when the *Mount* of *Olives* was defiled with Idolatry, they called it the *Mount of Corruption*, 2 *Kings* xxiii. 13. changing the *Hebrew* Name: And *Bethel*, which ſignifies the *Houſe of God*, when it came to be the Seat of Idolatry, was called *Beth-aven*, i. e. *the Houſe of Vanity*, *Hoſ.* iv. 15.—x. 5. In like manner they changed *Beelzebub* into *Beelzebul*, i. e. *Dominus Stercoreus*, by Way of Contempt and Deriſion: And that grand Impoſtor *Barchochab*, who would have paſſed for the *Meſſiah* in the Reign of *Trajan*, they called, ſays *Selden*, *Barchozibam*, i. e. *filium mendacii. Syntag.* ii. cap. 6. where more Inſtances of this occur. And as the *Jews* were not to mention the Names of the Heathen Idols, or ſtrange Gods, ſo neither might they cauſe to ſwear by them, *Joſh.* xxiii. 7. *Maimonides* ſays, that, by the *Hebrew* Canons, it was forbidden to make an Infidel ſwear by his God, or even to mention the Name thereof. *De Idol.*

Ibid. *For the worſhiping of Idols . . . . . is the Beginning, the Cauſe, and the End of all Evil.*] Idolatry is, in the Opinion of *Tertullian*, the principal Crime of Mankind, the chief Guilt of the World, the total Cauſe of God's Judgments and Diſpleaſure; for thus he begins his Book *De idololatria*: *Principale crimen generis humani, ſummus ſæculi reatus, tota cauſa judicii idololatria*; intimating hereby, that it is a kind of Mother-Sin, containing in it all other Evils on which the Judge of the World paſſeth Condemnation. *Teniſon on Idol.* p. 39. *Lactantius* goeth ſtill higher in his Cenſure of it, calling it the inexpiable Wickedneſs, *Inſtit.* lib. i. ch. 18. But, of all others, *Gregory Nazianzen* comes neareſt this Writer in his Sentiments upon the Guilt of Idolatry; for he calleth it, *ἔσχατον καὶ πρῶτον τῶν κακῶν*, *the Beginning and End of all Evil. Orat.* xxxviii. *De Idol.* which are the very Words of our Author.

Ver. 28. *For either they are mad when they are merry.*] *i. e.* when they dance before the Idol, or rejoice at the Idol-Feaſt; in both which Senſes the Verb *εὐφραίνεσθαι*, here uſed, frequently occurs; ſee *Acts* vii. 41. or it may refer to the mad Howlings in their *Orgia*, or *Bacchanalian* Feaſts, or to the Drunkenneſs and Extravagance commonly attending them, when Women ran about like ſo many Furies, their Heads wreathed about with Snakes, wildly brandiſhing their *Thyrſus*, and tearing the Fleſh even of living Animals to pieces with their Teeth. *Julius Firmicus* thus deſcribes theſe Revels, *Illic* [*in Orgiis*] *inter ebrias puellas, & vinolentos ſenes, cum ſcelerum pompa præcederet, alter nigro amictu teter, alter oſtenſo angue terribilis, alter cruentus* *ore; dum viva pecoris membra diſcerpit—De errore prof. relig.* That ὠμοφαγία, or *eating of raw Fleſh*, and particularly the Entrails of the Victims, was cuſtomary at theſe Feaſts, ſee 2 *Maccab.* vi. 7. where, in the Deſcription of the abominable Rites of *Bacchus*, σπλαγχνισμὸς, is expreſly mentioned, called alſo, παράνομος σπλαγχνισμὸς, ver. 21.

Ibid. *Or elſe lightly forſwear themſelves.*] *i. e.* without any Scruple: Which is not to be wondered at; for an Oath can have no Tie upon, or ſacred Authority among, ſuch as are neither convinced of the Truth of their Religion, nor influenced by the Power of it, nor affected by any Awe or Expectation of Puniſhment. Innumerable almoſt are the Inſtances which may be produced of the Perjury of the Heathens; as that of *Antiochus* the younger, who, notwithſtanding the Oath made to the People of *Iſrael*, yet overthrew the Wall of *Sion*, 1 *Maccab.* vi. 62. And Part of the Charge given by *Judas Maccabæus* to his Men, before his final Engagement with *Nicanor*, was to ſhew the Falſhood of the Heathen, and their Breach of Oaths, 2 *Maccab.* xv. 10. To this Sin of Perjury, ſo frequent among the Heathen, *Spencer* and other learned Men think the *Pſalmiſt* alludes, *Pſal.* cxliv. 7, 8. *Deliver me from the Hand of the ſtrange Children, whoſe Mouth talketh of Vanity, and their Right-hand is a Right-hand of Iniquity*, i. e. from ſuch of the Heathen as deviſe Lies, and falſely ſwear to them, by lifting up *dextra falſitatis, the Hand of Deceit*; ſee alſo *Ovid. Faſt.* lib. v. ℣ 681.

Ver. 29. *Inſomuch as their Truſt is in Idols which have no Life, though they ſwear falſely, yet they look not to be hurt.*] [Κακῶς ὀμόσαντες· which, I believe, ſhould be ἀδίκως, both becauſe of what follows, ℣ 30. ἀδίκως ὤμοσαν. And becauſe this Author loves to play with the Similitude of Words, ἀδίκως ὀμόσαντες, ἀδικηθῆναι οὐ προσδέχονται. See ch. v. 18. 22. vi. 6. 10.] The like Obſervation is made upon Idols in the Epiſtle of *Jeremy*; *Though a Man make a Vow unto them, and keep it not, they will not require it*, ℣ 35. As the Gods and Idols they ſwore by had neither Life nor Power, ſo the Heathens feared not any Puniſhment from them for any Breach of Faith, as knowing they were ignorant of what paſſed, and were ſecure from their ever hurting them. *Minucius* therefore very wittily ſneers the Heathens on this Account, when he ſays, *Tutius iis per Jovis genium pejerare quam Cæſaris:* For their Emperors and Magiſtrates they ſtood in Awe of, being ſenſible they would puniſh them for their Perjuries; but their Idols being *res nihili, mere Nothings*, their Oaths likewiſe were thought to be of no Conſequence: Hence they made a Jeſt of the Obligation or Sacredneſs of them, not unlike thoſe *Greeks* of whom *the Orator* ſpeaks, *Quibus jusjurandum jocus, & teſtimonium ludus. Cic. pro Flac.* or thoſe whom *Juvenal* deſcribes, *intrepidos altaria tangere*, approaching the Altars boldly, without any Senſe of Fear, without any Conſcience of an Oath. The Heathens had likewiſe this further Reaſon to promiſe themſelves Impunity in the Commiſſion of many of their Crimes, that herein they imitated their Deities, and were warranted by their Example. It is therefore a very juſt Obſervation of St. *Auſtin's*, that *Jupiter* was to no Purpoſe armed with Thunder to puniſh guilty Mortals, which muſt be uſeleſs and imaginary, unleſs he himſelf had been better than his offending Creatures. *Confeſſ.* lib. i. c. 16.

Ver. 30. *Howbeit, for both Cauſes ſhall they be juſtly puniſhed.*] Ἀμφότερα δὲ αὐτοὺς μετελεύσεται τὰ δίκαια. The true literal Rendering of this is, *Utraque illos inſequentur jura*; where *jura* may either mean *Reaſons* or *Indictments*, or *Vengeance* and *Puniſhment*. In the firſt Senſe, *Demoſthenes* uſes τὰ δίκαια; in the latter Senſe, *Horace* uſes *jura*; *forſan debita jura, ſuperbe, te maneant ipſum. Carm.* lib. i. od. 28. Dr. *Grabe* ſeems not ſenſible of this, and flings τὰ δίκαια, which is the Reading likewiſe of the *Alexan.* MS. as a corrupt one, into the Margin, ſubſtituting τὰ ἄδικα in its Place. From the double Puniſhment here ſaid to purſue the Idolater, one may infer, that the Nothingneſs of the Idol will not, as has been pretended, excuſe the Worſhiper. For though an Idol be *formally* nothing of that which it is taken for, and nothing *materially*, but a lifeleſs Piece of Wood, or Stone, yet *relatively*, an Idol is ſomething; and an Oath by it, or Worſhip and Sacrifice offered to it, is not offered to nothing, but to *Demons*, who in, and by theſe Idols, impoſed upon the Heathen through their oracular Deluſions.

Ibid. *Becauſe they thought not well of God, giving heed unto Idols.*] Nor unlike is that of St. *Paul*, *Rom.* i. 25. where, ſpeaking of the *Gentile* Idolaters, he ſays, that *they worſhiped the Creature more than the Creator*, παρὰ τὸν κτίσαντα, i. e. they worſhiped the Creature jointly, and together with the Creator; or rather, as the original Words will bear, they worſhiped the Creature contrary to, and in defiance of the Right of the Creator; as by παρὰ φύσιν, in the next Verſe, is meant a Practice contrary to the Right and Uſage of Nature; for St. *Paul* cannot be underſtood, as if he blamed the *Gentiles* for being *more* given to the Service of the Creature than of the Creator (for one ſingle Act of religious Worſhip deſignedly performed to a Creature, will make a Man an Idolater) nor can he be thought to mean, that they would be more excuſable, if they had worſhiped both equally; but he blames them for giving that Honour to other Things, or Beings, which is his peculiar Right, and belongs to him ſolely, and excluſively of all Creatures.

Ibid. *Deſpiſing Holineſs.*] Καταφρονήσαντες ὁσιότητος. The *Vulgate* renders, *in dolo contemnentes juſtitiam*, applying ἐν δόλῳ to the laſt Sentence. St. *Jerom's* Bible, as it is called, reads very particularly, *in idolo contemnentes juſtitiam.* All the Verſions agree in rendering ὁσιότης, either by *juſtitia* or *veritas*, applying it to that Branch of Righteouſneſs which conſiſts in the Obſervance of Truth, Faith, Promiſes, Oaths, *&c.* which one Man has a Right to expect from another. And therefore Dr. *Mangey*, with great Judgment, conjectures, that the true Reading here is, ἰσότητος, which ſeems the more probable, as nothing is more common, than the Exchange of ὁσιότης and ἰσότης, and *vice verſa.* See Notes in *Philo, De decem orac.*

Ver. 31. *For it is not the Power of them by whom they ſwear, but it is the juſt Vengeance of* (leg. *againſt) Sinners, that puniſheth always the Offence of the Ungodly.*] [*Greek*, ὀμνευομένων. In the *Alexand.* MS. it is ὀμνυμένων: Whence the true Reading is ὠμνυμένων.] Our Verſion is ſomewhat obſcure; but the Meaning is, that Idolaters and falſe Swearers, who are here called the Ungodly, whoſe Offence is by the *Vulgate* rendered *prævaricatio*, ſhall certainly be puniſhed; yet not by any Act or Power of their Idols, or falſe Gods, who can take no Cognizance of Perjury, or Falſhood; but by the juſt Vengeance of an Almighty God, the Revenger of Injuſtice, and of ſtrange and falſe Worſhip: That the Puniſhment of perjured Perſons, when it has happened (which the ſuperſtitious Pagans fondly attributed to the Power and Reſentment of their falſe Gods; ſee *Juv. Sat.* viii.) was rather to be aſcribed to the Vengeance of the only true God. St. *Auſtin* therefore rightly ſtates the Difference, *Non te audit lapis loquentem, ſed punit Deus fallentem.*

CHAP. XV.

The ARGUMENT.

THE Author praiſes God for preſerving his Peculium, or choſen People, from the Sin of Idolatry, with which all other Nations were infected. He enlarges upon the Folly of Idolaters, and the Invective is carried on againſt ſuch as make Idols; particularly Images made of Clay are condemned as an Inſtance of greater Folly, and the Maker of them leſs excuſable than of the graven ones in the former Chapter; inaſmuch as himſelf and Work are both a Compoſition of Clay, and are reſolvible into Duſt; and that the very Attempt to make a Deity of ſuch periſhing Materials, and by a Hand itſelf frail and mortal, is little leſs than a Contradiction; that they are contemptible, and nothing worth, as having neither Life, Senſe, nor Motion, in common with other Images; but are more deſpicable on account of the Earth they are made of, which ſpeaks its own Decay. The Chapter concludes with the ridiculous and wicked Worſhip of hurtful and venomous Beaſts, ſuch as created even Dread and Horror from their very Form and Appearance.

Ver. 1. *But thou, Our God, art . . . . true.*] *i. e.* The true God, a Being that neceſſarily exiſts; whereas the Exiſtence of Idols is only imaginary: Or the Meaning may be, that thy Word is true, and thy Miracles real; but the Oracles of *Demons* are equivocating, and their Works lying Wonders.

Ver. 2. *For if we ſin, we are thine, knowing thy Power.*] [*For though we ſhould Sin, we are thine, as knowing thy Power: but*, &c. This gives the Reaſon why he ſaid *Our God* (not *O God*, as is in the Verſion): *Becauſe* we are *thine*, even though we ſhould Sin.] The whole Verſe is very obſcurely expreſſed; the Senſe of this Paſſage ſeems to be, “If we Sin, we are in the Hand of God, and under the Power of his Vengeance, and ſhall feel the Effects of it.” At the End of the former Chapter, the Author ſays, that the Heathens perjured themſelves without any Scruple, becauſe they did not fear, or ſtand in Awe of, the Vengeance of their dumb Idols or blind Deities. As for us, ſays he, who have the Honour to be called thy choſen People, and have ſo many Proofs of thy Exiſtence and infinite Power, we are convinced, that if we have the Misfortune to offend thee, thou wilt deal with us according to our ſinful Works, and make us experience the Effects of thine Anger. *Calmet in loc.* Or it may be underſtood like *Iſaiah* lxiii. 16. *Doubtleſs thou art our Father, though* Abraham *be ignorant of us, and* Iſrael *acknowledge us not*; *i. e.* our Hope, even when we are Sinners, is in our Relation to thee. So in all the other Places of Scripture, where good Men, as *Moſes, David, Ezra, Daniel*, lament the Sins of the *Iſraelites* and ſupplicate for them, this Conſideration is more eſpecially urged, that they are (even in their Iniquities and Tranſgreſſions) his peculiar People.

Ibid. *But we will not ſin, knowing that we are counted thine.*] *i. e.* If we continue faithful, and do not ſin againſt thee, thou wilt reckon us in the Number of thy Children, and fill us with Mercy and Loving-kindneſs. All the ancient *Engliſh* Verſions, it is obſervable, read in the *Preſent Tenſe*: Thus *Coverdale, If we ſynne not, then are we ſure that thou regardeſt us*: And the *Arabic* is in like manner *Si minimè peccemus, in tuos tuamque proprietatem nos reputari novimus.* The Comment of *Meſſieurs du Port Royal* upon this whole Verſe is ſhort and clear; “If we ſin, we are in the Hands of God, as his Enemies; if we ſin not, we are in his Hands as his Friends:” Which is followed by this uſeful Reflexion; “How careful therefore ſhould we be to purſue every thing that may make God our Friend, and to avoid whatever may make him our Enemy, becauſe there is no Eſcape from his ſovereign Hand, which is all-powerful either to ſave or to deſtroy?” St. *Auſtin* quotes this very Paſſage, and draws the like Inference; *Quis dignè cogitans inhabitationem apud Deum, non enitatur ita vivere, ut tali habitationi congruat? Lib. De fid. & oper.* There is alſo another Senſe of this Place, which ſeems more agreeable to the *Greek, viz.* “We will not ſin, becauſe we know that we are in the Number of thy Children, and that thou regardeſt us as thine own *Peculium*; from this Conſideration and Perſuaſion, and from a more generous Motive than that of a ſervile Fear, we will be careful how we offend thee at any time, and forfeit thy Love and Regard for us.” The Predeſtinarians therefore groſly abuſe this Paſſage, when they urge it in Favour of abſolute Election; as if the Senſe of the Place was, “We ſhall not ſin, knowing that we are thy Choſen.” But there is no Authority from any of the Verſions for ſuch a conceited Interpretation; nor does human Frailty permit it, or the Scripture make any Man a Veſſel of Mercy abſolutely and unconditionally.

Ver. 3. (*For to know thee is perfect Righteouſneſs; and to know thy Power is the Root of Immortality.*)]

mortality.)] By knowing God, is not meant a barren Knowledge, purely ſpeculative; but a practical Knowledge, or ſuch as worketh by Love, and is known by its Fruits, in which conſiſts perfect Righteouſneſs: And as the Commiſſion of Sin is the Cauſe of Corruption and Miſery, ſo the Knowledge of God's Power, and that Dread and Fear of its Effects, which keeps Men from ſinning, may properly be ſaid to be the Root of Immortality; as ſuch a well-grounded Faith leads to Holineſs, from whence, as from its true Source, Happineſs is to be expected.

Ver. 4. *For neither hath the Invention of Men deceived us, nor an Image.*] It appears from this Verſe, as well as other Particulars in this Book, that King *Solomon* was not the Author of it, however dignified with his Name: For, whether we underſtand *us*, to mean *Solomon* himſelf, which is not an unuſual Manner of Expreſſion, when applied to, or ſpoken by Kings, or whether we underſtand it of the People of the *Jews* in his Time, what is mentioned here does not ſuit with the Morals and Character of him, or his People. For it is certain, that *Solomon* revolted to Idolatry, and that this otherwiſe great Prince, contrary to the Caution given, *Exod.* xxxiv. 16. took him Wives of the *Moabites* and *Ammonites* and other ſtrange Women, who turned his Heart after other Gods. And it ſeems highly probable, by what is mentioned, 1 *Kings* xi. 33. that Numbers of the People followed his Example in worſhiping *Aſhtoreth, the Goddeſs of the* Zidonians; Chemoſh, *the God of the* Moabites; *and* Milcolm, *the God of the Children of* Ammon. The *Jews* indeed, after the Captivity, had the good fortune to keep themſelves pure from the Abominations of the Heathens; and from hence one may conclude, that this Writer lived after the Captivity; for before that Time he could not ſay this with any Truth or Confidence, when Idolatry was ſo common both in *Iſrael* and *Judah*.

Ibid. *Nor an Image ſpotted with divers Colours, the Painter's fruitleſs Labour.*] From hence *Grotius* concludes the Author of this Book to be an *Alexandrian Jew*; for they, following the Expoſition which the LXX make of the *Decalogue* (ſuppoſed likewiſe to be *Alexandrian Jews*; ſee *Hody De Bibl. text. orig.*) underſtand οὐδὲ παντὸς ὁμοίωμα in the moſt extenſive Senſe; and include Pictures, as well as Images and Statues, under the Prohibition in the ſecond Commandment; ſee *Grot. in Exod.* xx. And *Philo* underſtands the Words in the ſame Senſe, *Lib. De gigant.* and the like Notion occurs in his Piece *De legatione.* It is obſervable likewiſe, that a Painter here is called σκιαγράφος, i. e. *a Drawer of Shadows. Calmet* obſerves from *Pliny*, lib. xxxv. that there was no Painter ſo early as the Time of the *Trojan* War; that its Beginning was rude and accidental, found out at *Corinth*, by tracing with a Pencil the Shade which a Man's Body caſt upon the Wall. *Comm. in loc.* This was its Original, at firſt very ſimple, without any Colours, Diverſity, or Mixture; without any of that Variety, Boldneſs, or Life; without that Contraſt, or pleaſing Emulation between Art and Nature; in a Word, without that *je ne ſçai quoy*, which is ſo much admired in complete and finiſhed Pieces; which Improvement the Author ſeems to mention as a probable Inducement to Idolatry.

Ver. 5. *The Sight whereof enticeth Fools to luſt after it.*] Our Tranſlators ſeem to have made uſe of a Copy which read, εἰς ὄρεξιν ἔρχεται, which is the Reading of the *Alexand.* MS. but the moſt common Reading is that to which our Margin refers, εἰς ὄνειδος ἔρχεται. [That is, *becometh a Reproach*. I ſhould prefer, ἄφροσιν — ποθοῦσι. The Word ἐλπίδων, ℣ 6. I think, plainly proves that ὄρεξιν is the true Reading.] Dr. *Grabe*, inſtead of ἄφροσιν, reads ἄφρονι, in the *Singular Number*; as the *Vulgate* does *inſenſato*: And would not ποθοῦντι ſuit this Emendation better than ποθεῖ τε, which is the common Reading of the next Sentence? By Luſt here mentioned, probably is meant that filthy Lewdneſs which the Demon, that reſided in the Idol, often raiſed in the Worſhiper towards the Image itſelf: For, that very great and ſcandalous Indecencies were practiſed, not only before, but even to the very Statues themſelves, is notorious from *Pliny* and *Arnobius*. Thus the latter, *Pygmalionem, regem Cypri, ſimulachrum Veneris adamaſſe ut fœminam, ſolitumque dementem, tanquam ſi uxoria res eſſet, ſublevato in lectulum numine copularier amplexibus.* Lib. vi. *cont. gentes.* And indeed the Word ὄρεξις will warrant this Interpretation; for in ſuch an impure Senſe it is often taken, particularly *Rom.* i. 27. where the Vices of the idolatrous Heathen are enumerated. "We "may hence ſee the Danger, and condemn the "vicious Taſte of Pictures, or Statues, repre"ſented naked, and in indecent Poſtures, "which, ſays *Calmet*, raiſe looſe Ideas in weak "and unguarded Minds, and more ſo in "Tempers already corrupted and depraved." *Comm. in loc.*

[Ver. 6. Οἱ δρῶντες. Our Verſion, *they that make them.* It ſhould be, *they who do ſo.* For δρᾶν is not *facere*, but *agere*: to *do*, not to *make.*]

Ver. 7. *A Potter tempering ſoft Earth, faſhioneth every Veſſel with much Labour for our Service: yea, of the ſame Clay he maketh both the Veſſels that ſerve for clean Uſes, and alſo ſuch as ſerve to the contrary.*] [In the *Greek* diſtinguiſh thus: Τά τε ἐναντία· πάνθ᾽ ὁμοίως· τούτων δὲ, &c. *And alſo ſuch as ſerve to the contrary: all* (or *both*) *in like manner.* I would not change ἐπίμοχθον, ſince it is ſo uſual in all Writers (and in this in ſeveral Places) to put an *Adjective* of the *Neuter Gender* for an *Adverb.*] Καὶ γὰρ κεραμεὺς ἁπαλὴν γῆν θλίβων ἐπίμοχθον, πλάσσει πρὸς ὑπηρεσίαν ἡμῶν ἕκαστον. I think the Reading would be better thus: Καὶ γὰρ κεραμεὺς ἁπαλὴν γῆν θλίβων, ἐπιμόχθως πλάσσει, κ. τ. λ. This is the Pointing of the *Vulgate*, which alſo reads *laborioſè*; and indeed *Labour* is more required here than in the firſt Inſtance. The Meaning of the whole Verſe is, "Such "Images in particular are moſt ridiculous, as "are made by the Plaſterer, or Potter, out of "Clay; which, though very ancient and pro"bably before thoſe of Stone and Metal," ſee *Principes de la Sculpture*, liv. ii. c. 1. (for as all Arts had but rude and weak Beginnings, ſo there is leſs Difficulty to believe, that Images of Earth and of Clay, were the moſt early) "yet upon account of the Meanneſs of the "Materials, and becauſe the ſame Lump of "Clay is often applied to baſe and diſhonour-"able Uſes, are therefore the moſt deſpicable. "And though in general the Potter is the beſt "Judge of what comes properly under his "own Art and Way of Buſineſs, and knows "what is moſt ſuitable to each Deſign, and in "the Management of the ſame Lump of Clay "has it in his Power to what uſes he will em-"ploy it; yet he never ſhews his own Skill "leſs, or the Wretchedneſs of ſuch an Idol "more, than when from a Parcel of common "Earth, which ſerves for the meaneſt Uſes, "and often for Veſſels of Diſhonour, he at-"tempts to make a *Jupiter* or an *Apollo*."

Ver. 8. *A vain God.*] Idols are generally called *Vanities* in the prophetical Writings, and by the LXX as frequently tranſlated μάταια. In *Hebrew* they are called *Elilim*, which ſignifies, 1. Things nothing worth, or which have no Exiſtence, τὰ μὴ ὄντα, *Things that are not*, as they are called in the *Additions* to the Book of *Eſther*, ch. xiv. 11. *Dicuntur Elilim*, ſays *Mercer*, *a nihilitate, quaſi nihil idola ſint. Comm. in Job* xiii. 4. St. *Paul* confirms the ſame, when he ſays, that *an Idol is nothing in the World*, 1 Cor. viii. 4. Idols are. 2. called *Elilim*, as being *al Elim*, not God, without Power or Strength, *Lev.* xix. 4. *Pſal.* xcvi. 5. whereas *Elim* and *Elohim*, are Gods of Strength; ſee *Druſ. obſerv. ſac.* lib. xvi. 3. Idols are called *Elilim*, from the *Radix*, *Ala*, becauſe they are abominable and accurſed Things. By the LXX they are alſo ſtyled τα ψευδῆ, *mendacia*, *Amos* ii. 4. *Iſai.* xxviii. 15. *Jer.* xvi. 19. and in very many Paſſages of the *Apocalypſe*, Mr. *Mede* obſerves, Idolaters and Lyars are ſynonymous, *Book* v. c. 11.

Ibid. *When his Life, which was lent him, ſhall be demanded.*] Τὸ τῆς ψυχῆς ἀπαιτηθεὶς χρέος. *Phædrus* thus expreſſes the like Thought, *Cum mors vicina flagitabit debitum.* Life is repreſented in the ſame manner as a Debt by many of the Ancients; thus *Plato*, ἥ τε ἡλικία καὶ τὸ χρέων, *vita etiam eſt debitum. Tully* has a very remarkable Expreſſion upon the Occaſion, *Dederunt* [*Dii*] *vitam tanquam pecuniam, nullâ præſtitutâ die. Tuſc. quæſt.* lib. i. Thus *Seneca*, ſpeaking of the wiſe Man, ſays, *Vivit commodatus ſibi, repoſcentibus ſine triſtitia redditurus. De tranquil. animi*, cap. xi. Hence the Phraſe, *animam reddere, to die.* We meet with the like Thought often in *Philo*; ſee alſo *Joſeph. Antiq.* lib. vii. c. 15. lib. viii. 12. *Arrian. Diſſert. in Epict.* lib. iii. c. 13. *Luke* xii. 20. where the ſame Expreſſion is uſed, and on the like Occaſion, ταύτῃ τῇ νυκτὶ τὴν ψυχήν σȣ ἀπαιτȣ̃σιν ἀπὸ σȣ̃.

Ver. 9. *Notwithſtanding his Care is, not that he ſhall have much Labour, nor that his Life is ſhort, but he ſtriveth to excel Goldſmiths . . . . . and counteth it his Glory to make counterfeit things.*] Dr. *Grabe* thinks inſtead of ἀντερείδεται, which is the common Reading, ἀντερίζεται would be more expreſſive, and agree better with μιμεῖται, which follows after. *Prolegom.* tom. ult. cap. 4. There is another Senſe of theſe Words, which the *Greek* will admit of, *i. e.* he has no Concern or Care upon him, leſt he ſhould *be ſick*, or *die* (ὅτι μέλλει κάμνειν) which is the marginal Reading, and that at beſt his Life is but ſhort, but his whole Conteſt and Aim is for Glory, and to carry the Prize from all Competitors, even the moſt celebrated in other Arts; contending either for the Precedence of the *Plaſtick* Art, above that of Sculpture, *&c.* as being the Mother-Art (*mater ſtatuariæ, ſculpturæ, & cœlaturæ*; ſee *Steph. Dict. Hiſtor. in voce* Praxiteles) or that his own Excellence exceeds, or equals the beſt Performances in Metal; but his Ambition herein is faulty, for he ought to conſider this material Difference, that not only his own Life is ſhort and uncertain, but that the Materials of his counterfeit Things, *i. e.* his earthen falſe Gods (and ſuch *Varro* aſſures us were common even in the City of *Rome*; ſee *Pliny*, xxxv. 12.) are mouldring and brittle; whereas the other Artificers here mentioned, whether Goldſmiths, or Workers in Braſs, make their Deities of what is more ſolid and durable, and do not deſcend to the ſame Inſtances of Meanneſs as to their Matter. Though the Worſhip of ſuch Gods as come out of the Smith's Furnace, or are faſhioned by the Anvil and Hammer, is not here the more commended upon account of the Value or Strength of the Materials, Idolatry in every ſhape being, according to *Arnobius*, who was once guilty of it, a Degree of Madneſs. *Lib.* i. *cont. Gent.*

[Ibid. *Counterfeit things*, &c. Κίβδηλα. See Note on xi. 16, according to which this Place is to be explained. Obſerve the Oppoſition between δόξαν and κίβδηλα, by which the Author expoſes the Abſurdity of this Artificer, who imagines that δόξα can be acquired by labouring in κιβδήλοις.]

[Ver. 10. Σποδὸς ἡ καρδία αὐτȣ̃. One might rather have expected ἡ χειρȣργία, or ἐργασία, or ſomething to that Purpoſe.]

Ver. 11. *Foraſmuch as he knew not his Maker, and him that inſpired into him an active Soul.*] St. *Chryſoſtom* has the like Compariſon and Obſervation, Πηλȣ̃ μὲν καὶ κεραμέως ȣ̓σία μία, κ. τ. λ. "The Clay and the Potter are of the ſame "Nature; the Potter indeed excels the Clay "in Beauty and Dignity; but it is not owing "to any Difference of Nature, but to the Wiſ-"dom and Appointment of his Maker." *De incompreh. Dei nat. Hom.* xxvii. His Obligation in particular therefore to God ſtands confeſſed, who made him what he is, gave him ſuperior Excellence, and animated him above that ſenſeleſs Maſs which he abuſes, by inſpiring into him an active Soul; *animam quæ operatur*, ſays the *Vulgate*, *that very Soul by which he works*, according to *Coverdale's* Verſion; and *Calmet* underſtands it in the ſame Senſe, *cette même ame par laquelle il travaille*, a Soul ſo active in its Operations, that it may be in general affirmed to be the Principle of all the Deſigns, Inventions, and Actions of the beſt Workmen, and moſt experienced Artiſts. [But then it would be *animam per quam operatur*; and in in the *Greek* there muſt have been the Article, ψυχὴν, τὴν ἐνεργȣ̃σαν, which even then would not have expreſſed *Coverdale's* Verſion. Our Tranſlation is right, ſuppoſing the Author meant ἐνεργετικήν. Ζωτικὸν πνεῦμα, *a quickening* (not *living*) *Spirit*. Πνεῦμα ζωοποιοῦν, 1 Cor. xv. 45.]

Ver. 12. *But they counted our Life a Paſtime, and our Time here a Market for Gain.*] *i. e.* ſays *Calmet*, ſuch Perſons of unlawful Occupations ſeem to imagine Life to be either a Farce, or Comedy for Diverſion, or a Fair and Market for Advantage: The Fathers very commonly make uſe of the firſt Simile, repreſenting Life as a Comedy, in which every Man muſt bear his Part, and ſhould endeavour to acquit himſelf with Applauſe and Satisfaction; but in a Senſe quite different from that of Libertines, who indeed make Life, and what is ſerious and uſeful in it, a Farce, and by propoſing mere Diverſion and ſinful Pleaſures as the *Ultimatum* of their Happineſs, make a ridiculous Figure upon the Stage of Life, and their Exit is as contemptible. There are others who conſider Life as a great Market for Gain, who are only intent upon amaſſing Riches, without conſidering the Lawfulneſs of their Callings, or the Means they make uſe of for obtaining them; who care not how they are employed, whether it be in making Earthen Deities, or Silver Shrines for ſome *Diana*, provided it *may bring no ſmall gain unto the Craftſmen*; as if their Maxim was that mentioned in *Horace*,

> *Ut facias rem,*
> *Si poſſis, recte; ſi non, quocunque modo rem.*
> Epiſt. lib. i. Epiſt. 1.

which cannot be better tranſlated than as it ſtands in our Verſion, *We muſt be getting every Way, though it be by evil Means.* St. *Chryſoſtom's* Reflexion upon the miſtaken Conduct of Mankind is very juſt, "Our Life and our Employ-"ments are like the Paſtimes of Children; "like them we make a ſerious Affair of lay-"ing up Trifles, building Houſes, which tum-"ble ſuddenly; and ſhould they continue any "long Time, would be of no great Service "to us, as we muſt leave them, and what we "have heaped together will not follow us into "the other World." [In the *Greek*, it is Ἀλλ' ἐλογίσαντο, which, I believe, ſhould be ἐλογίσατο, *but he counted*, viz. the Perſon he has been ſpeaking of: as ἠγνόησε juſt before, and Φησὶν in this Verſe.]

Ver. 14. *And all the Enemies of thy People that hold them in Subjection.*] Καταδυναστεύσαντες αὐτὸν, which ſeems to imply more than holding them in Subjection; it means oppreſſing them, and abuſing their Power over them. Accordingly *Junius* renders, *Qui potentia in ipſum abutuntur.* From hence likewiſe an Argument may be drawn, that *Solomon* was not the Author of this Book, becauſe what is mentioned here of the *Iſraelites* being held in Subjection, and oppreſſed by their Enemies, does not agree with the happy and proſperous Times of *Solomon*; ſee 1 *Kings* iv. 20, 21. 24, 25. [It is the *Preterperfect Tenſe*, καταδυναστεύσαντες, *who have held*, not, *who hold.*] If therefore the *Jews* were in the low and oppreſſed State here mentioned, and were not ſo in the Time of *Solomon*, it follows by an eaſy Conſequence, that this Book was not wrote by him, nor in his Time. This probably relates to the Condition of the *Jews*, after their Return from the Captivity, when this Writer ſeems to have lived.

Ibid. *Are moſt fooliſh, and are more miſerable than very Babes.*] As being Idolaters; for that Children, through Inexperience and Weakneſs of Judgment, may often miſtake Images or Statues for real Perſons, is no Wonder; ſince ſometimes Art has arrived to ſuch a happy Imitation of Nature, that even grown Perſons at firſt Sight, at a Diſtance, have miſtaken them for Life. Hence thoſe Expreſſions in the Poets, *vivi de marmore vultus*, and *ſpirantia æra.* And hence probably the Fable of *Pygmalion's* Love of a favourite Statue. *Lactantius*, producing thoſe Verſes of *Lucilius*,

> *Pueri infantes credunt ſigna omnia ahena*
> *Vivere, & eſſe homines.*

obſerves, like this Writer, that ſuch as worſhip Idols, are weaker than Children, *illi enim ſimulachra homines putant, hi Deos.*

Ver. 15. *For they counted all the Idols of the Heathens to be Gods, which neither have the Uſe of Eyes to ſee.*] *i. e.* they cannot obſerve the Behaviour and Devotion wherewith their Votaries look up to them, and proſtrate themſelves before them. The Imperfection of Idols is deſcribed in like manner, *Pſal.* cxv. 5, 6, 7.—cxxxv. 16, 17. which this Writer ſeems to have copied. Nor can we better expound that controverted Paſſage, 2 *Sam.* v. 6. 8. than of *David's* ridiculing the Idols of the *Jebuſites*, or certain Brazen Images, and Statues of thoſe Heathen Divinities in which they confided, calling them *the Lame and the Blind*, by Way of Deriſion, ſuppoſed indeed by them, to be the Divine Guards of the Fort, the *Taliſmanical* Protectors of it; ſee *Gregory's Notes and Obſervat.* p. 33.

[Ibid. *For they counted*, &c. Ὅτι καὶ εἴδωλα — ἐλογίσαντο. This is not exact, nor the Reaſoning clear. Inſtead of ὅτι καὶ πάντα, the *Alexand.* MS. and *Complut.* Edit. have ὅτι ϖάντα: And *Alexand.* ϖάντα τὰ εἴδωλα. Whence I would read and connect the Paſſage thus — Οἱ ἐχθροὶ τοῦ λαοῦ σου, καταδυναστεύσαντες αὐτὸν, οἵ τε ϖάντως τὰ εἴδωλα τῶν ἐθνῶν ἐλογίσαντο Θεοὺς, &c. So that here will be two ſort of Perſons declared *miſerable* and *fooliſh*, *viz.* Thoſe who have ever oppreſſed the *Jews*, God's People; and thoſe who have counted the Idols of the Nations or Heathen to be no *Gods at all.* If the vulgar Reading ϖάντα εἴδωλα be retained, it may be tranſlated *any Idols*, which is a very uſual Signification of ϖᾶς.]

Ibid. *Nor Noſes to draw Breath, nor Ears to hear.*] They have not the Faculty of Reſpiration, though neceſſary to the very Being of Life: And for the ſame Reaſon the Offering of Incenſe and ſweet Odours to them is fruitleſs, ſince they are inſenſible of the Smell of them, and of the Reſpect intended by them. It is equally vain to put up Prayers and Supplications to them; for, as appears from the Inſtance of the Worſhipers of *Baal*, though they cry aloud to their falſe Gods from Morning even until Noon, *There ſhall be no Voice, nor any that will anſwer*, 1 Kings xviii. 26. *Philo* ſneers ſuch Worſhipers, whom he calls, *homines deploratæ amentiæ*, in ſmart, but pleaſant Terms,

Heus vos, viri egregii, votorum ſumma, & felicitatis finis eſt, reddi Deo ſimiles; orate igitur ut ſimiles fiatis veſtris ſtatuis, non videntes oculis, non audientes auribus, & ſumma felicitate fruemini.

Ibid. *Nor Fingers of Hands to handle, and as for their Feet they are ſlow to go.*] And though they are often repreſented to their Worſhipers with Thunderbolts in their Hands, and made to appear terrible with Daggers, and other Inſtruments of Vengeance, yet have they no Uſe of them, nor do the Wicked experience any Harm or Puniſhment from them. Their Feet too are equally uſeleſs, ἀργοὶ πρὸς ἐπίβασιν, which would be better rendered *unable to go*; for Idols cannot properly be ſaid to move ſlowly, which do not move at all, ἀργοὶ here being the ſame as ἀέργοὶ, i. e. *Feet idle and uſeleſs for walking.*

Ver. 16. *But no Man can make a God like unto himſelf.*] Οὐδεὶς γὰρ αὐτῷ ὅμοιον ἄνθρωπος ἰσχύει πλάσαι Θεὸν, *Nemo enim ſibi ſimilem homo poterit Deum fingere*, ſays the *Vulgate*, which our Verſion follows, as if the original Reading was, ἑαυτῷ [or αὑτῷ] ὅμοιον, and not αὐτῷ. The *Alexand.* MS. has οὐδεὶς γὰρ ἀνθρώπων ὅμοιον ἰσχύει πλάσαι Θεόν· but ſomething ſeems here wanting: Probably the true Reading here is, with a very little Variation, οὐδεὶς γὰρ αὐτῶν ὅμοιον ἀνθρώπῳ ἰσχύει πλάσαι Θεόν. And I offer this Conjecture with the more Confidence, as it is the exact Reading of the *Syriac* Verſion, *Nemo autem illorum fabricare poteſt Deum homini ſimilem*, i. e. *None of the Artiſts can make a God like, or equal to, a Man*; for the Maker of the Idol, having Life and Motion, far exceeds the artificial God, who wants both: Herein only the Idol-makers, and ſuch as worſhip and confide in them, are like the Idol, becauſe they are equally ſenſeleſs. And thus that Paſſage of the *Pſalmiſt* is to be underſtood, *They that make them are like unto them, and ſo are all they that put their Truſt in them*, Pſal. cxv. 8. ſee *De Muis in loc.*

Ver. 17. *For he himſelf is better than the Things which he worſhipeth.*] If the Maker therefore of the Idol be mortal, how can the dead Thing which he worketh be ſuppoſed to have Immortality? The Reaſoning therefore in the Epiſtle of *Jeremy* is very juſt, *They themſelves that made them can never continue long, how ſhould then the Things that are made by them be Gods?* vi. 46. "What an Abſurdity is it, "ſays *Chryſoſtom*, for a Perſon to worſhip an "Idol, the Work perhaps of his own Hands; "as if Men had the Power of making a God, "and it ceaſed to be any longer their Work"manſhip. If Idols had any Senſe, they ought "rather to worſhip Men as their Makers, "ſince even the Laws of Nature teach us, "that, according to the ſtated Order of Cauſes "and Effects, the Maker is more perfect than "his Work, and not prepoſterouſly the Work "than the Maker." *Serm. de tribus pueris.* And *Lactantius* no leſs expreſly, "What Di"vinity, ſays he, can an Idol have, which it "was in the Maker's Power to have made in "another manner, or not to have made at all?" Upon the Compariſon therefore, as *Philo* juſtly argues upon this Occaſion, the Artiſts themſelves deſerved rather to have been conſecrated, and to have received Divine Honours, than their Works to be deified, and themſelves forgotten: Which ſhews the great Abſurdity of Idol-worſhip in general, and of the Maker particularly, in falling down before his own Handy-work.

Ibid. *Of whom he lived once, but they never*] Ὧν αὐτὸς μὲν ἔζησεν, ἐκεῖνα δὲ οὐδέποτε. This is the Reading in *the Alexand. MS.* and all the Editions; but it ſeems difficult to determine what ὧν relates to, or is governed by, except ſome ſuch Prepoſition as ἀντὶ be dropt, or underſtood before ὧν, or we might read inſtead of αὐτοῦ, ὧν in this Place, ἀνθ' ὧν. But if this be objected againſt, why may not ὅτι αὐτὸς μὲν ἔζησεν, κ. τ. λ. be admitted? Which Senſe is confirmed by the *Vulgate*, *Syriac*, and *Arabic* Verſions, and therefore probably may be the true Reading. *Calmet* renders *parce qu'il vit quelque tems*, which anſwers to ὡς or ὅτι, the former of which might likewiſe do here. [Ὧν, *quorum, ex quibus, ille quidem vixit: iſta vero numquam.* Pointed thus: Αὐτοῦ· ὧν, αὐτὸς μὲν, &c.]

Ver. 18. *Yea, they worſhiped thoſe Beaſts alſo that are moſt hateful.*] Τὰ ζῶα τὰ ἔχθιστα, which may mean either miſchievous, or odious, ſuch as Wolves, Dogs, Cats, Lions, Crocodiles, Serpents. Thus *Cicero*, after having mentioned that almoſt all Sorts of Beaſts were worſhiped by the *Egyptians*, *Boves, Canes, Lupos, Feles, quibus nihil fœdius, obſcœnius, lutulentius ne Natura quidem ipſa viderit*, adds, that even ſuch Animals as were really miſchievous and hurtful to Mankind were adored by them, *viz.* Crocodiles, Aſps, Serpents; *Etiam animalium monſtra illa, a quibus hominum generi præcipua incommoda inferuntur, Crocodilos, Aſpidas, Serpentes. De conſol.* See Note on ch. xi. 15. and ch. xii. 24. This Worſhip of the Serpent is the more ſurprizing, as the Naturaliſts obſerve, that, ever ſince the Fall of our firſt Parents, occaſioned by the Subtlety of the Serpent, there is the moſt deadly Enmity between Mankind and the Serpent, and the ſtrongeſt Averſion and Antipathy to it above all the Beaſts of the Field: This, ſays Mr. *Mede*, diſcovers itſelf both in the natural and ſenſitive Faculties of them both, for their Humours are poiſon to each other, and each of them is aſtoniſhed and frightened at the Sight and Preſence of the other. *Diſc.* 42. [As the Author here ſeems to be ſpeaking of thoſe Beaſts which are moſt monſtrous and *frightful to look at*, I ſhould think that, inſtead of τὰ ζῶα τὰ ἔχθιστα, he wrote εἰδεχθέστατα, *the moſt ugly*, as xvi. 3. διὰ τὴν εἰδέχθειαν τῶν ἐπαπεσταλμένων· which greatly favours this Conjecture, which ſeems to be neceſſary to the Senſe. For he is proving, that as they worſhiped the *moſt ugly* Creatures, ſo they were puniſhed in kind, by the *moſt ugly* Creatures, δι' ὁμοίων ἐκολάσθησαν. Poſſibly ſomething of the ſame Kind may be concealed under the Words τῶν ἐχθρῶν, in ch. xii. 24. Τὰ καὶ ἐν ζώοις τῶν ἐχθρῶν ἄτιμα.]

Ibid. *For being compared together, ſome are worſe than others.*] Either more miſchievous, more odious, and more ſenſeleſs than others. In the laſt Senſe *Grotius* underſtands this Place; and the *Vatican*, and ſome other Copies, it muſt be confeſſed, ſeem to countenance it, which read, ἄνοια γὰρ συγκρινόμενα τῶν ἄλλων ἐστὶ χείρονα.

And ſo does the *Vulgate*; *inſenſata enim comparata his, illis ſunt deteriora.* And the like Senſe is favoured by the *Biſhops Bible*, and all the ancient *Engliſh* Verſions: But ἄνοια in this Place is liable to many Objections, whether taken adjectively, or conſidered as a Subſtantive. The true Reading, undoubtedly, is that of the *Alexand* MS. ἔνια γὰρ συγκρινόμενα τῶν ἄλλων ἐστὶ χείρονα, which our Tranſlators very juſtly render, *being compared together, ſome are worſe than others*, which is true in general, or with reſpect to thoſe particular Animals which the *Egyptians* worſhiped, as appears by the next Verſe.

Ver. 19. *Neither are they beautiful, ſo much as to be deſired in reſpect of Beaſts.*] The *Biſhops* and the *Geneva Bible* render more properly and explicitly, *neither have they any Beautie to be deſired in reſpect of other Beaſts.* *Calmet* obſerves, that as to the Appearance of Reaſon and Underſtanding many other Animals, particularly the Horſe, Elephant, and Fox, are more ſurprizing, ſagacious, and cunning than the Ox, Sheep, Wolf, or Beetle, which the *Egyptians* reckon among their Deities. And as to Beauty, almoſt all Beaſts (not to mention Birds, which may be here included among the ζῶα, or living Creatures) are preferable, in that reſpect, to Serpents and Crocodiles, which they have ſuch a great Regard for. *Comm. in loc.* According to *Meſſieurs du Port Royal*, the Meaning of this and the foregoing Verſe may be, that ſome of the Animals, which the *Egyptians* worſhiped, were ſo frightful and monſtrous, that, if compared even with ſome curious Pieces of Art, particularly with Idols, or Statues expreſſed to the Life, they ſeem leſs worthy of Adoration, becauſe ſuch finiſhed Pieces of Art have ſomething in them pleaſing and entertaining to the Sight, and are the more engaging by their great Likeneſs to, and Reſemblance of Men; whereas their ſacred Animals and Serpents in particular, are ſo odious above all others, that they naturally ſtrike thoſe that look on them with Dread and Horror. [Tranſlate thus: *Neither as Beaſts are they beautiful, ſo as to be deſired*, i. e. ſo as that any body ſhould be fond of them.]

Ibid. *But they went without the Praiſe of God and his Bleſſing.*] i. e. ſays *Calmet*, they are not of the Number of thoſe whom God praiſed and bleſſed; they have, by being abuſed and perverted to Idolatry, renounced, in ſome meaſure, God's Benediction, and loſt that original Goodneſs and Beauty which they were poſſeſſed of in common with other Creatures, when they firſt came out of the Hands of their Creator; *Gen.* i. 31. The Author ſeems to intimate, that God, provoked with the Crime of Idolaters, curſed, in like manner, theſe Animals, as, in the Beginning of the Creation, he did the Serpent, the Inſtrument of Man's Deception and Ruin, whom, on that account, he condemned to go, ἐπὶ τῷ στήθει καὶ τῇ κοιλίᾳ, upon his Breaſt and his Belly, *Gen.* iii. 14. for ſo the LXX read, by way of Puniſhment and Diſgrace, being probably before a glorious flying Seraph. See Mr. *Mede*, *Diſc.* 41. Or more generally thus, "All created Beings, animate "and inanimate, praiſe God in their Beauty, "and derive it from his Hand as a Bleſſing; "but odious and deformed Objects, ſuch as, "for their Uglineſs, are called Monſters, pro- "claim not their Maker's Praiſe, as not hav- "ing received from his Bounty thoſe amiable "and good Qualities, which are to be eſteem- "ed a Bleſſing." Some have fancied the Meaning here to be, that God paſſed by all creeping things, and Serpents among the reſt, when he gave his Bleſſing to other Creatures, *Gen.* i. 22, 28. Others, that he excluded theſe from their Share of Praiſe, when he pronounced, of the Works of his Creation, that they were very good, as being produced at firſt from Corruption, and conſequently not of his making. But theſe are forced Expoſitions, and fond Conceits, the one unſupported by Scripture, the other contrary to it, and to the received Notions of true Philoſophy. Nor can I aſſent to thoſe Interpreters who think the Meaning here to be, that Serpents, by being ſo frequently worſhiped in different Places, uſurped the Glory due to God only, and rivaled his Power of Bleſſing; for though the Fact itſelf muſt be acknowledged to be a melancholy Truth, yet no ſuch Interpretation is warranted by the Original, or any of the Verſions: It aroſe, probably, from miſtaking the rendering of the *Vulgate*, and reading there *effugârunt laudem Dei*, inſtead of *effugerunt*, as it is in all the correct Copies. The *Syriac* and *Arabic* Interpreters underſtand theſe Words of the Worſhipers themſelves, and not of the Animals, and indeed this Senſe is agreeable to the Beginning of the next Chapter.

CHAP. XVI.

The ARGUMENT.

THE *Author opens this Chapter with the Obſervation*, c. xi. 16 *that God deals more graciouſly with his favourite People than with the wicked; exemplified by a Paralel drawn between each, by his ſending Frogs among the* Egyptians, *which came upon their Tables, and made them to loath, and fly from even their neceſſary Food, but the* Iſraelites *were fed with Quails. That God, even when he puniſhes his choſen, deals more favourably with them than with the Heathen, ſhewn by a Compariſon between the Puniſhment of the* Egyptians *by Flies and Locuſts, and that of the* Iſraelites *by fiery Serpents, who, though their Torment was greateſt for the preſent, had a ſovereign Remedy appointed for their Cure, even the brazen Serpent, which was the Means and Inſtrument of Health, and a Sign of Salvation to ſuch as turned to it, and with Faith looked upon it—To the ſtrange Hail and Rain ſent upon the* Egyptians *is oppoſed the* Manna, *or Bread from Heaven given to the* Iſraelites: *That, to ſerve the Purpoſes of God's Providence, the very Elements ſuſpended their natural Force, according to his Appointment; ſo that Hail was not melted by Fire mixed with it, nor Manna diſſolved by its Power, though the Sun had a different Effect upon it. By all which Inſtances oppoſed to each other by way of Antitheſis, God's care in preſerving the Righteous was remarkably diſplayed, and his Vengeance againſt Sinners no leſs viſible.*

Ver. 2. *Thou preparedſt Meat for them of a ſtrange Taſte.*] i. e. A Taſte they were unaccuſtomed to. *Coverdale* renders *a new Tayſt*, for we muſt not ſuppoſe any new Creation of Quails for their Uſe; the Miracle conſiſted in this, that they were brought in ſuch Quantities, and at ſuch a particular Time, and fell in ſuch Places only as God appointed, *viz.* round the Camp for their Nouriſhment. Biſhop *Patrick*, from the Authority of *Ludolphus*, thinks, that Locuſts are here meant; but the *Pſalmiſt*, by calling them *feathered Fowls*, manifeſtly underſtands real Birds; *Pſal.* lxxviii. 28. See *De Muis in loc. Bochart*. vol. iii. p. 108.

Ibid. *To ſtir up their Appetite.*] Εἰς ἐπιθυμίαν ὀρέξεως. This ſeems not properly rendred, for that their Appetite was ſufficiently keen, appears from their impatient murmuring for Meat. The *Geneva* Bible renders better, *to ſatisfie their Appetite thou haſt preparid a Meat of a ſtrong Taſte.* But *Coverdale's* and the *Biſhops Bible* come nearer the *Greek:* According to the former, God gave them *their Deſyre that they longed for*; according to the latter he *prepared for the Deſire of their Appetite a ſtrange Taſte:* And thus *Calmet*, *En lui donnant la nourriture delicieuſe qu' il avoit deſirée.* The *Pſalmiſt* expreſſes it by, according to the LXX. τὴν ἐπιθυμίαν αὐτῶν ἤνεγκεν αὐτοῖς. *Pſal.* lxxviii. 29. This gracious Dealing, as 'tis here called, ſeems to refer to the firſt ſending of Quails mentioned *Exod.* xvi. 13. rather than the ſecond, which happened a Year after, *Numb.* xi. 31. for the *Iſraelites* upon their ſecond Petition for them, betraying too much Impatience, were afflicted with a Plague for their murmuring, and, as the *Pſalmiſt* expreſſes it, *While the Meat was yet in their Mouths, the heavy Wrath of God came upon them, and ſlew the Wealthieſt of them*, Pſal. lxxviii. 31. *Calmet* ſeems to include both, and thinks there is a Mixture of Mercy towards his People, even in this Judgment; his Reflection upon it is worth inſerting, "If God, ſays he, fed his People thus deliciouſly even when they had provoked him, "what will he not give them, when they ſhall "be faithful and obedient to him?" In either Senſe the Inſtance proves what the Author brings it for, *viz.* God's different Manner of dealing with his own People, and ſuch as are Strangers to him. [For εἰς ἐπιθυμίαν, the *Alexand.* MS. reads, οἷς εἰς ἐπιθυμίαν· which, I believe, is right, if, instead of εὐεργετήσας, you write εὐηργέτησας, and τροφῆς (or τρυφῆς) for τροφὴν, and τῶν ἀναγκαίων for τὴν ἀναγκαίαν. The whole thus: Ἀνθ᾽ ἧς κολάσεως εὐηργέτησας τὸν λαόν σου, οἷς, εἰς ἐπιθυμίαν ὀρέξεως, ξένην γεῦσιν τροφῆς ἡτοίμασας, ὀρτυγομήτραν· ἵνα ἐκεῖνοι μὲν ἐπιθυμοῦντες τροφῆς, διὰ τὴν εἰδέχθειαν τῶν ἐπαπεσταλμένων καὶ τῶν ἀναγκαίων ὄρεξιν ἀποστρέφωνται· αὐτοὶ δὲ, &c. See a parallel Place, ch. xix. 11, 12. where ξένην γεῦσιν is expreſſed by νέαν γένεσιν, and τροφῆς (or τρυφῆς) by ἐδέσματα τρυφῆς. Ὄρεξις τῶν ἀναγκαίων is, *an Appetite to thoſe Things which are neceſſary to the Preſervation of Life*, viz. *Meat* and *Drink.*]

Ver. 3. *To the End that they, deſiring Food, might, for the ugly Sight of the Beaſts ſent among them, lothe even that which they muſt needs deſire.*] Καὶ τὴν ἀναγκαίαν ὄρεξιν ἀποστρέφωνται. The *Biſhops Bible* gives the true and literal Tranſlation, *To the Intent that they . . . might begin to lothe even their neceſſary Appetite.* The *Vulgate*, and St. *Jerom's Bible*, as 'tis called, render in like manner, *Etiam a neceſſaria concupiſcentia averterentur*, i. e. through the Diſagreeableneſs of the Animals ſent amongſt them, διὰ τὴν εἰδέχθειαν τῶν ἐπαπεσταλμένων, as the true Reading is, particularly the Frogs, which tainted and ſpoiled their Meat, they loathed the Thoughts, and the Deſire even of neceſſary Food and Refreſhment. *Joſephus* gives the ſame Account of theſe diſagreeable Animals, τάς τε κατ᾽ οἶκον αὐτῶν διαίτας, κ. τ. λ. *Domeſticam etiam vitæ eorum conſuetudinem turbârunt in eduliis & potu repertæ, & in lectis eorum paſſim oberrantes.* *Antiq Jud.* lib. ii. c. 14. This Plague puts one in mind of the *Harpyes*, which *Virgil* thus deſcribes:

> *Extruimuſque toros, dapibuſque epulamur opimis.*
> *At ſubitæ horrifico lapſu de montibus adſunt*
> *Harpyiæ, & magnis quatiunt clangoribus alas,*
> *Diripiuntque dapes, contactuque omnia fædant*
> *Immundo: tum vox tetrum dira inter odorem.*
> Æneid. lib. iii.

Ver. 4. *For it was requiſite that upon them exerciſing Tyranny, ſhould come Penury which they could not avoid.*] Ἀπαραίτητον ἔνδειαν ἐπελθεῖν, *Poverty without Excuſe*, according to ſome of the ancient *Engliſh* Verſions; the *Geneva* Bible has *extreme Poverty*, and *Coverdale's* follows the *Vulgate*, which renders, *interitum ſine excuſatione:* ἀπαραίτητος will bear any of theſe Significations, which occaſioned ſuch a Difference in the Verſions. The Author ſhews, in this and the following Verſes, God's different manner of dealing with the *Iſraelites* and *Egyptians* in three Particulars. 1. That he puniſhed the *Egyptians* with Rigour, as a ſevere Judge, tormenting them for their Tyranny and Oppreſſion of others, with deſerved, extreme, inevitable Want or Hunger, occaſioned by the Animals which infeſted them, and drove them from their neceſſary Suſtenance: But he chaſtiſed his own People, as a Father, afflicting them comparatively but a little, but, by that little, making them ſenſible, how tenderly he had dealt with them in compariſon of their Enemies. 2. That though he ſuffered the *Hebrews* to be in want for a ſmall Seaſon, yet he kept them from periſhing by Hunger in the Wilderneſs; and to recompence, as it were, that ſhort Affliction by Hunger, he fed them after not only with neceſſary Food, but ſatiated them with Delicacies in abundance. But a Succeſſion of Plagues, without Reſpite, purſued the *Egyptians.* 3. That though the whole Wilderneſs, through which the *Iſraelites* marched ſo many Years, was full of fiery Serpent, *Deut.* viii. 15. yet God did not permit theſe to aſſault them but for a ſmall Seaſon only, and even then he appointed an immediate Remedy to heal them, *viz.* the brazen Serpent: But the *Egyptians* died without Mercy, neither was there any Cure provided for the Wounds and Stings which they received from the Flies and Locuſts.

Ver. 5. *For when the horrible Fierceneſs of Beaſts came upon theſe.*] Ὅτε αὐτοῖς δεινὸς ἐπῆλθε θηρίων θυμός. Θυμὸς here does not ſignify Fierceneſs, but Poiſon. Thus *Apoc.* xiv. 8. what our Verſion renders, *the Wine of the Wrath of her Fornication*, Mr. *Mede* expounds the *Poiſon* of her Fornication. See alſo ch. xviii. 3. where there is the like Expreſſion. And it is remarkable, that the ſame Word in the *Hebrew* ſignifies both Wrath and Poiſon. *Mede's* Works, p. 910. And θυμὸς is uſed, by the *Helleniſtical Jews*, in the ſame double reſpect. To the Obſervation of this very judicious Writer, I ſhall add an Inſtance or two from the Old Teſtament, than which nothing can be cloſer, or more evince the Senſe I am contending for. The firſt is *Deut.* xxxii. 33. Θυμὸς δρακόντων ὁ οἶνος αὐτῶν, καὶ θυμὸς ἀσπίδων ἀνίατος, where it is twice uſed, in the ſame Verſe, in this Senſe, and our Tranſlators render accordingly, *their Wine is the Poiſon of Dragons, and the cruel Venom of Aſps.* The next is, *Job* xx. 16. Θυμὸν δὲ δρακόντων θηλάσειεν, ἀνέλοι δὲ αὐτὸν γλῶσσα ὄφεως, which our Tranſlators rightly render, *He ſhall ſuck the Poiſon of Aſps, the Vipers Tongue ſhall ſlay him.* And in ℣ 14. of the ſame Chapter, χολὴ, which is ſynonymous to θυμὸς, is uſed in the ſame Senſe. Χολὴ ἀσπίδος ἐν γαστρὶ αὐτοῦ, which, though it ſignifies both Wrath and Poiſon, our Verſion takes in the latter Senſe, and renders, *the Gall of Aſps is within him.* The laſt Inſtance I ſhall mention is that in *Pſal.* lviii. 4. Θυμὸς αὐτοῖς κατὰ τὴν ὁμοίωσιν τοῦ ὄφεως, which, in our Verſion, is happily rendered, *their Poiſon is like the Poiſon of a Serpent.* This Poiſon, as Naturaliſts obſerve, is the Conſequence of their Rage, and thrown out by it, and therefore may be conſidered as one and the ſame. The Word ἐπῆλθε, here uſed by our Author, intimates, ſays *Bochart*, the Suddenneſs of the Attack of theſe venomous Creatures, who accordingly renders this Place, *ſupervenit (tanquam ex improviſo) Serpentum venenum*, vol. iii. p. 425.

Ibid. *And they periſhed with the Stings of crooked Serpents, thy Wrath endured not for ever.*] The ſacred Story relates, that the *Iſraelites*, by their rebellious murmuring, provoked God to ſend Serpents among them, whoſe Poiſon was ſo mortal, that it brought the moſt painful Death upon them.—In this Affliction, they addreſſed themſelves to the Father of Mercies, who, moved by their Repentance, commanded *Moſes* to make a Serpent of Braſs, and erect it on a Pole in view of the whole Camp, that whoſoever looked upon it ſhould be healed. This Puniſhment, by Serpents, the Son of *Sirach* reckons among other Inſtances of God's Vengeance, *All theſe were created for Vengeance, Teeth of wild Beaſts, and Scorpions, Serpents, and the Sword, puniſhing the wicked to Deſtruction.* Ecclus, ch. xxxix. 30. where the Margin refers to this very Paſſage. But it has been thought, by ſome learned Men, to have been a Puniſhment adapted on Purpoſe by God to the Tranſgreſſion of the *Iſraelites*, which was evil ſpeaking againſt the Lord, and ſlandering his Providence. In this view, the Conformity between the Sin and the Puniſhment is very viſible, and the Juſtneſs of our Author's Obſervation, ch. xi. 16. further proved. Σκολιὸς, likewiſe, the Epithet here given to the Serpent, will equally ſuit the Slanderer; for he is crooked through Artifice, as the other is by Nature; is alike miſchievous and deſigning, and, to ſerve his own Purpoſes, can turn himſelf into as many odious Shapes. *Solomon* makes the ſame Compariſon, *Eccleſ.* x. 11. The Serpent was a known Hieroglyphick among the *Egyptians* and other Nations; and, perhaps, its Crookedneſs and Perfection in turning, was one Reaſon of its being made the Symbol of their Year.

Ver. 6. *Having a Sign of Salvation, to put them in remembrance of the Commandment of thy Law.*] The Sign of Salvation here mentioned was the brazen Serpent, erected, by God's Command, upon a Pole or Standard, like the *Roman* Eagle, for the Cure of the People. It was, in the Opinion of many learned Men, the Image of a *Saraph*, or glorious winged Serpent. *Arias Mont.* reads *Numb.* xxi. 8. *fac tibi Saraph.* It was a Symbol of a good miniſtring Angel, which executeth God's Will on Earth, whilſt a ſecret Virtue, from the unſeen God, perfected the Cure, by whoſe ſupernatural Power it was effected, whoſe Mercy worked in, and by that Emblem. It is properly therefore called a Sign of Salvation, as it was the Inſtrument only through which the Cure was conveyed. But it was *ſalutare ſignum*, or the Means of Recovery, to ſuch only as looked up to it with Faith, and its ſaving Effect depended upon their Reliance on God, and Belief of his Power to heal them in, and by that Inſtrument. It had alſo this further Uſe implied in it, to admoniſh the *Jews* how to conduct themſelves upon other Occaſions, where a like myſterious Trial ſhould occur, *viz.* to comply with all God's poſitive Appointments without any Reluctance, even tho' the Reaſon of ſuch an Injunction ſhould not be diſcoverable by them. For the chuſing this Image, which had no inherent Virtue in it, rather than any other, was the mere Will of God, who can make Things evidently of no Importance in themſelves, effectual to what Purpoſes he pleaſes, as might be proved from many other Inſtances in Scripture.

Ver. 7. *For he that turned himſelf towards it, was not ſaved by the thing that he ſaw.*] The mere beholding it did not alone confer the Benefit of a Cure; nor could it, though fixed in public View, effect a ſingle Recovery by any natural Operation: God did not order it to be erected on any ſuch Account; nor was *Moſes* induced to make this Image from any occult Skill, or Perſuaſion that he had, that the Effigies of this brazen Serpent could heal the *Iſraelites* by any Power of Art or Nature; for the very Matter of this Serpent has been thought rather inconvenient and improper for ſuch an Effect. Nor can we find, ſays a learned Writer, an Inſtance or Example of any *Teleſme* that was ever known to cure a Diſeaſe by only looking upon it; but, in all Wounds by venomous Serpents, the Cure was effected by a local Application of ſome proper Remedy to the Part affected. *More's Myſtery of Godlineſs*, p. 430. What therefore was the Intent of elevating this Image upon a Pole, and why muſt the diſeaſed look towards it, and the healing Virtue be conveyed through their Eyes? Undoubtedly this Appointment, beſides the exerciſing the Faith of the Beholder upon this Occaſion, had a Reference to the Myſtery of *Chriſt*, whoſe Victory over the old Serpent, the grand Enemy of Mankind, was hereby typified and repreſented. Many of the Ancients are of the ſame Opinion, and imagine this Serpent to be an Emblem of the *Croſs*, and a Symbol, or Sign of that Salvation afterwards to be effected by it: But *Juſtin Martyr* is more particular, for he adds, that this Serpent was likewiſe made in the *very Form* of a Croſs, *Apol.* 2. 'Tis certain our *Saviour*, in his Diſcourſe with *Nicodemus*, explains it of himſelf, and his Croſs, *John* iii. 14. and choſe this Figure for the Inſtruction and Information of the *Jews*, who always acknowledged a Myſtery couched under this Serpent.

Ibid. *But by thee that art the Saviour of all.*] Τὸν πάντων σωτῆρα. This, I think, relates to the λόγος, ſee Note on ℣ 12. and compriſes more than his bare healing the *Iſraelites* of this Plague. The Word Σωτὴρ, or Saviour, here uſed, admits of ſeveral Acceptations, 1. He may be called a Saviour, that ſaves the Life of his Enemy in the Field; but he that thus ſaveth another, commonly doth it upon a Proſpect of ſome advantage to himſelf, either of ſelling the poor captive, or of making him his Slave, which ſomething abates his Glory. 2. The Word Σωτὴρ not only ſignifies one that preſerves the Life of another, but alſo one that is the Reſtorer of ſome happy Condition which was loſt; and thus the *Roman* Orator explains it, *qui amiſſam ſalutem dat. In Verrem*, lib. ii. Now all the Happineſs which ſuch a Saviour, or Deliverer, could confer, was but a temporal Happineſs, which is likewiſe a leſſening of it. 3. The Judges of *Iſrael*, who delivered their Country from the Yoke of *Midian*, the *Syrians*, or the *Philiſtines*, are, by *Nehemiah*, called Σωτῆρες, ch. ix. 27. But then theſe Saviours ſaved but one Country, or perhaps City, as *Camillus* did *Rome*, for which he was ſtyled Σωτὴρ, a Saviour. But all theſe Characters come very ſhort of ὁ Σωτὴρ πάντων, which is a Title too great to be applied to any leſs than a divine Perſon; for the Perſon here meant was far more glorious than any ſingle Hero, or all thoſe Judges of old together. He it was that ſmote all the firſt born of the *Egyptians*, that brought the *Iſraelites* out of *Egypt*, that reſcued them from their greateſt Bondage, that overthrew *Pharaoh* and his Hoſt in the *Red-Sea*, that led them in the Wilderneſs, protected and ſuſtained them there, and at laſt gave them Poſſeſſion of *Canaan*. But even this Deliverance was but a Type of a greater deſigned for them by him, and *that Canaan*, but an earneſt of a better Country, intended for all true *Iſraelites*. See Dr. *Gale's Serm. Diſc.* 14. With great Propriety therefore this Saviour is deſcribed, in the next Verſe, as an Almighty Redeemer, ὁ ῥυόμενος ἐκ παντὸς κακοῦ. Which Expreſſion of our Author is agreeable to the Sentiments of the ancient *Jewiſh* Writers, and is founded on the very high Notions which the *Jews* entertained of their Great *Goel*, or Deliverer.

Ver. 9. *For them the Bitings of Graſhoppers and Flies killed.*] This Writer ſeems to intimate that the Locuſts, for ſo I underſtand Graſhoppers, and ſo they are called *Judges* vii. 12. *Pſal.* lxxviii. 46. killed Numbers of the *Egyptians*. This, if it be not ſtrictly according to Truth, very probably aroſe from too literal an Acceptation of *Exod.* x. 17. *Entreat the Lord that he may take away from me this Death only*, which may admit of another and fair Interpretation, without ſuppoſing that the Locuſts killed any Perſons directly, as the Hail did: For the Locuſts deſtroying the Supports of Life, by eating up the Corn when ready for the Sickle, and conſuming all before them within the Space of a few Hours, may, by conſequence, in bringing a Famine, be ſaid to kill the People, in which reſpect *Pharaoh* might properly call them, *Deadly Locuſts.* And thus *Bochart*, *Locuſtæ homines & bruta occidunt, ſaltem ex conſequenti, quod aiunt, quia conſumptis illis quæ fuiſſent vitæ ſubſidio, ſic ad mortem eos adigunt*, vol. iii. p. 463. *Pliny's* Account of them is really dreadful, *In India trium pedum longitudine eſſe traduntur, Deorum Iræ peſtis ea intelligitur. Namque grandiores cernuntur, & tanto volant pennarum ſtridore, ut aliæ alites credantur; ſolemque obumbrant, ſollicitè ſuſpectantibus populis ne ſuas operiant terras, ſufficiunt quippe vires. Et tanquam parum ſit maria tranſiſſe, immenſos tractus permeant, dirâque meſſibus contegunt nube, multa contactu adurentes, omnia verò morſu erodentes. Nat. Hiſt.* lib. xi. *De Locuſt.* c. 29. See alſo *Ariſtot. Hiſt. Anim.* lib. v. c. 23. *Boch. Hieroz.* lib. iv. c. 5. *Bacon's Natural Hiſtory, Century* x. Agreeable to this Account of *Pliny*, is that of a learned modern Writer, who ſays, "That the Number of Locuſts he ſaw in *Barbary*, in the Years 1724 and 1725, is beyond Expreſſion; that in the Heat of the Day they formed themſelves into large Bodies, appeared like a Succeſſion of Clouds, and darkened the Sun; that they marched directly forward, climbed over Trees, Walls, Houſes, eat up every Plant in their Way, and let nothing eſcape them.—That the Inhabitants, to ſtop their Progreſs, made Trenches all over their Fields and Gardens, and filled them with Water, or elſe placing in a Row great Quantities of Heath, Stubble, and ſuch like combuſtible Matter, they ſet them on Fire upon the Approach of the Locuſts, but all to no purpoſe." *Shaw's Travels*, p. 256, 257. In the Deſcription of this Plague, *Exod.* x. 5. it is ſaid, that *they ſhall cover the Face of the Earth*, where the *Chaldee Paraphraſe* reads, *they ſhall hide the Face of the Sun from the Earth.* But I ſhould deſervedly be thought wanting, in the Reſpect due to the Canonical Scriptures, if I ſhould paſs over, in Silence, that beautiful Deſcription of the Plague of Locuſts in the ſecond Chapter of *Joel*, for there cannot be a greater, or more lively Inſtance of the *Hypotypoſis:* The Prophet, in the Chapter referred to, repreſents the Deſolation occaſioned by theſe Creatures, whoſe Teeth he calls the *Teeth of Lions*, like the ravaging of a Country, or the ſtorming of a City by an Army; which Deſcription is the more remarkable, becauſe the Analogy is carried on throughout ſo properly and naturally, "In the Regularity of "their March, eating up the Proviſion, burn-"ing the Country, ſcaling of the Walls, run-"ning about through the conquered City, "breaking into Houſes, and the general Hor-"ror of the Inhabitants, that, ſays a learned "Author, if one would have deſcribed the "Outrages of an Army without a Metaphor, "it could hardly have been done in more pro-"per Terms." See *Nicols Confer.* Part IV. p. 152.

Ibid. *And Flies killed . . . for they were worthy to be puniſhed by ſuch.*] i. e. ſays *Bochart*, they ſorely wounded them, and then ſucked their Blood till they killed them. And, in this Senſe, many Commentators underſtand thoſe Words, *Exod.* viii. 24. *The Land was corrupted*, or, as the Margin has it, *was deſtroyed by Reaſon of the Swarm of Flies*, to ſignify, that many of the People were poiſoned, or ſtung to Death by them. See *Pool's Annot. in loc.* and *Pſal.* lxxviii. 45. where the LXX read ἐξαπέστειλεν εἰς αὐτοὺς κυνόμυιαν, καὶ κατέφαγεν αὐτοὺς, as if a particular Sort of Fly was meant; but the true Reading, as I have obſerved, on ch. xii. 25. is, κοινόμυιαν, which includes Flies of all Sorts, which through their Number devoured them. We read of Creatures of this Nature ſo miſchievous and deadly, that the *Greeks* thought fit to have a particular God to deliver them from them, under the Title of *Myiagros*. or *Myiodes*. *Pliny*, lib. x. c. 28. *Selden De Dis Syris ſyntag.* 2. *de Baal-zebub.* One cannot but perceive, in this Puniſhment of the *Egyptians*, a Conformity of it to the Sin of that People; for the Noiſe, Tumult, and Stinging of theſe vengeful Animals, anſwered to the paſſionate Language, and ſevere Blows of the *Egyptian* Taſkmaſters, and might be deſigned to revenge that hard Treatment. Nor is the Juſtice of God leſs to be admired in this Particular alſo, that this Plague was ſpecially calculated for the Puniſhment of a nice, effeminate, and luxurious People, no leſs indulgent to themſelves than inhuman to others: For what could be more proper or effectual for humbling the Pride and Vanity of *Egypt*, or what a greater Mortification to their Niceneſs than to be thus tormented, and beſet every where with Shoals of Frogs, and Swarms of Flies and Locuſts?

[Ver. 10. Τὸ ἔλεός σου ἀντιπαρῆλθε, is tranſlated, *Thy Mercy was ever by them*: Much beneath the Original, which implies, *Thy Mercy came forth as againſt an Adverſary.* The Word is uſed in a far different Senſe in *Luke* x. 31, 32.] Our Tranſlators, 'tis obſervable, inſert the Word *ever*, not confining God's Mercy, to ſave and heal his faithful Children, to this Inſtance only of his Goodneſs. And indeed the Idea of God's Philanthropy is greatly enlarged by underſtanding theſe Expreſſions; and that, in ver. 12. in a more comprehenſive Senſe, than a mere Deliverance from the Venom of Serpents.

Ver. 12. *But it was thy Word, O Lord, which healeth all things.*] This ſeems to be ſpoken of the very Perſon of the Λόγος, and is, undoubtedly, taken from *Pſal.* cvii. 20. Ἀπέστειλε τὸν Λόγον αὐτοῦ, καὶ ἰάσατο αὐτοὺς, *He ſent his Word and healed them, and they were ſaved from their Deſtruction.* That the Λόγος is here meant, ſeems reaſonable to ſuppoſe, becauſe it is certain he inflicted the Puniſhment referred to: For in *Numb.* xxi. 5, 6. where it is ſaid that the People murmured againſt God, the *Chaldee* Paraphraſe reads, *They murmured againſt the Word of the Lord*; and afterwards it follows, that *the Word of the Lord ſent fiery Serpents among the People.* But we learn ſtill more expreſly who that Divine Perſon was, whom the *Iſraelites* tempted, or ſpoke againſt, from thoſe Words of St. *Paul*, 1 *Cor.* x 9. *Neither tempt ye Chriſt, as ſome of them alſo tempted, and were deſtroyed of Serpents.* It is certain then, that the Λόγος was the Perſon murmured againſt, and that puniſhed them for it. And it ſeems very probable, from the Paſſage of the *Pſalmiſt* before quoted, that it was he that likewiſe cured all them that were rightly diſpoſed for a Cure; and that the Brazen Serpent was a Symbol of the Preſence of the Λόγος in particular, and of his Divine Power and Goodneſs to heal all that truly turned to him. The *Chaldee* Paraphraſe on *Num.* xx. 8. thus underſtands it, *Erit quemcunque momorderit ſerpens, & intuitus fuerit ipſum, tum vivet, modo cor ejus directum fuerit ad nomen verbi Domini. Et fuit quando mordebat ſerpens virum, & contemplaretur ſerpentem æneum, & cor ejus intentum erat in nomen verbi Domini, vivebat*, i. e. *Whomſoever a Serpent ſhall bite, he ſhall be healed, if he directs his Heart to the Name of the* Word *of the Lord: And it came to paſs, that when a Serpent bit any Man, and he directed his Heart to the Name of the* Word of the Lord, *he accordingly recovered, and lived.* The like Preſence of the Λόγος upon this Occaſion of Healing, has been inferred, by ſome learned Men, from *John* iii. 14. ſee. *Teniſon of Idol.* p. 359. It may alſo, according to *Calmet*, be underſtood in this farther Senſe, *viz.* of a Word of God's Mouth, or of *his holy Word*: Of the Power of the former to heal all bodily Diſeaſes, the Centurion in the Goſpel ſeems to have been convinced, *Matt.* viii. 8. for, inſtead of troubling our *Saviour* to come to his Houſe, he ſays, out of a Principle of great Faith, *Speak the Word only, and thy Servant ſhall be healed.* Of the Power of the latter to heal all the Diſeaſes of the Soul, to cure thoſe that are broken in Heart, and as containing a Medicine to heal every Infirmity and Sickneſs, St. *Auſtin* is to be underſtood, when he ſays, *Omnis morbus animæ habet in Scriptura medicamentum ſuum. In Pſal.* xxxvii.

Ver. 13. *Thou leadeſt to the Gates of Hell, and bringeſt up again.*] We meet with the ſame Thought, and almoſt the ſame Expreſſion, *Tob.* xiii. 2. *He doth ſcourge, and hath Mercy; he leadeth down to Hell, and bringeth up again; neither is there any that can avoid his Hand.* The Expreſſion in both Places ſeems to be taken either from 1 *Sam.* ii. 6. or *Deut.* xxxii. 39. ſee alſo *Apoc.* i. 18. where *Chriſt* is ſaid to have the Keys of Hell and of Death. By the Ancients, the Place or Receptacle of the Dead is repreſented as an Houſe, that has its Doors and Gates; and Death, in their Language, as the Gate or Entrance into *Hades*; and to die, or to deſcend into the Grave, is to go down to *Hades*, or to be brought to the Gates of Death: Accordingly, to live again, is to leave *Hades*, or to open the Gates of Death. Agreeably to this Notion and Periphraſis, ſo frequent to be met with in *Homer*, *Virgil*, *Theocritus*, *Euripides*, *Heſiod*, *Theognis*, &c. is the conſtant Uſage of this Phraſe in the Old Teſtament, and *Jewiſh* Writers. In the xxxviiith of *Job*, ℣ 17. the Expreſſion is very obſervable, and occurs twice in the ſame Verſe; *Have the Gates of Death been opened unto thee, or haſt thou ſeen the Doors of the Shadow of Death?* By the like Phraſe the *Pſalmiſt* deſcribes the afflicted States of ſuch as had been in Captivity, and groaned under the ſevereſt Hardſhips, *Pſal.* cvii. 18. where the Expreſſion of our Verſion is again remarkable, and cloſe to the preſent Purpoſe, *They were even hard at Death's Door*, which the LXX render, ἤγγισαν ἕως τῶν πυλῶν τοῦ θανάτου. And when God ſhews his Power in reſtoring Men from ſuch an afflicted State, he is then ſaid in Scripture, to *lift them up from the Gates of Death*, Pſal. ix. 13.

Ver. 14. *A Man indeed killeth through his Malice; and the Spirit, when it is gone forth, returneth not; neither the Soul received up, cometh again.*] St. *Jerom's* Bible, as it is called, reads, *Homo autem occidit quidem per maliciam animam ſuam*, which *Coverdale's* Verſion follows, *Man thorow Wickednes ſlayeth hys awne Soule:* But the Rendering of the *Geneva* Bible ſeems preferable. *A Man indeed by his Wickedneſs may ſlay another, but when the Spirit is gone forth, it turneth not again; neither can be call again the Soul that is taken away.* And in this Senſe almoſt all the Commentators underſtand the Words, οὐδὲ ἀναλύει ψυχὴν παρειληφθεῖσαν. [But when the *Geneva* Tranſlators render it, *call again*, one would think they read ἀνακαλεῖ for ἀναλύει.] Our Verſion ſeems to follow a Copy, which read, οὐδὲ ἀναλύει ψυχὴ παρειληφθεῖσα· and ſo indeed the *Syriac* and *Arab.* Interpreters do expreſly render the former, *Spiritus egreſſus non revertitur, nec redit anima quæ aufertur*; and the latter, *Egreſſuſque ſpiritus non revertitur; neque redit anima aſſumpta.* According to *Grotius*, the Senſe is, that a wicked Man may indeed kill another, but he cannot hurt or deſtroy the Soul; which, after its Separation from the Body, being lodged in its proper Receptacle, is out of the Power of Man to injure; making the Senſe to be the ſame with *Matt.* x. 28. *Calmet* underſtands it in the ſame Manner, *l'homme n'aneantira pas l'ame lorſque Dieu l'aura repriſe à lui*; i. e. *Man ſhall not be able to deſtroy*, or *annihilate the Soul, when God has taken it again to himſelf*; its Subſtance is inacceſſible, and beyond the Reach of Malice and Violence. *Comm. in loc.* That after Death, and before the Day of Judgment, the Souls of Men are reſerved in a ſeparate State or Region, a Paradiſe of Comfort and Reſt, or a Priſon of Miſery and Deſpair, according to Men's reſpective Behaviour, was the received Doctrine of the Synagogue, or ancient *Jews*. But this Paſſage of our Author not only favours ſuch an Opinion, but ſeems likewiſe to point out the Place of this Receptacle. [If this Remark is founded upon our Verſion, *received up*, it is miſtake, for παρειληφθεῖσα does not ſignify *received* UP, but, *received* FROM the Perſon who had it.] It is remarkable, that thoſe Words of the *Pſalmiſt*, *O take me not away in the midſt of my Days*, Pſal. cii. 24. are, by *Arias Mont.* rendered from the *Hebrew*, *Ne facias me aſcendere*, i. e. *Make me not to aſcend*, or to go upwards to the inviſible Region of ſeparate and departed Souls. It ſeems alſo probable, that human Souls, after their Separation from the Body, are carried by Angels εἰς ἀξίους αὐτῶν τόπους, *Luke* xvi. 22. into Regions of Bliſs or Miſery, as they have reſpectively deſerved; and in that intermediate State have either a raviſhing Foretaſte, and pleaſing Hope of future Happineſs, or wait their Doom, and final Sentence with ſad Forebodings, and dreadful Apprehenſions.

[Ver. 15. At the End of this Verſe ſomething is to be ſupplied, which is eaſily underſtood, *viz. However, the Malice of Man may eaſily be avoided; but* (℣ 16.) *it is not poſſible to eſcape thy Hand or Power.*]

Ver. 16. *For the Ungodly that denied to know thee, were ſcourged by the Strength of thine Arm: With ſtrange Rains, Hails, and Showers were they perſecuted*, &c.] *That* proud *Pharaoh*, who could ſay to *Moſes*, *Who is the Lord, that I ſhould obey his Voice; I know not the Lord, neither will I let Iſrael go*, at length experienced the Severity of thy Judgments, being perſecuted with Storms and Tempeſts beyond all Precedent and Example. For Hail, and particularly ſuch dreadful Storms of it as are deſcribed in the ſacred Hiſtory, was quite unuſual and miraculous in thoſe Parts of *Egypt*, where, according to *Joſephus*, *Philo*, and *Pliny*, there was no Rain. Hence, with great Judgment, they are ſaid by this Writer, to be *perſecuted with ſtrange Rains*, *novis aquis*, according to the *Vulgate*, i. e. Rains falling at Times, or in Places where it was not uſual and cuſtomary. Hence, that Laſh and Sarcaſm in the *Pſalmiſt*, *He gave them Hail for Rain*, Pſal. cv. 32. But this Obſervation of new and ſtrange Rain is not to be extended to all Parts of *Egypt*, for in the Maritime Parts, and thoſe towards *Æthiopia*, Inſtances of this Sort of Weather ſometimes happen, and where it happened but ſeldom, or not at all, that Want was ſupplied by the Overflowing of the *Nile*. Thus *Philo.* Αἴγυπτος οὐ παραδέχεται, κ. τ. λ. *Ægyptus hiemem neſcit, hiemaleſque tempeſtates. Hæc circa brumam irroratur parvis rariſque pluviis in locis duntaxat maritimis, ſupra Memphim autem nullas omnino ſentit — reſtagnationes Nili arva ſatis fæcundant, ut Naturæ de Imbribus Ægypto providere non ſit opus.* De Moſe, lib. i.

Ibid. *With Hails and Showers were they perſecuted, that they could not avoid.*] Καὶ χαλάζαις καὶ ὄμβροις διωκόμενοι ἀπαραιτήτοις. [*With Hails and Storms of Rain.*] If we retain ἀπαραιτήτοις, which is the Reading in moſt Editions, I think it ſhould be rendered, *ſevere*, or *extreme* (ſee Note on ℣ 4.) rather than *inevitable*; for if the *Egyptians* could not avoid this Plague of Hail, but through it, and the Fire mingled with it, were unavoidably to be deſtroyed, why did God, according to *Moſes's* Account, *Exod.* ix. 19. direct the Servants of *Pharaoh* to gather their Cattle, and all that they had in the Field into their Houſes, or what need of this Caution and Warning, if their Doom was fixed, and they could not avoid it? I think therefore this does not relate to all the *Egyptians*, but to ſuch obſtinate and careleſs ones among them, as regarded not the Word of the Lord, but left their Servants and Cattle in the Field, and theſe periſhed by the extreme Violence of the Hail; which is no wonder, ſince the Hail was of an uncommon Bigneſs. The *Complut.* Edition reads, *χαλάζαις ϗ ὄμβροις διωκόμενοι ἀπαραιτήτως*, i. e. they were ſeverely, and without Mercy, perſecuted by theſe, and at length conſumed by them and the Lightning intermixed. The *Vulgate* and *Coverdale* omit this Word in their Verſion, and *Calmet*, in his Comment. *Philo's* Account of this Plague agrees with our Author, *φορᾶς ὑετῶν, χάλαζαν πολλὴν ϗ βαθεῖαν, κ. τ. λ.* *Pluviæ vehementes, plurima & altè exaggerata grando, ventorum confligentium & obſtrepentium procellæ* (Storms of Wind, *Showers*, as it is rendered in our Verſion, diminiſh the Terror of the Idea, and is too mild a Term) *nubium fragores, fulgetra & tonitrua alterna crebraque, aſſidua fulmina, longe prodigioſiſſima ſpecie.* And a little after, he deſcribes the Conſequence of this Storm in much the ſame Terms, *Non paucis animantibus ſimul exitio fuit, tum frigoris rigore, tum gravi lapidatione cadentis vulgo grandinis, tum etiam ignis conſumptione.* De Moſe, lib. i. It is obſervable here, that three of the Elements, though contrary and repugnant in their Powers and Qualities, were in Confederacy, and united againſt this obſtinate People, the Air in the Thunder, the Water in the Hail, and the Fire in the Lightning, which contraſt *Milton* thus beautifully expreſſes in a few Words,

> *Fierce Rain, with Lightning mixt, Water with Fire*
> *In Ruin reconciled.* Parad. Reg. B. IV.

and this God did to ſhew that he was Lord of Univerſal Nature.

Ver. 17, 18, 19. *For, which is moſt to be wondered at, the Fire had more Force in the Water that quencheth all Things — Sometimes the Flame was mitigated that it might not burn up the Beaſts that were ſent againſt the Ungodly — At another time it burneth even in the midſt of Water, above the Power of Fire, that it might deſtroy the Fruits of an unjuſt Land.*] One cannot help obſerving many marvellous Qualities and Effects in the Fire ſent from Heaven to puniſh the *Egyptians.* 1. That it kept burning, though mixt with Rains and Hail; and, inſtead of being quenched by the Quantity of Rain which fell, as might be expected, it became the more violent for it, as if the Water nouriſhed it, and helped to inflame it; not unlike, ſays *Calmet*, that Fire which fell from the Lord, and conſumed the burnt Sacrifice, and licked up the Water in the Trench, which the Prophet *Elijah* had ordered to be poured upon the Altar, and the Wood in great Abundance, to make the Miracle more Glorious and Unqueſtionable, 1 *Kings* xviii. 39, 40. 2. That this Fire, Hail, &c. happened in *Egypt*, where ſuch Storms were unuſual, and ſpread over the whole Country, except the Land of *Goſhen*, whereas other Storms of Lightning and Hail generally reach but a little Way in Compariſon, and fall within a ſmall Compaſs. 3. It melted not the Hail with which it was mixed. *Philo* gives the ſame Account of the Lightnings, *θέοντες διὰ τῆς χαλάζης, κ. τ. λ.* *Vulgo per Grandinem in tanta Naturæ repugnantia graſſantia, tamen nec eam liquabant, nec ab ea extinguebantur, ſed eadem uſque durantia, & ſurſum deorſum curſitantia, grandinem incolumem conſervabant.* De Moſe, lib. i. 4. The Lightning and Hail ſpared all the Cattle and Fruits of the *Iſraelites*, but deſtroyed both Man and Beaſt, and every Herb of the Field among the *Egyptians.* *Laſtly*, It never burnt, or hurt any of thoſe Beaſts that were ſent to plague the *Egyptians*, as if it had Senſe and Reaſon to know and diſtinguiſh them. *Cappellus* objects againſt our Author for ſuppoſing that the Animals, which were ſent in the former Plagues, ſtill ſubſiſted in *Egypt*; for, ſays he, before the ſending of the Lightning and Hail, *Ranæ, κυνόμυια, & omnia animalcula prius in Ægyptios immiſſa pridem fuerant abducta & extincta. Cenſ. in lib. Sap. Sol.* i. e. the Frogs, and Flies, and ſuch other Animals as infeſted the *Egyptians*, before the Hail, were gone and extinct, which indeed is agreeable to *Moſes's* Account, *Exod.* viii. 11. 31. *Calmet* endeavours to account for this Difficulty two Ways. 1. That by *Beaſts* are meant the Lice, which ſtill might remain upon Man and Beaſt untouched by the Fire, there being no mention of their ceaſing, or being deſtroyed, in the Hiſtory of *Moſes*, as there is of the Frogs and Flies. 2. That by *Fire*, may be meant thoſe occaſional Fires, which the *Egyptians* kindled to drive away the Flies, &c. which had no effect upon them, and ſeemed to have loſt all Power over them. But, I think, the firſt Solution agrees not with the Account of the ſame Animals, ch. xix. 21. where they are deſcribed, by this Writer, to be ſuch as *walked in the Flames*, which ſuits not with a diminutive and almoſt inviſible Animalcule. Nor does the Second remove the Objection; for artificial Fires, or ſuch as are uſually made to diſperſe noxious Animals, ſeem not here ſpoken of, for the Context ſhews that Lightning is here meant, or the Fire of God from Heaven to take Vengeance upon the Ungodly. Inſtead of offering any forced Interpretation, I muſt ingenuouſly acknowledge that our Author, in this Particular, ſeems to have exceeded hiſtorical Truth, and to have uſed a rhetorical Exaggeration, to make God's Dealing with the *Egyptians* appear more terrible, which may be obſerved alſo in his Account of Manna, and the *Egyptian* Darkneſs, in the next Chapter, where many additional Circumſtances are inſerted purpoſely deſigned to raiſe Terror and Surpriſe, and to heighten the Deſcription, which are not to be met with in the Account of *Moſes*, or the *Pſalmiſt.*

Ibid. *For the World fighteth for the Righteous.*] This is true, whether applied to particular Perſons, as *Moſes*, *David*, &c. or to whole Nations. It is particularly viſible in the Hiſtory of the *Jewiſh* Nation, which may be conſidered as a Theocracy, and God their King and Leader: At different Times, he commands the ſeveral Elements in their Favour. The Air thunders, and his Arrows go abroad, to aſſiſt *Joſhua*, the Conductor of his People; the Sun ſtands ſtill to prolong their Victory; the Fire conſumes *Korah* and his rebellious Accomplices; the Waters ſtand on a Heap to make a Way for his Choſen; the Earth at one time opens her Mouth for Vengeance, and at another, her Boſom for Mercy; *Egypt*, at his Command, becomes a Deſolation, and *Goſhen* another Paradiſe. This diſcretionary Power (if I may be allowed the Expreſſion) in the Elements, that are vague and inſenſible, and a Sort of Wiſdom to determine when, where, and how to act, and with what Degree of Violence to diſcharge themſelves, is finely repreſented in the Original, *Job* xxxviii. 36. which, according to the late accurate Tranſlation, runs thus, *Quis poſuit in jactibus vagis ſapientiam, aut quis dedit Phænomeno diſtinctam intelligentiam?* This fine Thought, perfectly agreeable to the Context, is wholly loſt in our Verſion, nor do the LXX ſucceed better in their Tranſlation, Τίς δ' ἔδωκε γυναιξὶν ὑφάσματος σοφίαν, ἢ ποικιλτικὴν ἐπιστήμην. *Grey's lib. Job.* p. 272. See alſo *Mercer in loc.*

Ver. 20. *Inſtead whereof thou feddeſt thine own People with Angel's Food.*] Called alſo *Ambroſia*, γένος ἀμβροσίας τροφῆς, ch. xix. 21. See Note on that Place. We are not hence to imagine, that Angels eat this Sort of Food, but it is ſo called, either to ſignify its Excellency above common Food, or becauſe God gave them *Manna* from the Habitation of Angels; and thus the *Chaldee Paraphraſe*, on *Pſal.* lxxviii. underſtands it; or by the Miniſtry of Angels, an Inſtance of ſingular Honour, and ſpecial Dignity to the *Iſraelites* to be attended by ſuch Meſſengers: On either, or all theſe Accounts, it is in the next Words, properly called, *Bread from Heaven*, and ſo it is ſtyled *Exod.* xvi. 4. See *Theodoret* on *Pſal.* lxxviii. 25. By St. *Paul* it is called, *Spiritual Meat*, 1 *Cor.* x. 3. and in this Senſe it is taken, by many of the Fathers, as an Emblem of God's Word, and by others, of the *Euchariſt* in particular, whoſe ſaving Virtue the manner of Nouriſhment, by *Manna*, has been thought myſtically to repreſent: For whereas *Manna* was, in Subſtance, very ſmall, but yet gave great Strength and Vigour to the Body, it was a proper Image of the Power of ſpiritual Food, which being inviſible, yet gives Life and Nouriſhment more truly and perfectly, than groſs and ſolid Meats. And thus they interpret the Words of *Moſes*, *Deut.* viii. 3. *Therefore he fed thee with Manna—that he might teach thee that Man liveth not by Bread alone, but by every Word that proceedeth out of the Mouth of the Lord doth Man live.*

Ibid. *And didſt ſend them from Heaven Bread prepared without their Labour.*] By Heaven we are not here to underſtand that very Place, where the great and glorious Preſence of God is more immediately manifeſted; for, 'tis certain, the *Manna* deſcended only from the Clouds, and *therefore* our Saviour tells the *Jews*, Moſes *gave you not that Bread from Heaven*, John vi. 32. [But this, I believe, was not ſpoken by our Bleſſed Saviour to that Intent, *viz.* leſt the *Jews* ſhould miſtake in thinking that the Manna came *from Heaven*, whereas it came only *from the Clouds*; but the Meaning of it I take to be this: *The Bread which* Moſes *gave you* (formerly) *was not the Heavenly Bread; but my Father* (now) *giveth you the Heavenly Bread, the true Heavenly Bread*, of which *Moſes's* Bread was only a *Type.*] It is ſaid to be Bread prepared without their Labour, becauſe it fell every Night round about the Habitations of the *Iſraelites*, and was ready every Morning for their Uſe. Inſtead of Labour to ſubdue the Earth, and Rain to make it fruitful, God ſent Showers of *Manna*, which ſupplied the Place of Corn, and was ready prepared for them. And this made their Ingratitude the greater, becauſe they, at length, deſpiſed this heavenly Nouriſhment, which they were at no Labour or Expence about. Hence, or from its being thus always ready, ſays *De Muis*, and with him agrees Dr. *Hammond* (See *Comment.* on *Pſal.* lxxiii.) it was called *Manna*, from the *Hebrew* Verb, מנה *Manah*, which ſignifies to prepare, or make ready. The common Etymology of *Manna* he condemns, as if it was ſo called from the *Iſraelites* doubting about, and examining, what it was; for though מן *Man*, in the *Chaldee* and *Syriac*, may have ſuch a Senſe, yet it has not in the *Hebrew*, which was the Language of the *Iſraelites*: And therefore he blames *Joſephus*, who was a *Jew*, for ſo underſtanding and explaining it. The LXX uſe the ſame *Periphraſis*, and render τί ἐστι τοῦτο; οὐ γὰρ ᾔδεισαν τί ἦν, to which agrees our *Engliſh* Verſion of the Place.

Ibid. *Able to content every Man's Delight, and agreeing to every Taſte.*] Dr. *Grabe* thinks ἰσχύοντα, as the common Editions have it, ſhould be ἔχοντα, *habentem*, which is confirmed by the old *Latin* Tranſlations. *Proleg. tom. ult.* cap. 4. [Which is explained by the next Sentence, *adapted to every Taſte.* Query, whether ἡδονὴν may not here ſignify *Taſte, Reliſh*, as, I think, it does ſomewhere in *Job.*] The *Jewiſh* Doctors, from ancient Tradition, maintain, that *Manna* had in it all manner of pleaſant and agreeable Taſtes, according to Men's different Palates, and all the Reliſh that could be deſired in any Food, being a complete Epitome of every thing nice and delicate. The *Syriac* renders it, *Panem omni dulcedine ſuaviorem, cunctiſque ſaporibus jucundiorem.* But the Scripture does not ſeem to repreſent *Manna* as having any high Goû, nor have we any Hint from *Moſes's* Writings of its being ſo variouſly delightſome to the Palate, as the Author of this Book ſeems to ſuggeſt. See *Shuckford's Connec.* vol. iii. p. 10. This Notion of Manna accommodating itſelf in ſo great a Variety to the ſeveral Palates of thoſe that eat it, is moſt probably a Rabbinical Conceit, leſt the *Iſraelites* being confined to one ſort of Food always of the ſame Taſte, for ſo many Years together, ſhould ſeem to be treated with Hardſhip. It plainly appears from the Books of *Exodus* and *Numbers*, that *Manna*, however delicious, was but of one Taſte, like Wafers made with Honey, *Exod.* xvi. 31. and it appears yet more fully from their bold and preſumptuous Complaint about it, calling it in Scorn, *Dry Meat*, Numb. xi. 16. for which no Pretence or Ground can be conceived, if *Manna* had all that Variety of agreeable Taſtes, which has been aſcribed to it by ſome *Jewiſh* Writers. Or what Occaſion was there for their ſtill requiring Βρώματα ταῖς ψυχαῖς αὐτῶν, as the LXX render *Pſal.* lxxviii. 18. Meat for their Souls, *i. e.* to feed their Fancies and Luſts, if this alone was ſo complete, as to include every Reliſh, and ſatisfy every Deſire.

Ver. 21. *For thy Suſtenance declared thy Sweetneſs unto thy Children.*] *i. e.* The *Manna*, the Suſtenance which thou provideſt for thy People, as it taſted when newly fallen like Honey, ſo was it both an Inſtance, and an Emblem of thy tender Love and Kindneſs for them. Some of the ancient Fathers read here, *Thy Subſtance*, inſtead of *thy Suſtenance*, underſtanding by it the λόγος. Thus *Fulgentius, Subſtantiam enim tuam, & dulcedinem tuam quam in filios habes, oſtendebas*, which is the very Reading of St. *Jerom's Bible*, as 'tis called, and urges this Paſſage to prove the Conſubſtantiality of the λόγος, who was that living Bread that came down from Heaven. *Arrian. Object. Diſcuſ. Nazianz. Orat.* 49. and in this Senſe *Philo* expounds *Manna*, calling it τὸν πρεσβύτατον τῶν ὄντων λόγον. *Huetius* alſo underſtands it in the ſame Manner, *Demonſt. Evang.* p. 624. Edit. *Paris.* And it muſt be confeſſed that they are countenanced herein by the *Vulgate*, which renders, *Subſtantia enim tua dulcedinem tuam oſtendebat*; and by the *Greek*, which reads, ὑπόστασίς σου, and by the *Arabic* Verſion, which has, *Figura tua dulcedinem tuam præbuit liberis tuis*, thy Image communicated thy Sweetneſs to thy Children. The Commentators in general underſtand it in the firſt Senſe, of that Nouriſhment which came down from Heaven, which was a repeated Evidence, and a Proof always new of God's Goodneſs to his Choſen. Dr. *Grabe* places ἀπόσταξις in the Text, to denote, I ſuppoſe, the manner of the *falling*, or *dropping* of the Manna.

Ibid. *And ſerving to the Appetite of the Eater, tempered itſelf to every Man's liking.*] Τῇ δὲ τοῦ προσφερομένου ἐπιθυμίᾳ ὑπηρετῶν, πρὸς ὅ τις ἐβούλετο μετεκιρνᾶτο. *Calmet* ſays, that the literal rendering of the *Greek* is, "Obeying the Will of "him that gave it," *De celui qui la donnoit*, it changed itſelf into that which every Man deſired. *Comm. in loc.* [But this is quite wrong. Our Verſion is very good. *Calmet* ſeems not to have underſtood this Signification of προσφέρεσθ.] The joining of ὑπηρετῶν to ὑπόστασις, or ἀπόσταξις, as *Grabe* has it, may ſeem harſh and unuſual; but this is according to the *Attick* Dialect, which joins ſometimes a feminine Subſtantive, and maſculine Adjective. [Ὑπηρετῶν is not to be joined to ὑπόστασις, but agrees with ἄρτος, ℣ 20. The Place ſhould be diſtinguiſhed thus: Ἁρμόνιον γεῦσιν (ἡμῖν γὰρ ὑπόστασις — ἐνεφάνισε) τῇ δὲ τοῦ — ὑπηρετῶν, πρὸς, &c. This Author is not an *Attick* Writer, but a downright *Alexandrian.* He ſeems to have been a much more pious and good Man, than a ſkilful Writer or good *Grecian.*] There may be three Senſes given of this Place; the firſt Opinion is, that the Manna changed its Taſte according to the Will and Deſire of thoſe that uſed it, which is the common Acceptation, and is the Senſe of the *Syr.* and *Arab.* Verſions, the latter reads, *Ejuſque ſapor immutabatur apud eum cui offerebatur, & ſubminiſtrabat ei ſummum appetitûs ſui, in qualibuſcunque ſaporibus exoptaſſet.* But this being mentioned in the foregoing Verſe, ſeems needleſs to be repeated by the Author. The ſecond Senſe therefore is, that the Quantity of it ſerved, or was according to the Appetite of the Eater, being ordered and appointed to be gathered by every Man according to his eating, and in Proportion to the Largeneſs of his Family. Or the Meaning may be, according to others, that the Manna ſuited itſelf only to the Appetite and Taſte of every good and thankful Eater, but had none of that agreeable Variety in it to a wicked and profane One. And this is thought, by learned Men, to be the Meaning of St. *Auſtin*, where he ſays, *In primo populo unicuique Manna ſecundum propriam voluntatem in ore ſapiebat*, Epiſt. 118. *i. e.* as Mr. *Mede* expounds it, the Manna was unto every Man's Taſte, according unto his Will, or as he was inclined and diſpoſed. B. I. *Diſc.* 46. *Fagius in Num.* c. xi. *Lyra*, from Rabbinical Tradition ſays, That it had the Taſte of any Sort of Fiſh or Fowl according to the Wiſh of him that eat it, but then with St. *Auſtin*, he *reſtrains* the Privilege of finding in the Manna the Taſte of what they moſt loved to the Righteous, or God's faithful Servants only; with reſpect to all others it admitted of no Alteration, and ſome have aſſerted that to a wicked, as being a vitious Taſte, it was quite inſipid. The Reaſoning of the ſame learned Father againſt Manna having all Sorts of Taſtes indifferently to all is very ſtrong: "To what Purpoſe did "the *Iſraelites* murmur againſt God, and his "Servant *Moſes*, for want of Meat, and their "*Egyptian* Food in the Wilderneſs? Might "they not have found the Taſte of what they "wanted and deſired in the Manna, if indeed "it changed its Nature according to the Wiſh "and Liking of the Eater?" And therefore he confines this miraculous Alteration to the Good and Obedient only. *Retractat.* lib. ii. c. 9. & 20. From this ſuppoſed Quality in the Manna, Mr. *Mede* runs the Parallel between it and the *Euchariſt*, which may be conſidered as *Spiritual Manna*, that as there were unworthy Receivers of the Manna in the Wilderneſs, to whom the Manna was merely ſuch, without any Alteration, ſo this acts differently upon the Souls of Men; in wicked ones, it produces no Change for the better, no Improvement or Addition of good Qualities, but upon the well-diſpoſed it has moſt excellent Effects, adminiſters great Comfort to them, and an inward Satisfaction, far beyond any ſenſible Sweetneſs, according as the Holy Spirit, which is the Diſpenſer of all Graces, ſees it moſt needful for Men's ſpiritual Exigencies, either to ſtrengthen them in their Weakneſs, or to enlighten them in their Doubts, or to forward their Progreſs in the Ways of Godlineſs, *in loc. citat. Meſſieurs du Port Royal*, have the ſame Reflexion. *Commet. in loc.*

Ver. 22, 23. *But Snow and Ice endured the Fire, and melted not, that they might know that Fire burning in the Hail, and ſparkling* [*blazing*] *in the Rain, did deſtroy the Fruits of the Enemies — But this again did even forget his own Strength, that the Righteous might be nouriſhed.*] Manna is here called Snow and Ice, from its Likeneſs, ſays *Calmet*, to the hoar Froſt, or Drops of Dew frozen, to which *Moſes* compares it, *Exod.* xvi. 14. and from its ſoluble Quality of melting in the Sun, and turning to Water, as Snow and Ice does, hence called an *icy kind of heavenly Meat*, ch. xix. 21. *of a Nature apt to melt*, which the *Vulgate* renders, *Quæ facile diſſolvebatur ſicut Glacies.* A Compariſon is carried on here between the Effect of the Lightning mixed with Hail upon the Fruits of the *Egyptians*, and that of the Fire upon the Manna of the *Iſraelites*; that as the former burnt intenſely and unuſually for the Deſtruction of their Trees and Plants, ſo the latter loſt, or, as the Author elegantly expreſſes it, purpoſely forgot its own Strength, for the others Preſervation and Nouriſhment. Hence the *Iſraelites* might eaſily perceive the Hand of God againſt their Enemies, and his Interpoſition in their Favour, when Lightning, even under all the Diſadvantage of being mixed with Rain and Hail, could occaſion ſuch a Deſolation, as if its Violence was rather increaſed than abated, and the Fire itſelf, though in its full Strength, could not diſſolve the Food appointed for their Nouriſhment, though naturally diſpoſed to melt.

[Ver. 23. *Again.* Πάλιν, *on the contrary, on the other ſide*, as ἀνάπαλιν is rightly tranſlated, ch. xix. 21. See upon xiii. 8. It would have been clearer thus: Ταὐτὸ (for τοῦτο) ᾗ πάλιν, ἵνα τρεφῶσι δίκαιοι, τῆς ἰδίας ἐπιλέλησται (not ἐπιλελῆσθαι, which the Conſtruction will not admit of) δυνάμεως. Which is the Reading of the beſt Copies, except ταὐτὸ for τοῦτο. Tranſlated thus — *of the Enemies; and that the ſame Fire, on the other hand, did forget even its own Power*, &c.]

Ver. 24. *For the Creature that ſerveth thee, who art the Maker, increaſeth his Strength againſt the unrighteous for their Puniſhment, and abateth his Strength for the Benefit of ſuch as put their Truſt in thee.*] [Ἐπιτείνεται καὶ ἀνίεται: properly, *is ſtretched and ſlackened.* The Metaphor is taken from the Strings of a Muſical Inſtrument or Bow, which are *ſcrewed up*, or *let down*, as there is Occaſion.] The Author here ſpeaks of the ſame Creature which he treated of in the precedent Verſes, *viz.* the Element of Fire, which was fiercer and more powerful in the Water, when it was ordered to afflict the *Egyptians*, but abated its Fury to contribute to the Good and Advantage of the *Iſraelites.* This Obedience of Fire to the Will of its Maker, appeared remarkably in the double Effect of the fiery Furnace, which loſt its Power over thoſe Saints that were in it to ſuch a Degree, that even *the Smell of the Fire had not paſſed upon them*; and yet, through its exceeding Fierceneſs, ſlew *thoſe* that were without it, as if it acted where it was not, *increaſing its Strength againſt the unrighteous for their Puniſhment and abating its Strength for the Benefit of ſuch as put their Truſt in God*, Dan. iii. We may alſo underſtand this Place in a larger Senſe, *viz.* that the whole Creation ſerveth its Maker, and thus κτίσις is uſed, *Rom.* viii. 22. In which Senſe it ſhould be likewiſe taken in the three foregoing Verſes; ſee *Wall in loc.* And indeed ſome of the old Verſions plainly favour this general Meaning; the *Syriac* in particular renders here, *Tibi enim tota Creatura tua ſubjecta eſt*; and St. *Jerom's Bible*, as it is called, renders, *Omnia transfigurata gratiæ tuæ deſerviebant*, which *Coverdale's* Tranſlation follows. And indeed the Obſervation is equally true of the other Elements, all of which do wait upon God, and follow his Appointment, either for Mercy or Judgment; and when the Creatures do exceed their natural Powers, 'tis by the Will and particular Direction of their Creator, for inanimate Beings have certain fixed and general Laws of their Creation, which of themſelves they cannot paſs. Hence the *Pſalmiſt* ſpeaking of thoſe Things which are often the Cauſes of great Calamities in the World, ſays, *Fire and Hail, Snow and Vapours, Winds and Storms fulfil his Word*, or *Pleaſure*, Pſal. cxlviii. 8. *Philo*, in his Deſcription of the *Egyptian* Plagues, obſerves of all the Elements, what our Author does of Fire in particular, that God makes uſe of them occaſionally, as his Inſtruments, to deſtroy a guilty Land; at one time he employs them for the Production of Things, or the Preſervation of Perſons; and at another, the very ſame are made Scourges and Meſſengers of Vengeance, Τὰ στοιχεῖα τοῦ παντὸς, γῆ, καὶ ὕδωρ, καὶ ἀὴρ, καὶ πῦρ ἐπιτίθενται, κ. τ. λ. *Elementa univerſi, Terra, Aqua, Aer, Ignis, ex quibus mundus conſtat, de ſententia Dei opt. max. infeſta ad evaſtandam impiorum regionem inferuntur, imperium, potentiamque qua Deus utitur, oſtendentia; qui quidem eadem ſalutariter ad rerum procreationem temperet, & cum commodum eſt, ad impiorum exitium convertat. De Vita Moſis*, lib. i.

Ver. 25. *Therefore even then was it altered into all Faſhions, and was obedient to thy Grace that nouriſheth all things, according to the Deſire of them that had need.*] i. e. ſays *Calmet*, the Fire to obey the Orders of its Maker, and to fulfil the Deſigns of his Providence, was variouſly altered, and acted not only in a different, but contrary manner. It deſtroyed the Fruits of the *Egyptians*, and it ſpared thoſe of the *Hebrews*, in *Egypt*; it burnt even in Water; in the Wilderneſs it ſeemed to have little or no Power at all, and affected not even that which was of a Nature apt to melt. And herein it acted in Obedience to God's Mercy, for ſo he underſtands *Grace* here, as *Vatablus* likewiſe does, rendering here *benignitati tuæ*, which, as it takes care of Mankind in general, ſo in particular it provides for the Wants and Neceſſities of the good and faithful, according as they aſk or need it, πρὸς τὴν τῶν δεομένων θέλεσιν, *pro indigentium voto*, ſays the *Arabic. Junius* renders very unaccountably, *ad voluptatem gentium*; but, undoubtedly, this is a

Miſtake, the true Reading there I ſuppoſe was, but corrupted by ſome Accident, *ad voluntatem indigentium.* According to other Expoſitors, Manna is here meant, which was altered into all Faſhions or Taſtes, agreeably to the Deſire of the Uſers in general, or ſuch in particular who eat it with Faith and Thankſgiving, in which Senſe they underſtand τῶν δεομένων in the Original, and the marginal Reading ſeems to favour it. This, though exactly the Senſe of the 20th and 21ſt Verſes, and ſo ſeemingly not neceſſary to be repeated here, is yet countenanced by the ancient Verſions, particularly the *Arabic*, which reads, *Propterea donum tuum in rem quamlibet tunc immutabatur, & in omni cibo pro indigentium voto ſubſerviebat.* It is obſervable, firſt, that δωρεὰ, in the Original, is here rendered *Gift*, and not *Grace*, as our Tranſlators have it, *i. e.* the Gift of Manna, called here, by way of Excellence, and its extenſive Uſe, παντότροφος. 2*dly*, 'Tis probable, that the *Syriac* and *Arabic* Interpreters followed different Copies from the preſent, or however differently pointed, for both of them have δωρεὰ in the Nominative Caſe. If this, indeed, was the true Reading, it would anſwer to the ſame Thought and Expreſſion a little above, ℣ 21. Τῇ ἐπιθυμίᾳ ὑπηρετῶν, but there ſeems no Neceſſity to alter the preſent Reading of the *Greek*, for κτίσις may be underſtood of Fire, and δωρεὰ of Manna. And Fire, which in one Verſe ſerveth the Maker, may, in another, be properly enough ſaid to be ſubſervient to the Gift, *i. e.* to the Preparation of the Manna, by God's Appointment, and be ſeemingly altered in its Qualities with regard to it. I take the whole from the 19th Verſe to the End of the Chapter, to be one continued Reflexion on the Circumſtance mentioned ℣ 27. that Manna endured the Fire in all Methods of preparing and dreſſing it by Fire, and yet evaporated with the Heat of the Morning Sun only: If indeed, by κτίσις, ℣ 24. we underſtand the Creation, we may then take this Place too in a more general Senſe, *viz.* that, becauſe the *Egyptians*, *Greeks*, and other Nations had a Conceit that there were ſome Gods of the Earth, others of the Air, ſome that ruled the Fire, and others the Water, therefore the true God altered the Elements into all Faſhions; for he chaſtiſed the *Egyptians*, not only by the Earth, and the Sea, but the Air thundered, and his Lightnings went abroad, that ſo he might teach them, that he was the ſovereign Ruler of the Elements, and that the God of *Iſrael*, was the ſupreme Lord of univerſal Nature.

[Ibid. Τῇ παντοτρόφῳ σου δωρεᾷ ὑπηρετεῖ. The ancient Verſions, and the Senſe ſuggeſt a much better Reading, Διὰ τοῦτο καὶ τότε εἰς πάντα μεταλλευομένη (or μεταλλοιουμένη) ἡ παντοτρόφος σου δωρεὰ ὑπηρέτει, πρὸς τὴν, &c. *Therefore then alſo thy all nouriſhing Gift* (Manna) *was altered into all Faſhions, and was ſubſervient, according to the Deſire of thoſe who had need.*]

Ver. 26. *That thy Children might know that it is not the growing of Fruits that nouriſheth Man: but that it is thy Word, which preſerveth them that put their Truſt in thee.* Αἱ γενέσεις, *the Creations*, i. e. *the Creatures.*] Thy People *Iſrael* were hereby taught, that it was not the Nature of Manna, as ſuch, that ſuſtained them, but thy Will, or Command, or Bleſſing, which, by that Proviſion, ſupported them; for of itſelf it was of no Subſiſtence or Continuance, but was corrupted and good for nothing, if kept contrary to God's Command. It was the Obſervance, therefore, of God's Word, or Direction in all its Particulars, and his Bleſſing upon the Supply, that was their Support ſo long in the Wilderneſs. Or it may be taken in the ſame Senſe with *Deut.* viii. 3. which *Calmet* thinks it an Imitation of, *viz.* that as Man doth not live by Bread alone, ſo neither does he by any of the Sorts of the Fruits of the Earth only (for ſo I underſtand γενέσεις τῶν καρπῶν) but by any thing elſe that God is pleaſed to appoint for his Nouriſhment, and will favour with his Bleſſing. For though the Fields ſhould yield no Meat, and the Earth prove barren and unfruitful, yet can the Lord ſupply Means, as he did Manna to his choſen, to feed ſuch as rely and depend upon him. The Queſtion, therefore, of the murmuring *Iſarelites*, *Can God prepare a Table in the Wilderneſs, or can he give Bread, or provide Fleſh for his people?* Pſal. lxxviii. 20, 21. was a wicked Diſtruſt of God's Power and Providence. The Comment of *Meſſieurs du Port Royal* raiſes another very uſeful Reflexion from hence, *viz.* not to depend on any of the Creatures, but, to rely upon God alone, who uſes and governs them, who is ſo intimately concerned in every material Occurrence, that it is neither Marriage that introduces Perſons into the World, nor Bread that nouriſhes them, nor Diſeaſes that kill them, nor Medicines that cure them, *i. e.* indedently, and of themſelves, but the Order and Will of God only, who makes uſe of the Creatures, in all theſe Caſes, as his Inſtruments, to fulfil his own wiſe Decrees and Purpoſes. *Comm. in loc.*

Ver. 28. *That it might be known that we muſt prevent the Sun to give thee Thanks, and at the Day-ſpring pray unto thee.*] The literal Meaning of this, as it relates to the Manna, is, that ſuch among the *Iſraelites* as would gather this Bleſſing vouchſafed them from Heaven, were obliged to prevent the Sun riſing, leſt the Heat of it ſhould melt it; but there is, likewiſe, a beautiful Moral couched under it, and a very uſeful Reflexion to be drawn from it. For did Almighty God give the *Iſraelites*, in his Mercy, every Night a Supply of Manna, and appoint it to be gathered very early for the Comfort and Suſtenance of the whole Day, and were they, in Duty and Gratitude, obliged to be as early in their Return of Thanks, and to ſhew forth his Glory before the Sun riſing? we are hence inſtructed to be each Morning as early at our Devotions, to bleſs God, as for his other Benefits, ſo particularly for the Safety of the Night paſt, and the ſweet Refreſhment of beloved Sleep, and with the *Pſalmiſt*, *Prevent the Night Watches to be occupied in God's Word.* But there is another very obvious Reflexion to be made from God's appointing a particular Time to gather his Manna, *viz.* That God's Bleſſings are not at our Election, or in our Choice to have them when we will, but *then only* may we hope to find them, when we ſeek for them at *the Time and in the Manner* which he appoints. His Manna is ready, if we come in time, but, if we delay till the Sun ariſes, it melteth away and is gone.—God is very gracious, he giveth to all a gathering Time, and expecteth we ſhould uſe it as he intendeth; he would have the Morning of our Lives devoted to his Service, that ſo we may eat the Labour of our Hands, when the Evening of Age cometh. See Biſhop *Babington* on *Exodus.* God's forbidding Manna to be kept till the next Morning, had alſo this uſeful Deſign or Meaning under it, to teach the *Jews* not to extend their Care of neceſſary Supplies beyond the preſent Day, but to leave the Proviſion for the Morrow to the divine Providence.

Ver. 29. *For the Hope of the unthankful ſhall melt away as the Winter's hoar Froſt, and ſhall run away as unprofitable Water.*] *i. e.* Such careleſs *Iſraelites* as deferred gathering the Manna before Sun-riſing, found it melted away as the hoar Froſt, and to be as uſeleſs, as corrupted Water. This Compariſon is uſed here rather than any other, becauſe Manna in Scripture is likened to it, *Exod.* xvi. 14. which it reſembled not only in Appearance, but in its ſhort Duration. And ſuch other ungrateful Perſons as are unmindful of God's Favours, or are in no Concern or haſte to return Thanks for them, will ſee their Hopes vaniſh in like manner. For though God gives his Bleſſings with great Readineſs, yet it is only to the humble, he loves a grateful Receiver, and would have us acknowledge his Mercies, in order that he may continue them to us, or increaſe them in ſome greater Degree and Proportion.

CHAP. XVII.

The ARGUMENT.

A Further Account of the Egyptian *Plagues for their ill Uſage of the* Iſraelites, *particularly the thick Darkneſs which was ſpread over all the Land of* Egypt *for three Days, excepting the Land of* Goſhen, *where the* Iſraelites *were, which enjoyed the Bleſſing of Light as uſual—A Deſcription of the Terrors of an evil Conſcience, that the* Egyptians *were continually haunted with imaginary Spectres and Apparitions, and had no inward Quiet, from an Apprehenſion of Danger, and Miſchief from hiſſing Serpents, and fierce Beaſts, which ſeemingly paſſed before them.*

Ver. 1. *For great are thy Judgments, and cannot be expreſſed: Therefore unnurtured Souls have erred.*] *i. e.* For want of knowing and conſidering them, they have erred and miſcarried; for the Knowledge of them keeps Men in their Duty. According to *Calmet* the Meaning is, "Dreadful are the Judgments which thou "poureſt out upon the Wicked that oppoſe thy "Will:" The Hiſtory of the *Egyptian* Plagues manifeſtly evinces this, and therefore that People were greatly miſtaken, when, by offending God, and injuring his choſen People, they expoſed themſelves to them, and brought the Fierceneſs of his Wrath upon them. *Coverdale's*, and the other ancient *Engliſh* Verſions render, *Therefore Men do erre that wyl not be refourmed with thy Wyſdom.* And the *Marginal* Reading is to the ſame Effect.

Ver. 2. *For when unrighteous Men thought to oppreſs the holy Nation, they being ſhut up in their Houſes, the Priſoners of Darkneſs.*] This Plague of Darkneſs is mentioned firſt, *Pſal.* cv. 28. where the reſt are enumerated, though the ninth in order, according to the *Moſaical* Account, where the Succeſſion of them is ſtrictly preſerved, as carrying in it, ſays *De Muis*, a greater Degree of Terror than any of the reſt, as it ſtartled and awaked their guilty Conſciences, and filled their Minds with Melancholy and Deſpair. This Darkneſs was purpoſely ſent at a time when it might be moſt perceived, ſome time after the Cloſe of the Night, about Sun-riſing. This is intimated, *Exod.* x. 23. where the LXX read, Οὐκ ἐξανέστη οὐδεὶς ἐκ τῆς κοίτης αὐτοῦ τρεῖς ἡμέρας, *i. e.* no body roſe from his Bed for three Days, as if it had been a continued Night all that time, which our Tranſlators do not fully explain, when they render κοίτη by *Place.* And the like ſeems intended here by ἔκειντο, κατακλεισθέντες ὀρόφοις. The *Chaldee* Paraphraſe on the Paſſage above, fixes the preciſe Time when the Darkneſs commenced, *Erunt tenebræ ſuper terram Ægypti in aurora, at recedent prius tenebræ noctis.* *Philo's* Account is more particular and circumſtantial, Λαμπρᾶς ἡμέρας οὔσης, ἐξαπιναίως ἀναχεῖται σκότος, κ. τ. λ. "When the Day was bright and clear, on a "ſudden came a thick Darkneſs, occaſioned, "perhaps, by an Eclipſe of the Sun, which "laſted longer than uſual, or by a Collection "of very dark Clouds, which, by their Cloſeneſs and Thickneſs, hindered the Rays of "the Sun from breaking out, ſo that the Day "differed nothing from the Night—or rather "it might ſeem to be a continued Night, for "the Space of three uſual Days and Nights, "inſomuch that the People durſt not riſe from "their Beds, and ſuch as upon any Neceſſity "were called abroad, like blind Perſons, taking "hold of the Wall, or ſomething elſe for their "Support, they, with Difficulty, found their "way out." *De Moſe*, lib. i.

Ibid. *And fettered with the Bonds of a long Night.*] It might well ſeem to be a very long Night from the unuſual Time of its Continuance. A Darkneſs of three Days, without any Intermiſſion, exceeds any Account in profane Hiſtory, upon the moſt extraordinary Occaſion. *Tully*, indeed, ſpeaks of a Darkneſs ſomewhat reſembling this in *Sicily*, occaſioned by very extraordinary Eruptions of Mount *Ætna*; he tells us, it laſted two whole Days, and that it was ſo groſs and thick, that *nemo hominem homo agnoſceret. De Nat. Deor.* lib. ii. The Metaphor of *Bonds* and *Fetters* applied to Darkneſs, is not improper, as it incapacitates Men from ſtirring and acting, nor is it unuſual either in profane or ſacred Writings. Thus *Iſaiah* lxi. 1. *The opening of the Priſon to them that are bound*, is by St. *Luke*, who quotes that Prophecy, rendered τυφλοῖς ἀνάβλεψις, *recovering of Sight to the blind*, Luke iv. 18. So again, *Iſaiah* xlii. 7. The opening the Eyes of the blind, is immediately after explained, by *bringing out the Priſoners from the Priſon*, ἐκ δεσμῶν, *and them that ſit in Darkneſs out of the Priſon-houſe*,

houſe, which this Paſſage of our Author reſembles, eſpecially in the Verſion of the LXX. We meet alſo with the like Expreſſion, 2 *Pet.* ii. 4. where, ſpeaking of the fallen Angels, the Apoſtle ſays, God delivered them *into Chains of Darkneſs*. See alſo *Jude* 6.

Ibid. *Lay* (there) *exiled from the eternal Providence.*] According to the fixed and eſtabliſhed Order of Nature, the Sun each Day enlightens the World, but, at this time, that Order ſeemed to be reverſed, at leaſt with reſpect to *Egypt*, where the Sun ſhone not, or was not viſible for a long time, and one tedious continued Night ſucceeded in its Place, ſo that they were deprived of Light and Heat, the chief Benefits and Bleſſings of God's Providence, which, indeed, are common to all Mankind, and their ſeaſonable Influence is equally ſhed upon the juſt and the unjuſt. 'Tis a figurative Expreſſion, and, by a *Metonymy*, the Cauſe is put for the Effect. *Coverdale* renders, *Shut under the Rofe, thynking to eſcape the everlaſting Wyſedome*, as if the Meaning was, that, conſcious of their Wickedneſs, they fled from God's Providence, and concealed and hid themſelves, hoping to eſcape the divine Notice, which ſeems to be the Senſe likewiſe of the *Geneva* Verſion, and has indeed ſome countenance from the Beginning of Verſe the fourth.

Ver. 3. *For while they ſuppoſed to lie hid in their ſecret Sins, they were ſcattered under a dark Veil of Forgetfulneſs.*] This may either mean, that as they committed κρυφαῖα ἁμαρτήματα, Sins of Darkneſs, or ſecret Wickedneſs, under the dark Veil of Night and Secrecy, ſo were thev, in return, puniſhed with this groſs Darkneſs: Or the Meaning may be, that they ſuppoſed and hoped their ſecret Sins committed in the dark, and under the Cover of Night, would have laid concealed, and buried, as it were, in Oblivion; for ſo I chuſe to underſtand the Place, induced hereto by the Authority of the *Arabic* Verſion, which reads, *Quod in occultis perpetrarunt, oblivionis velamine lucis experte latiturum arbitrati*; and *Junius* renders in like manner. Our Verſion ſeems faulty here, as it is in many Parts of this Chapter; the true rendering ſeems to be, "While they thought "or flattered themſelves, that they lay hid in "their ſecret Sins, under a dark Veil of For"getfulneſs, ἐσκοτίσθησαν, they themſelves were "darkened, or overtaken with this Plague of "Darkneſs." For I think this to be the true Reading, inſtead of ἐσκορπίσθησαν, as the common Editions have it; and I have the Pleaſure to find this Conjecture confirmed by the *Alexandrian* Copy, and from thence Dr. *Grabe* thus points the *Greek*, Λανθάνειν γὰρ νομίζοντες ἐπὶ κρυφαίοις ἁμαρτήμασιν ἀφέγγει λήθης παρακαλύμματι, ἐσκοτίσθησαν, θαμβούμενοι δεινῶς· But in either Senſe, the Sin is clearly diſcerned and exemplified in the Puniſhment. The Obſervation of St. *Auſtin* too is very juſt, whether we underſtand it of the *Egyptian*, or moral Darkneſs, *Spargit Deus pœnales cæcitates ſuper illicitas cupiditates. Aug. Confeſſ.*

Ibid. *Being horribly aſtoniſhed, and troubled with* (ſtrange) *Apparitions.*] But what was more terrible than Darkneſs, or rather increaſed the Terrors of it, was, that they were haunted and tormented with monſtrous Spectres, and frightful Apparitions. Commentators differ about theſe Spectres, whether they were real, or only the Effects of a diſturbed Imagination; thoſe that ſuppoſe the former, ſay, they were either the Ghoſts of the *Hebrew* Infants which they drowned in the River, or of their own departed Friends and Relations that died by ſome of the former Plagues, or laſtly, the Forms of ſome of their Deities, which appeared to them in different Shapes. See *Calmet in loc.* But theſe are mere Conjectures, nor is it of any great Moment to determine them. The *Pſalmiſt* ſeems to ſuppoſe them real, for 'tis obſervable, *Pſal.* lxxviii. 50. that inſtead of the Plague of Darkneſs which he there omits, he lays great Streſs upon God's ſending *evil Angels among them*, as if the Furiouſneſs of his Wrath, Anger, and Diſpleaſure, was chiefly ſhewn in this particular, which is the learned *Lightfoot's* Opinion, and that it had more Effect upon *Pharaoh* than all the foregoing Plagues. If, indeed, theſe were real, it may ſeem a juſt Judgment of God, and, agreeable to his uſual Proceedings, to puniſh the *Egyptians* by ſuch evil Angels as they, perhaps, had made the Objects of their Worſhip, or their Magicians, in their Enchantments, had had Recourſe to. The Writer of the Book of *Eccleſiaſticus* intimates, as if God, for the Puniſhment of the wicked, ſometimes makes uſe of *Cacodæmons*, as his Inſtruments of Vengeance, for ſo many Interpreters underſtand his Words, *There be Spirits that are created for Vengeance, which, in their Fury, lay on ſore Strokes; in the time of Deſtruction they pour out their Force, and appeaſe the Wrath of him that made them*, ch. xxxix. 28. This was likewiſe the Opinion of ſome of the ancient Heathens; thus *Plutarch*, *An illud verius eſt, quod a quibuſdam Romanis dicitur, & Chryſippus opinatur, dæmonia quædam mala circuire, quibus Dii quaſi carnificibus & ſcelerum ultoribus adverſus injuſtos & impios utuntur? Plut. in Problemat.*

Ver. 4. *But Noiſes* (as of Waters) *falling down, ſounded about them.*] Ἦχοι καταράσσοντες, by which we may either underſtand great and terrible Noiſes, for ſo the Compariſon, which is included in the Parentheſis, as not being in the Original, is frequently underſtood. *Ezek.* xliii. 2. *Rev.* i. 15.—xiv. 2.—xix. 6. Or ſcreaming and ill-boding Noiſes may be meant, which, probably, is the Meaning of *Vox Maledictionis*, in the *Syriac* Verſion of this Place. [He either found in his Copy κατάρας, *imprecationis*, or ſome Participle from the Verb καταράομαι, *imprecor*; or elſe he miſtook it for ſuch.] Or laſtly, that they were frightened even at the Sound of their own Voices, for ſo the *Arabic* renders, *Propriæ ipſorum voces continuo cum ſtrepitu conjunctæ perterrebant eos.*

Ibid. *And ſad Viſions appeared unto them with heavy Countenances.*] Φάσματα ἀμειδήτοις κατηφῆ προσώποις ἐνεφανίζετο. Does not this ſeem to be Tautology? For what are κατηφῆ φάσματα, or ſad Viſions, but Viſions with ſad or heavy Countenances? The *Arabic* Interpreters, as if ſenſible of this, render, *Phantaſmata nequaquam hilaria eum, cujus triſtis erat vultus, conſumebant*, applying the Words to the *Egyptians* themſelves, that they, through Fright, had heavy or melancholy and dejected Countenances. [They read, Φαντάσματα ἀμειδῆ τὸν κατηφῆ ϖροσώποις or ϖροσώπῳ. And inſtead of ἐνεφανίζετο, which is rendered *conſumebant*, they ſeem to have found or made ſomething from the Verb ἀφανίζω.] The *Vulgate* reads in like manner, *Perſonæ triſtes illis apparentes pavorem illis præſtabant*. *Calmet* underſtands it in the ſame Senſe, *Ils voyoient paroitre des ſpectres affreux, qui les rempliſſoient encore d'epouvante*. *Badwell's* reading of the *Greek*, Φαντάσματα ἀμειδῆ τοῖς κατηφέσι ϖροσώποις ἐνεφανίζετο, ſeems preferable to that in the common Editions, is clearer, and may ſuit either Senſe. *Comm. in loc.* [Τοῖς, I think, cannot ſtand here (it is the Reading of *Aldus's* Edition) unleſs αὐτῶν is to be underſtood.]

Ver. 5. *No Power of the Fire might give them Light, neither could the bright Flames of the Stars endure to lighten that horrible Night.*] i. e. The Darkneſs was ſo thick, that they could not ſee one another, nor attempt any Buſineſs for want of the neceſſary Help from Fire, Candle, and the other uſual Means to convey Light, which, upon this Occaſion, were uſeleſs, and loſt their Power: For the Darkneſs which encompaſſed *Egypt*, was not like the common and ordinary Darkneſs, which diſappears at the Approach of the Sun; this began about that time, and hindered its ſhining, and was ſo groſs with Fogs and Vapours, that it extinguiſhed the Light of the heavenly Bodies, which were not to be diſcerned in the midſt of it. *Philo's* Account agrees with our Author's, and is equally as ſurprizing and extraordinary, Καὶ γὰρ χρειῶδες ϖυρὸς τὸ φέγγος, κ. τ. λ. *Ignis quo utimur quotidie, vel aere turbato extinguebatur, vel vincebatur a craſſiſſimis tenebris — videndi ſenſu adempto, cæterorum nullus erat uſus; nam nec loqui, nec audire, nec cibis frui licebat, ſed triauo illo vehementer fame cruciabantur, nulli vacantes ſenſui* *De vita Moſis*, lib. i. The *Hebrew* expreſſes the Greatneſs of this Darkneſs by a remarkable Pleonaſm, calling it *Darkneſs of Obſcurity*; but the Exaggeration of the LXX is ſtill more obſervable, who deſcribe it by three Words immediately following one another in the ſame Verſe, σκότος, γνόφος, θύελλα, Darkneſs, thick Obſcurity, tempeſtuous Darkneſs: If then the Force of the Sun could not penetrate or overcome that Darkneſs, much leſs can we imagine the feeble Light of the Stars to have any Effect upon it, which were naturally either loſt as it were in that thick Medium, or, by God's Appointment, they might withdraw their Shining; for even theſe in their Courſes attend upon, and fulfil the Will of their Creator, *Judg.* v. 20. Thus *Job* xxxviii. 15. it is ſaid in general, that *from the Wicked their Light is withholden*, and the ſame Reflexion occurs often in this ancient Writer, but in ch. ix. 7. he particularly mentions, among the Judgments of God, the withdrawing of the Light of the Stars, *He commandeth the Sun, and it riſeth not, and ſealeth up the Stars*; a Metaphor inexpreſſibly Beautiful, which, though ſpoken upon another Occaſion, and thought to allude to a much more ancient Piece of Hiſtory (ſee Biſhop *Sherlock's* *Diſſert.* II.) is very applicable to the *Egyptian* Darkneſs; when, to purſue the Metaphor, God ſealed up the Firmament with the Signet of the Almighty, and rendered its Glories inviſible for a determined Time. But, if the *Egyptians* had really no Light, it may be aſked, How they could then diſcern the Apparitions and Spectres, which are mentioned in the preceding Verſes? To this, *Calmet* anſwers, That it was by Means of thoſe ſudden Flaſhes, which ſometimes darted upon them, and are deſcribed in the next Verſe.

Ver. 6. *Only there appeared unto them a Fire kindled of itſelf very dreadful.*] Διεφαίνετο δὲ αὐτοῖς μόνον αὐτομάτη ϖυρὰ φόβου πλήρης. The uſual Senſe given of this Place is, that they had no other Light but what was occaſioned by ſudden Flaſhes of Lightning, which added greatly to their Terror, for that faint Light ſerved to make the Apparitions viſible to them, though nothing elſe could be diſtinguiſhed to any Purpoſe. Or the Meaning may rather be, and the Words of the Original ſeem to favour it, and the Senſe likewiſe is improved by it, that ſudden Flaſhes of Fire or Lightning appeared to the *Egyptians* only, and not to the *Iſraelites*, who were free from this Darkneſs, and the ſurprizing Phænomena attending it. See ℣ 21. where the like is ſaid of the Darkneſs, that over *them only* was ſpread an heavy Night. In this Senſe, *Junius* underſtands the Words, who renders *apparebat ipſis ſolum pyra timore plena*, &c. There ſeems to be the like Miſtake in our Verſion, *Philip.* i. 27. *Only let your Converſation be ſuch*, where the rendering would be better, *Let your Converſation be only ſuch, as becometh the Goſpel of Chriſt*. But beſides this Senſe, that the Fire appeared μόνον αὐτοῖς, to the *Egyptians* only, there is another Senſe of the Words, which will very well ſuit with the Context, and I am inclined to prefer, *viz.* that this Fire was *in Appearance only*, μόνον διεφαίνετο, was not real, but imaginary, ariſing from, and ſuggeſted by their Fears; which is the rendering of the *Biſhops Bible*, *a Blaze of Fire on a ſudden appeared only*. Μόνον, taken in either of theſe Senſes, is preferable to that in our Verſion; but the latter Senſe I like beſt, for I think this, and what follows, to be not ſo much a Deſcription of any real Incident, as of Fear, ariſing from the Apprehenſions of a bad Conſcience, which ſuggeſted imaginary Noiſes and Apparitions; or may we not underſtand, in a metaphorical Senſe, by αὐτομάτη ϖυρὰ φόβου πλήρης, an alarmed Conſcience itſelf, which accuſes, condemns, and puniſhes? And ϖυρὰ here uſed, comes nearer this Senſe, and is more proper than ϖῦρ, inaſmuch as it ſignifies both Fire and Fuel; and where it is αὐτομάτη, *ſelf-raiſed*, *ſelf-kindled*, it expreſſes more ſtill, ſomething like that of our Saviour, a *Fire that is not quenched*; which is very applicable alſo to an evil Conſcience. [Μόνον διεφαίνετο is not the Poſition of the Words in the *Greek*, but διεφαίνετο δὲ αὐτοῖς μόνον αὐτομάτη ϖυρά. But if the Author had intended this Senſe, in *Appearance only*, he would, indeed, have placed μόνον before the Verb; but then he would not have made uſe of the Word διεφαίνετο, which expreſſeth too much for that Senſe. Μόνον, in this Place, ſignifies *nothing but*. I think you are miſtaken as to the Paſſage in *Phil.* i. 27. For μόνον, in the Beginning of a Sentence, has a very different Signification from what belongs to it in the Middle of one. So *Galat.* ii. 10. Μόνον, τῶν πτωχῶν ἵνα μνημονεύωμεν, would be wrong tranſlated by, that we ſhould remember *the poor only*: Which would have been right, had it been placed in the Original, τῶν πτωχῶν μόνον. And ſo, in this Place to the *Philippians*; and again, *Galat.* v. 13. Μόνον, μὴ τὴν ἐλευθερίαν, &c. in all which Places, μόνον is Elliptical, and is deſigned to expreſs ſomething of great Conſequence which follows, in Exception to ſomething which went before. Thus in the Paſſage of *Galat.* v. 13. *For, Brethren, ye have been called unto Liberty*: Μόνον, μὴ τὴν ἐλευθερίαν, &c. *only (take care of one thing) make not this Liberty an occaſion to the Fleſh*, &c. And ſo it is in profane Writers too: *Arrian. Diſſert. Epict.* ii. 1. Μόνον, σκέψαι πόσου πωλεῖς τὴν σαυτοῦ προαίρεσιν, &c. *Joſ. Ant. Jud.* lib. iv. c. 8. p. 159. Edit. *Hudſ.* Μόνον, οἷς ὑμᾶς, &c.] This whole Chapter is, undoubtedly, very obſcure and difficult; and, if it be taken as a Deſcription only of the State of the *Egyptians* during the Plague of Darkneſs, I think it inexplicable in ſeveral Places. But the Author ſeems to intend (taking Occaſion from the literal Darkneſs in *Egypt*) a Deſcription of ſpiritual Darkneſs, or the State of a bad Conſcience in general, both invaded with real and reaſonable Fears, and creating to itſelf imaginary Horrors: In this View, a new Light is ſtruck out amidſt the thick Darkneſs, though hitherto unobſerved by any of the Interpreters; nor is the Expoſition any ways harſh or forced; and if there was no Foundation in the Context for underſtanding it of ſpiritual Darkneſs, as there certainly is, ℣ 11, 12, 13. 21. yet ſuch Allegories are very frequent, eſpecially in *Origen* and *Philo*; nor does the Writer of this Book ſeem to be unacquainted with this manner of writing. See ch. xviii. 24. which is a remarkable Inſtance, among others, of the allegorical Strain.

Ibid. *For being much terrified, they thought the Things which they ſaw to be worſe than the Sight they ſaw not.*] Ἐκδειματούμενοι γὰρ τῆς μὴ θεωρουμένης ἐκείνης ὄψεως, ἡγοῦντο χείρω τὰ βλεπόμενα. Our Verſion ſeems again faulty here, for is this any Argument of their being much terrified? Is it not natural for People to think thoſe Dangers or Evils which they actually ſee and feel, worſe than thoſe which are at a Diſtance, and they ſee or know nothing at all of? People that are much terrified, are apt to imagine, and be afraid of every thing, not only what they actually ſee, but of their own Shadows and Phantoms of their own raiſing; they are apprehenſive that ſomething worſe and worſe will ſtill happen to them, and frighten themſelves moſt with imaginary Dangers: This ſeems to be a more juſt Deſcription of Fear, which always forecaſteth grievous Things, ℣ 11. eſpecially when it proceeds from a bad Conſcience. I think therefore the preſent Rendring not right. The true Senſe of the Place depends very much upon the right Pointing of the *Greek*. If the Comma be placed after ὄψεως, as all the Editions I have ſeen have it, though otherwiſe, I ſuppoſe, in the Copy followed by our Tranſlators; the Senſe then ſeems to be, that being frightened at what they had only an accidental Glimpſe of (for the Flaſhes were not ſtrong enough, nor of a Continuance ſufficient to view and diſcern Things diſtinctly) they were more afraid of the Objects that paſſed before them, and thought them worſe than they were: And thus *Calmet*, *Etant epouvantez par ces fantomes qu'ils ne faiſoient qu'entrevoir, tous ces objets leur en paroiſſoient encore plus affroyables*; for a ſudden Glimpſe, a broken and interrupted View, inſtead of encouraging them, and raiſing their Spirits, rather increaſed their Terror, and made them imagine theſe Objects ſtill more frightful. *Comm. in loc.* But, I think, this Paſſage would be clearer ſtill, and the Senſe more agreeable to the Context, if Conjecture might ſupply the Place of Authority here, in inſerting μὴ before βλεπόμενα; thus, ἡγοῦντο χείρω τὰ μὴ βλεπόμενα, which may either mean, that being ſo much terrified at that imaginary Appearance (*ſc.* πυρὸς) which an evil Conſcience had raiſed, they thought ſuch inward unſeen Diſturbances, which paſſed within their own Breaſts, and occaſioned ſuch dreadful Appearances before them, to be worſe than any outward Calamities they had experienced; or, that being frighted at ſuch a phantaſtical an Appearance, they apprehended that ſomething more dreadful, though unſeen and unknown, might ſtill happen, and that worſe was yet to come. Such an Apprehenſion is the natural and common Effect of Fear, which *Pliny* makes to be more grievous than actual and poſitive Pain, *Parvulum differt patiaris adverſa, an expectes: niſi quod tamen eſt dolendi modus, non eſt timendi*, lib. viii. epiſt. 18. And *Servius* is of the ſame Opinion: *Expectatio pœnæ gravior eſt, nam in expectatione & præſens metus eſt, & dolor futurus; in ipſa autem pœna ſolus dolor. Ad Æneid.* vi. ℣ 614. [The Paſſage above, I believe, ſhould be diſtinguiſhed thus: Ἐκδειματούμενοι γὰρ, τῆς θεωρουμένης ἐκείνης ὄψεως ἡγοῦντο χείρω τὰ μὴ βλεπόμενα.]

Ver. 7. *As for the Illuſions of Art Magick they were put down.*] [Κατέκειτο, *they lay uſeleſs*: i. e. were of no uſe to them.] The Magicians themſelves were not able to aſſiſt them, nor to remove this Plague of Darkneſs. Thoſe Tricks and cheating Artifices, by which they uſed to impoſe upon the Simple, were, at this time, of no Service to themſelves, or others. Learned Men are not generally agreed, whether the Wonders wrought by theſe Magicians were real Miracles, or in Appearance only: That they were only ſo in Appearance ſeems to have been the Sentiment of the ancient *Jewiſh* Synagogue, and of the Author of this Book, who calls them here ἐμπαίγματα, or *Illuſions*; which was alſo the Sentiment of *Joſephus*, *Tertullian*, *Juſtin Martyr*, St. *Ambroſe*, and St. *Jerom*. The Magicians of *Egypt* always tried, by their Enchantments, to imitate the real Miracles of *Moſes*; but herein God ſufficiently diſtinguiſhed between them, that whereas he did indeed enable them to produce ſome Effects of a wonderful Nature, they were ſuch as contributed rather to the Calamities of *Egypt*; nor did he give them Power afterwards to remove them;

they turned the Waters into Blood, but they could not reſtore them; they brought up Frogs, but they could not take them away. That the chief of theſe Magicians were *Jannes* and *Jambres* is not only the Opinion of the *Jews*, but even of ſome of the Heathens. *Numenius*, a Pythagorean Philoſopher, cited by *Euſebius*, lib. ix. *Præpar. Evang.* cap. 8. gives the following Hiſtory of them, *Jannes & Jambres, ſcribæ rerum ſacrarum Ægyptii, quo tempore Ægypti finibus ejecti Judæi ſunt, claruere; viri omnium judicio rerum magicarum ſcientia nemini concedentes: quippe ambo quidem communi Ægyptiorum conſenſu delecti ſunt, qui Muſæo duci Judæorum, cujus apud Deum potentiſſimæ preces erant, ſeſe opponerent.* See *Uſher's Annals ad Ann. Mund.* 2513. But we have a more ſure Evidence; for St. *Paul* not only ſays, that Jannes *and* Jambres *reſiſted* Moſes, 2 *Tim.* iii. 8. but that their Folly was *manifeſt unto all Men*, which is equivalent to the Expreſſion which follows here, *Their vaunting in Wiſdom was reproved with Diſgrace.*

Ibid. *Their vaunting in Wiſdom was reproved with Diſgrace; for they that promiſed to drive away Terrors and Troubles from a ſick Soul, were ſick themſelves of Fear worthy to be laughed at.*] The wiſe Men of *Egypt*, and the Magicians are joined together, *Gen.* xli. 8. as if they were ſynonymous, and they are here deſervedly ridiculed, becauſe notwithſtanding their Pretences to Wiſdom from a Knowledge of the magical Art, and their Skill in the Myſteries of Divination, to foreſee impending Evils, they could not prevent thoſe Calamities which they pretended to remove from others, from falling upon themſelves: For as in ſome of the former Plagues which befel the *Egyptians*, they could neither preſerve their own Cattle from the Murrain, nor themſelves from Boils; ſo neither could they at this time, by any Spell or Sorcery, by any Power over the Air, or Intereſt with the Demons in it, eſcape the common Calamity of the Darkneſs, and the Miſeries attending it, which God (who had permitted theſe Magicians to exert an extraordinary Power in ſome few Inſtances, to ſhew the World, that the Devil, with his Permiſſion, can do great Things) now equally involved them in, to convice *Pharaoh* and his People of their Vanity in truſting to ſuch impotent Magicians, and of their Folly in oppoſing that God, who could controul and confound their Power when he pleaſed.

Ver. 9. *For though no terrible Thing did fear them, yet being ſcared with Beaſts that paſſed by, and hiſſing of Serpents, they died for Fear.*] The Verb *Fear* is here taken in a very unuſual and improper Senſe; one would imagine, according to our Verſion, that the Spectres and Apparitions were ſo bold and courageous, as not to be afraid of the *Egyptians*, inſtead of their being ſo much terrified by them, as is above repreſented: But ſhould we allow that it here ſignifies *to make afraid*, as indeed it ought to be rendered, we may next enquire with what Propriety it can be ſaid, that no terrible Thing did make them afraid, when it follows in the very next Words, that they were ſo ſeared with Beaſts and Hiſſings of Serpents, that they died for Fear. *Grotius*, ſenſible of this ſeeming Contradiction, expounds the Paſſage thus: "That if no ſuch terrible Things, "as ſudden Flaſhes of Lightning, ghaſtly "Spectres, and ſtrange Apparitions had before "affrighted them," εἰ γὰρ μηδὲν αὐτοὺς ταραχῶδες ἐφόβει (where εἰ, he obſerves, has the Force of the Potential Mood, and ταραχῶδες is the very Word uſed before, ℣ 3. concerning the Apparitions, though other Copies read τερατῶδες, which is ſtill more expreſſive [and, I think, abſolutely neceſſary]) "yet were there other Plagues "now to diſquiet them; they were alarmed and "perſecuted with the Hiſſings of Serpents, and "the Noiſe of furious Beaſts, which ſo affected "them, that they were ready to die through "Fear:" And in this Senſe it muſt be confeſſed the *Arabic* Interpreters take it, who render, *Etſi nihil eos turbulentum territaſſet, vitioſarum tamen belluarum ſtipationes* [reading probably περιόδοις, or περίοδοι] *& inſectorum ſibili propulſatos illos pavidoſque profligarunt.* And *Junius* in like manner, *Etenim ſi nihil ipſos turbulentum conterruerat beſtiarum tranſvectionibus, & reptilium ſibilis peribant tremebundi.* *Calmet* too underſtands the Place of real Animals, "That "God, at this time, permitted Serpents, whom "they kept in their Houſes, out of their very "great Regard to them. *Herod.* lib. i. c. 36. *Ælian. Hiſt. Anim.* lib. xvii. c. 5. "Or which "came into them, preſſed with Hunger thro' "the Tedioufneſs and long Continuance of "the Darkneſs, to make Aſſaults upon them, "and attempt to devour them, as a juſt Judg"ment for paying divine Honours to ſuch "venomous Animals." *Comm. in loc.* This Difficulty, or ſeeming Contradiction, may be alſo avoided, by ſuppoſing theſe Hiſſings of Serpents, and Noiſe of Beaſts, to be the Effect only of a diſturbed Imagination, and that theſe imaginary Dangers, ſuggeſted by an evil Conſcience, though no terrible Thing, no real Animal, no dreadful Monſter from without at this time actually frightened them, had ſuch an Effect upon them, that they almoſt died through Fear and Apprehenſion. Theſe Hiſſings of Serpents in particular, and the Noiſes of other Animals, God might permit to haunt them, as they had probably offended him by the Worſhip of them, and the Senſe of their Guilt might now lie heavy upon their Conſciences, who, in their ſad State of Darkneſs, and under an Incapacity of attending to, or executing any Buſineſs, had little elſe to reflect upon but their own Wickedneſs. Such Deſcriptions of phantaſtical Viſions and imaginary Frights, expreſſed in Terms of Nature and Reality, and exhibited, as it were, preſent to the Senſes, are very common to be met with in the beſt Writers, eſpecially the Poets. *Euripides* abounds with Repreſentations of this ſort, ſome beautiful Inſtances, of which *Longinus* produces from thence in his Chapter, Περὶ Φανλαςίας, *Sect.* 15. *Eurip in Oreſt. paſſim.* Nor are lively Strokes of this Nature wanting in ſome celebrated Pieces of the modern Drama. But though ſuch Repreſentations are very common among the Poets, yet I cannot agree with *Cappellus*, that this and ſome other Inſtances in this Chapter, are mere poetical Fictions, invented, at random, by this Writer, the Sport of his Fancy only; for there is nothing in this Deſcription ſo improbable, but what may be ſuppoſed to have happened to a wicked and diſturbed Imagination; or, why may we not, laſtly, underſtand this Place metaphorically, of an evil Conſcience itſelf; for κνώδαλον, which is here rendered *Beaſt*, ſignifies alſo an *Inſect*, or *Reptile*, and particularly *Vermes*, a *Worm*; may it not then mean here the σκώληξ in *Iſaiah*, and *Mark* ix. *that dieth not?* And why may not the Hiſſings of the Serpents allude to dreadful Apprehenſions of Devils, and the Powers of Darkneſs? The Heathens themſelves could deſcribe the Remorſes of the Mind by Animals gnawing the Liver, and by Furies armed with hiſſing Snakes, *&c.* and may not theſe be conſidered as Figures of the ſame Import in this Place?

Ver. 10. *They died for Fear.*] If we ſhould underſtand theſe Words ſtrictly, there are Inſtances in Hiſtory to juſtify the Obſervation. *Vopiſcus*, ſpeaking of unuſual Thunders, ſays, *Negari non poteſt eo tempore — tantum fuiſſe tonitruum, ut multi terrore ipſo exanimati eſſe dicantur. In Vit. Cari.* And *Pliny*, *Creſcente formidine mors ſequebatur*, lib. vii. epiſt. 27. But I rather incline to think this an hyperbolical Expreſſion, meaning only, that they were ready to die; not unlike that of St. *Luke*, ἀποψύχειν ἀπὸ φόβου, xxi. 26. and that of St. *Matthew*, ἀπὸ φόβου ὡσεὶ νεκροὶ ἐγένοντο, *became as it were dead Men*, ch. xxviii. 4. not that they actually died for Fear, but were ready to do ſo; like that too in *Homer*,

ἀπὸ δὲ ψυχὴν ἐκάπυσσεν. Il. 22.

where an ancient Scholiaſt remarks, ὑπερβολικῶς, ἀντὶ τοῦ, ἐξέπνευσεν.

Ibid. *Denying that they ſaw the Air, which could of no ſide be avoided.*] Here again our Tranſlation ſeems faulty; for is this any Proof of their Conſternation, that they denied they ſaw the Air? Is it not rather a Proof of their want of Veracity? That they denied they ſaw that, which they could not, as is here expreſſed, avoid ſeeing; but neither is this true, that they could not avoid ſeeing the Air: For do People in a Fright ſee it only, or beſt; or is a thick Darkneſs, the proper Medium to ſee the Air in, which at Mid-day we only diſcern by its Effects? Do not ſome learned Grammarians and Etymologiſts tell us, that it is called ἀὴρ, *quod aer per ſe ſit obſcurus*; and does it not often ſignify Darkneſs, being ſynonymous to ἀορασία, eſpecially in the Feminine Gender? which I take to be the Senſe and true Acceptation of it in this Place; for I conceive the Author's Meaning to be, that they "durſt not, or "would not look up to, or view the Darkneſs, "which could not eſcape their Notice, as it was "on all Sides of them." Their inward Terrors were ſo great, that they refuſed to mind, or take notice of the outward Darkneſs which ſurrounded them, as bearing no Compariſon, or Proportion to their Fright within. [The marginal Reading is better, *refuſing to look upon.* He means, *keeping their Eyes ſhut*, for fear of ſeeing the real κνώδαλα, which were in their Houſes. To theſe real and natural κνώδαλα and ἑρπετὰ, are oppoſed the τὰ τερατώδη, *the prodigious Things*, viz. the ἦχοι, φάσματα, and αὐτομάτη πυρά.] The three following Verſes manifeſtly relating to an evil Conſcience, greatly confirm the Senſe which I have before given of the Context.

Ver. 11. *For Wickedneſs condemned by her own Witneſs, is very timorous; and, being preſſed with Conſcience, always forecaſteth grievous Things.*] Inſtead of προσείληφε, Dr. *Grabe* puts προείληφε, *præſumit*, which ſeems properer. *Badwell* agrees in this Conjecture. *Proleg. tom.* cap. 4. That this Obſervation is true, the Hiſtory of the Lives of the moſt abandoned Sinners and moſt wicked Tyrants ſufficiently evinces; for none have been more ſubject to this Fear, which an evil Conſcience inwardly ſuggeſts, than ſuch as have been placed ſeemingly in the Height of the greateſt temporal Security, and for their Greatneſs and Tyranny have been moſt terrible to others; and yet even theſe have trembled in Company only with themſelves, and have been obſerved to ſhun Retirement, as the Reproof of Conſcience is then moſt ſenſible, and its Laſhes moſt powerful and affecting. See the Account of *Dionyſius* in particular, and the Conference between him and *Democles*, *Tuſcul. Quæſt.* lib. v. And in another Place the ſame Orator finely obſerves, *Sua quemque fraus, ſuum facinus, ſuum ſcelus, ſua audacia de mente ac ſanitate deturbat: Hæ ſunt impiorum furiæ, hæ flammæ, hæ faces. In Piſon.* And thus when *Oreſtes* was much diſturbed and agonized for having killed his Mother, he acknowledges the Cauſe of his Miſery to be, ἡ σύνεσις, ὅτι σύνοιδα δεῖν' εἰργασμένος, *i. e.* Conſcience torments me, for I am convinced I have done very wickedly, *Eurip. in Oreſt.* *Plutarch* ſuppoſes, that an evil Conſcience erects, as it were, a Tribunal in a wicked Man's Breaſt; that Fright and Remorſe are his Accuſers which accuſe him; his Judges which condemn him, and his Executioners which torment him. *De Tranquil. Animi.* See *Juv. Sat.* xiii. *Hor. Epiſt.* lib. i. *Epiſt.* 1. But nothing can exceed *Job's* Deſcription of the Uneaſineſs of wicked Men, *The wicked Man travelleth with Pain all his Days: and the Number of the Years of his Tyranny is uncertain*; for ſo St. *Jerom's Bible*, as 'tis called, reads this Sentence, *Et numerus annorum incertus eſt tyrannidis ejus. A dreadful Sound is in his Ears, in Proſperity the Deſtroyer ſhall come upon him: He believeth not that he ſhall return out of Darkneſs, and he is waited for of the Sword*, ch. xv. 20, 21, 22. But the Verſion before referred to, expreſſes the Terrors of the Wicked in this Place more ſtrongly, by the Mention of his inward Diſquiet, and a Suſpicion of Dangers continually falling upon him: *Sonitus terroris ſemper in auribus illius, & cum pax ſit, ille ſemper inſidias ſuſpicatur; non credit quod reverti poſſit de tenebris ad lucem, circumſpectans undique gladium.* But the Power of an evil Conſcience, and its dreadful Self-reflexion upon every Accident and Misfortune, is not any where ſo finely diſplayed, I think, as in the Hiſtory of

Joſeph's Brethren, who, even at twenty-three Years Diſtance, could not help crying out, when they were impriſoned in *Egypt*, by *Joſeph*, for Spies, *Truly we are guilty concerning our Brother—therefore is this Evil come upon us*, Gen. xlii. 21.

Ver. 12. *For Fear is nothing elſe but a betraying of the Succours which Reaſon offereth.*] Fear in general, eſpecially any great degree of it, for 'tis that which is here ſpoken of, may be defined to be a Deſpair of Succour, when a Man ſees his Affairs deſperate, and that Reaſon ſuggeſts no Expedients to him, nor Application or Induſtry any probable means of a Recovery, and emerging from a calamitous Eſtate, he abandons himſelf to Deſpondency, and ſinks into the deepeſt Melancholy; but ſuch a Fear as ariſes from an evil Conſcience may be defined to be, a great Concern of the Soul, upon a View of its inward Guilt, and an Apprehenſion that it is deſerted of all Succour, is ſinking into Miſery, in Deſpair of Help, and has not one comfortable Glimpſe of Hope to ſpeak any Peace to it. Upon which Account it has been wiſely obſerved by ſome Moraliſts, that there is not ſuch a true Coward as a wicked Man; that he is ſuſpicious of every thing, but afraid of himſelf moſt: That Fear in general has the Effect aſcribed to it by this Writer, that it betrays and indiſpoſes a Man from following the wholſome Advice which Reaſon offers, that it often deprives Men of thoſe Helps and Succours which might keep Dangers off, and hinders them from guarding againſt many Evils, which, by a prudent and timely Application, might have been prevented, ſeems evident, becauſe Fear, when it is ſudden and violent, ſuſpends, as it were, for a Time, the Uſe of a Man's Reaſon, puts all Things in Confuſion about him; he judges not truly of his preſent State, and has not Reſolution or Forecaſt to amend it. The Hiſtorian, ſpeaking of the *Perſians*, who, in their Flight, flung away their Weapons of Defence, adds this very pertinent Obſervation, *Adeo timor ipſa auxilia reformidat.* And *Seneca*, mentioning how People's Senſes are affected with Fear upon great Occaſions, ſuch as Earthquakes, *&c.* has the following Reflexion, *Quid mirum eſt animos inter dolorem & metum deſtitutos aberraſſe?* But I cannot explain this in ſtronger Terms, than by ſetting down the Deſcription of the Fear of the *Canaanites*, as it occurs *Joſh.* v. 1. according to the Reading of the LXX, Ἐτάκησαν αὐτῶν αἱ διάνοιαι, καὶ κατεπλάγησαν, καὶ οὐκ ἦν ἐν αὐτοῖς φρόνησις οὐδεμία ἀπὸ προσώπου, κ. τ. λ.

Ver. 13. *And the Expectation from within being leſs, counteth the Ignorance more than the Cauſe which bringeth the Torment.*] This Paſſage is more obſcure than any in this Chapter, or perhaps in the whole Book. None of the *Oriental* or *Engliſh* Verſions give any Light to it, and the Commentators either paſs it over, or leave it in the ſame Obſcurity: Our Verſion in particular, is ſo far from delivering the true Senſe, that it ſeems to have none at all. The common Reading of the *Greek*, in moſt Editions is, Ἔνδοθεν γὰρ οὖσα ἥττων ἡ προσδοκία, πλείονα λογίζεται τὴν ἄγνοιαν τῆς παρεχούσης τὴν βάσανον αἰτίας, which our Tranſlators manifeſtly follow, but give no determinate Senſe of the Place: According to this Reading I take the Meaning to be, "The leſs the Expectation of Help, or "Means to eſcape is, the more largely it com"putes, *i. e.* magnifies the Danger, or imagines "greater Evils will happen through Ignorance "of the Cauſe that brings the Uneaſineſs, or "Torment." St. *Chryſoſtom* has a like Reflexion upon the Sufferings of *Job*, *Ignorantia cauſæ quæ pœnam affert, valde auget calamitatem.* —If we read τῇ ἀγχινοίᾳ with the *Alexandrian* MS. inſtead of τὴν ἄγνοιαν, the Senſe, perhaps, may be, "That the ſmalleſt Expectation or "Apprehenſion ariſing from Fear, computes "more largely upon future Dangers and Miſ"chiefs than any juſt Reaſoning, or well in"formed Underſtanding." Or thus: "That "a leſs Degree of Fear reaſons more, and de"termines better about the Nature and true "Cauſe of any Calamity than a greater, which "is attended with leſs Preſence of Mind;" which ſeems to be *Grotius's* Senſe of this Place, *Metus remiſſior patitur rationem decernere*, &c. According to *Calmet* the Senſe is, "That a "State between Hope and Fear, creates to it"ſelf more Uneaſineſs, becauſe the Ignorance "and Uncertainty the Mind is in of the Evils "and Misfortunes which may happen, keep it "in a continued State of Inquietude, and it is "apt, in ſuch a Situation, to imagine and re"preſent Dangers to itſelf, other and greater "than they really are, through Ignorance of its "true State, and for want of knowing diſtinct"ly what to fear or rely on." *Comm. in loc.* St. *Jerom's Bible*, as 'tis called, renders, *Et dum ab intro minor eſt expectatio, majorem putat potentiam cauſæ*, &c. And *Vatablus*, *Magis reputat implacabilitatem cauſæ* (in the Margin, *Numinis*) *intus reſidens exigua ſpes*; i. e. The leſs Hope the Mind has, the greater does it ſuppoſe the Power to be of the Cauſe that inflicts the Evil, and, if it approaches to Deſpair, it repreſents the Deity as implacable. In the midſt of ſuch a Variety of Renderings and Interpretations, it will be a Pleaſure if the Reader can find any Satisfaction, or ſome new Light to clear up the Obſcurity.

[*Ibid.* This Verſe, in the Tranſlation and in the Original, is perfectly unintelligible. By a very ſmall and uſual Change, I think it may be reſtored, by reading ἡττόνων for ἥττων, and τῇ ἀγνοίᾳ for τὴν ἄγνοιαν: *And the Expectation of leſſer Evils, when it is from within* (*i. e.* when it cometh from the *Mind* or Imagination) *looketh upon them as greater, through Ignorance of the Cauſe which occaſioneth the Torment.* Ἔνδοθεν οὖσα, *coming from within*, i. e. from the Imagination: In Oppoſition to ἔξωθεν, *from without*, or from *external* and *ſenſible Objects.* Πλείονα (which confirms the Plural ἡττόνων) is *greater*, of *greater* Weight and Conſequence; which Signification of the Word is frequent. So *Matth.* xii. 41. Καὶ ἰδοὺ, πλεῖον Ἰωνᾶ ὧδε. *And behold, a greater than* Jonas *is here.* And vi. 25. Οὐχὶ ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς; *Is not the Life of greater Value than the Meat which ſuſtains that Life?* And ſo, I believe, it is to be underſtood in that noted Line of *Heſiod*, Πλέον ἥμισυ πάντες, *half is greater (of greater worth*; not *more) than the whole.*]

Ver. 14. *But they ſleeping the ſame Sleep that Night, which was indeed intolerable.*] Οἱ δὲ τὴν ἀδύνατον ὄντως νύκτα. If νὺξ ἀδύνατος be indeed the true Reading, it muſt be either taken in the Senſe of our Verſion, or in that of the Margin; in the former Senſe the *Arabic* Interpreters underſtand it, rendering *cum occupaſſet eos nox illa quæ vere tolerari non poteſt.* And thus *impotens* is uſed, it muſt be confeſſed, as ſignifying *intolerable*, by good and approved claſſick Writers. *Tully* has *principatus impotentiſſimus* to the ſame Senſe, *Philip.* V, and *Livy*, and *Quintilian* uſe it in like manner. Or νὺξ ἀδύνατος may be uſed in the Senſe of the Margin, to ſignify a Night, wherein they could do nothing. To apply ἀδύνατος in this manner, is a Metonymy not unuſual; for as is no Impropriety to ſay *impotent Poverty*, meaning a Perſon that is poor, and by that means diſabled; *impotent Sickneſs*, or *Sleep*, meaning Perſons in thoſe Circumſtances; ſo neither is there any Abſurdity in applying it to Night or Death. In either of theſe Senſes may ἀδύνατος be underſtood, if it be the genuine Reading. But *Grotius* is of a different Opinion, and corrects the Place thus: Οἱ δὲ τὴν ἄδυτον νύκτα, κ. τ. λ. i. e. *that impenetrable Night*, meaning that thick and continued Darkneſs which the Sight could not penetrate. But if the Paſſage is thought ſtill to want Emendation, and I might offer a Conjecture among others, I would read, τὴν ἀδωναίαν ὄντως νύκτα, i. e. *a Night truly infernal*, which agrees well with the Context. 'Tis obſervable that the Author here mentions the *Egyptians* as ſleeping, and *ſleeping the ſame Sleep*; not that they were really ſo, for their Fears would not permit that, but becauſe, like Perſons aſleep, they were in a like State of Darkneſs, could tranſact and execute nothing, and had like diſturbed Fancies and wild Imaginations.

Ibid. *Which came upon them out of the Bottom of inevitable Hell.* Ἐξ ἀδυνάτου ᾅδου μυχῶν ἐπελθοῦσαν. 'Tis as difficult to ſay what ἀδύνατος ᾅδης is in the *Greek*, as what *inevitable Hell* is in our Verſion. For are we to underſtand by *Hell*, the Place ſtrictly ſo called, and by the Darkneſs which came out of the Bottom of it, the Darkneſs of Hell beneath, or utter Darkneſs, as the Scripture expreſſes it? This ſurely might have been better rendered, *intolerable*, as ἀδύνατος is tranſlated above, than *inevitable*, which carries too harſh an Idea with it, expreſſed ſo laxly; and indeed the *Arabic* Interpreters render it ſo, *Ex intolerabilis Inferni crypta adveniens*; and the *Biſhops*, and *Geneva Bible*, by *the Dungeon of Hell which is inſupportable.* Or does ᾅδης here mean the Region of the dead, which is indeed an inviſible Region of Darkneſs, and may juſtly be ſaid to be inevitable? *Job* very emphatically calls it a *Land of Darkneſs, as Darkneſs itſelf, a Land of the Shadow of Death, where the Light is as Darkneſs*, ch. x. 22. Ἀδύνατος applied to ᾅδης, in this Senſe, may have here again the Signification which the Margin gives of it before. For ᾅδης is confeſſedly a State or Region *wherein Men can do nothing*; it is that *Night*, according to the Language of the *New Teſtament*, *wherein no Man can work*, John ix. 4. And thus the true *Solomon*, *There is no working in the Grave whither thou goeſt*, Eccleſ. ix. 10. *Grotius* here again diſlikes ἀδυνάτου ᾅδου, and reads ἐξ ἀδύτου ᾅδου μυχῶν. But beſides that the ſame Epithet being repeated ſo very ſoon looks ſuſpicious, and which holds equally ſtrong againſt ἀδύνατος, is not as much implied in ᾅδης itſelf? which, according to the Etymology of many learned Men, is ἀΐδης contracted [ſee *H. Steph. Gr. Lexic. Leigh's Crit. Sacr. in voce*] the ſame with the *Hebrew Sheol*, which ſignifies a Place which is dark and obſcure, where nothing can be ſeen. Probably therefore the true Reading may be either, ἀδωνέου ᾅδου μυχῶν, or rather, as *Tartarus* ſeems here referred to, ἐνδοτάτου ᾅδου μυχῶν, according to *Homer's* Deſcription upon the ſame Occaſion:

ἧχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον.

For as *Night*, in the Mythology of the Heathens, is fabled to be *the Daughter of Orcus*, and *Tartarus*, and is deſcribed by them to be a Place of Darkneſs and Miſery, the Seat or Kingdom of Fear, Grief, and Deſpair, the Author here, by a Metaphor or Figure, accommodates and applies the Notion of infernal Darkneſs to this *Egyptian* Plague, upon Account of its Thickneſs, the Horror occaſioned by it, the Deſpair accompanying it, and the Ghoſts and Spectres haunting and diſturbing it. [The Place is, undoubtedly, faulty in the *Greek*. If inſtead of τὴν ἀδύνατον νύκτα, it had been written τὴν ἀδωνειάν, and ἐκ βαθυτάτου ᾅδου for ἐξ ἀδυνάτου, it would have been intelligible. The Word πάντες too ſeems to be wanting before τὴν αὐτὴν, as in ℣ 17. I do not think that either ἀδύνατον or ἀδυνάτου can be explained from the known Uſe of the Word in the *Greek* Tongue.]

Ver. 16. *So then, whoſoever there fell down, was ſtraitly kept, ſhut up in a Priſon without Iron Bars.*] Εἶθ' οὕτως, ὃς δήποτ' οὖν ἦν ἐκεῖ καταπίπτων, ἐφρουρεῖτο εἰς τὴν ἀσίδηρον εἱρκτὴν κατακλεισθείς. The Meaning, according to the Commentators, is, that ſuch of the *Egyptians*, as were overtaken by this Darkneſs, were made Priſoners, though there were no other Chains that held them than σειραῖς ζόφου, 2 *Pet.* ii. 4. the Obſcurity and Darkneſs which ſurrounded them. But I think more is included in the Original than our Verſion expreſſes, *viz.* that ſuch among the *Egyptians*, as, during that Darkneſs, through Fear, or by any Misfortune, fell down, were diſabled from helping themſelves; they either could not, or durſt not riſe, but continued, οὕτως, in the ſame Place and Condition, as if they had been detained in a Priſon, or a deep Abyſs, from whence there was no returning. I would therefore point the *Greek* thus: Εἶθ' οὕτως ὃς δήποτ' οὖν ἦν ἐκεῖ καταπίπτων ἐφρουρεῖτο, εἰς τὴν ἀσίδηρον εἱρκτὴν κατακλεισθείς: And the Verſion ſhould be, "Then, whoſoever it was that there fell, he ſo continued, "*i. e.* was, in the ſame State, kept bound, "*&c.*" Thus *Vatablus*, *Hoc deinde modo, quicunque tandem fuiſſet illic collapſus, in anguſtias citra ferrum concluſus, cuſtodiebatur*; and ſo *Tirinus*, *In eodem veſtigio, quaſi in carcere concluſus*,

cluſus, hærebat. *Calmet* too underſtands it in this Senſe, *Tous ceux qui y tomberent, qui s'y rencontrerent*, &c. *furent obligez de demeurer au même endroit où la nuit les ſurprit. Comm. in loc.* This Senſe ſeems confirmed too by what is mentioned in the next Verſe, that ſuch as were overtaken by this Darkneſs, whereſoever they were, or whatſoever they were about, *there* were they obliged to continue, being laid under an unavoidable Neceſſity or Confinement, δυσάλυκτον ἀνάγκην; where the Particle δὺς invigorates the Expreſſion, and denotes a greater Intenſeneſs of the Darkneſs. And in this Senſe ſome Interpreters underſtand the Words in *Exodus*, ch. x. 23. that *none roſe from his Place for three Days*, viz. that the Darkneſs was ſo ſhocking, and the Horror occaſioned by it ſo great, that, like Perſons quite diſabled and confounded, they durſt not ſtir from the Place where they were firſt ſurprized with it, but ſtood, or ſat, or lay juſt as the Darkneſs at its coming found them, for the whole time of its Continuance.

[Ver. 17, 18. *A pleaſing Fall.* Ῥυθμὸς. I believe it ſhould be ῥυσμὸς, *tractus*, a *courſe* or *current*, for πορευομένου βίᾳ, *running violently*, ſeems not ſo well conſiſtent with ῥυθμὸς, *a pleaſing Fall.* Juſt before, inſtead of Εἴτε, it ſhould be Εἶτα, *deinde, then*, as ℣ 16. And ἀπηχὴς κτύπος, *an abſonous* or *diſagreeable Sound*, not ἀπηνής. The *Alexandrian* MS. places ἢ before ὀρνέων· Which ſhews that it ſhould be read thus: Εἶτα πνεῦμα συρίζον περὶ ἀμφιλαφεῖς κλάδους, ἢ ὀρνέων ἦχος ἐμμελὴς, &c. The whole in *Engliſh* thus: *Then a whiſtling Wind among the ſpreading Branches, or a melodious Singing of Birds, or a courſe of Water running violently, or a diſagreeable Sound of Rocks caſt* (or *falling*) *down—made them ſwoon with fear.*]

Ver. 18, 19. *Whether it were a whiſtling Wind, or a melodious Noiſe of Birds among the ſpreading Branches, or a pleaſing Fall of Water running violently, or a terrible Sound of Stones caſt down, or a Running that could not be ſeen of ſkipping Beaſts, or a roaring Voice of moſt ſavage wild Beaſts, or a rebounding Echo from the hollow Mountains: Theſe things made them to ſwoon for fear.*] This is a fine Deſcription of the Panick of the *Egyptians*, which was ſo exceſſive, that nothing could ſtir but it frighted them. Not only Noiſes which were really terrible in themſelves, ſuch as of falling Rocks, and the howling of wild and ſavage Beaſts, whoſe very Echo muſt increaſe their Fears, but even ſuch Things as had a Tendency to lull Pain, and ſooth Uneaſineſs, ſuch as gentle whiſpering Breezes, purling, murmuring Streams, and the ſweet raviſhing Muſick of the Groves; even theſe, though agreeable Entertainments, and which, at another time, would have delighted and charmed the Ear, not only loſt all their reliſh, but proved a Puniſhment, and created new Torment to them. Had the Almighty at this time indeed ſent forth his glorious Voice in Thunder, no wonder that conſcious Guilt ſhould ſhrink; according to that of *Seneca, Paveſcis ad cœli fragorem, & quoties aliquid effulſit, exſpiras. Nat. Quæſt.* 2. 59. But that harmleſs Sounds, or ſuch as uſually charm the Fancy; that Noiſes merely imaginary, for of ſuch chiefly muſt we underſtand this Deſcription, ſhould have ſuch an uncommon Effect, diſplays the Power of an evil Conſcience, which takes away the Poignancy of every Enjoyment, and ſits brooding Miſchief and Miſery to itſelf. This Sort of Panick is beautifully deſcribed, *Levit.* xxvi. 36. by God's *ſending a Faintneſs into their Hearts, ſo that the Sound even of a ſhaken Leaf could chaſe them.* That of *Lucan* by no means equals it,

Pavet ille fragorem
Motorum ventis nemorum.

but that of the *Pſalmiſt* is inimitable, Ἐκεῖ ἐφοβήθησαν φόβον, οὗ οὐκ ἦν φόβος, *Pſal.* liii. 5. ſo tormenting is Wickedneſs, and ſo timorous an evil Conſcience.

Ver. 21. *Over them only was ſpread an heavy Night, an Image of that Darkneſs which ſhould afterwards receive them.*] *i. e.* the *Egyptians* only were Sufferers by this Darkneſs, all without *Egypt* was Light and Sunſhine.—But ſomething further is here meant; for the Author, under the Idea of Darkneſs and a heavy Night, intimates that Doom and Miſery which awaited the *Egyptians* after Death. Many of the Fathers make this *Egyptian* Darkneſs to be an Emblem of Sin, and its final Miſery in another Life. For the Sinner is a voluntary Priſoner, and has as many Chains about him as he has wilful Sins. He is deprived of the Light of God's Countenance, and given up by him to a judicial Blindneſs in this Life, which is an Anticipation, ſays St. *Auſtin*, of that Darkneſs to which he ſhall afterwards be conſigned; his Wretchedneſs begins in this Life, and is compleated in the next. *In Pſalm.* To the ſame Purpoſe St. *Bernard, Deus tantas tenebras Ægyptiis immiſit, ut ex hac quaſi imagine diſcerent primò tenebras ſuæ conſcientiæ; ſecundo, tenebras inferni ſibi imminentes. Serm.* 72. *in Cant.* *Origen* likewiſe allegorizes this Plague of Darkneſs, and ſays, "It ſignified the Darkneſs of Mind which the Devil had blinded *Pharaoh* and his Subjects with, who, though they had experienced ſo many Plagues, would not open their Eyes to ſee their lamentable State, nor believe in God to prevent more." We find the Term *Darkneſs*, which is mentioned here, often made uſe of by the ſacred Writers to repreſent *Hell*, or the Place of Puniſhment. See *Matth.* viii. 12. xxii. 13. xxv. 30. 2 *Pet.* ii. 4. 17. *Jude* 6, 13. In this laſt Place the State reſerved for the Wicked is ſaid to be, ὁ ζόφος τοῦ σκότους, *Blackneſs of Darkneſs*, where the Pleonaſm expreſſes the great Intenſeneſs of it. *Philo* calls it, Τάρταρον καὶ βαθὺ σκότος. *De Execrat.* And the *Rabbins* ſpeak of it in like Terms. What our Author mentions here of the future miſerable State of the *Egyptians* after Death, is, according to an ancient received Notion among the *Jews*, who accounted ſuch as enjoyed great outward Proſperity, God's ſpecial Favourites; and that ſpiritual Bleſſings likewiſe were wrapped up in, and conveyed with their temporal ones: On the contrary, they reckoned thoſe accurſed, who were overwhelmed with worldly Adverſities, and that ſpiritual and everlaſting Plagues were hidden under temporal Judgments,

ments, which were to thoſe upon whom they fell, ſo many Pledges of their Condemnation. Seee *Mede*, *B.* I. *Diſc.* 46. This Opinion our Author ſeems to have imbibed, and it is an Inſtance, according to the very judicious Dr. *Jackſon*, of that radical Tincture which infected all his Countrymen, who looked upon the many glorious Tokens of God's extraordinary Mercy and loving Kindneſs to their Fathers, as ſure and irrevocable Earneſts of their abſolute Predeſtination to Acceptance, Glory, and Happineſs. And that the *Egyptians*, *Canaanites*, and ſuch other of their Enemies whom God had ſcourged, were ſo many Veſſels of Wrath fitted for perpetual Deſtruction.

Ibid. *But yet were they unto themſelves more grievous than the Darkneſs.*] "Men can never efface, ſays a fine modern Writer, the Senſe which God has imprinted in their Hearts of his Preſence and Juſtice. They can never ſucceed in perſuading themſelves that Sin is in its Nature indifferent, or will remain unpuniſhed. Hence their inward Fears, which are as ſo many Witneſſes ready to accuſe and confound them: And when Vengeance at length comes to ſhew itſelf, they ſhall be the firſt to own that they have deſerved it." *Rollin*, vol. iii. p. 148. Many beautiful Paſſages might be produced from ancient Authors, to ſhew the melancholy State of a guilty Conſcience, what a Boſom Plague and inſeparable Tormentor it is, how tired and afraid of its own Reflexions, and how gladly it would fly from its very ſelf, but ſelf continually purſues it. St. *Auſtin* moſt beautifully repreſents this Uneaſineſs, and includes the Caſe of all other Sinners, in the following Deſcription of himſelf, *Ego mihi remanſeram infelix locus, ubi nec eſſe poſſem, nec inde recedere. Quò enim cor meum fugeret e corde meo? Quò à meipſo fugerem? Quò me non ſequerer? Confeſſ.* lib. iv. c. 7.

CHAP. XVIII.

The ARGUMENT.

TO *the Darkneſs, with which the* Egyptians *were oppreſſed, the Author oppoſes, by way of Antitheſis or Contraſt, the great Light which the* Iſraelites *were favoured with at the ſame time, and the great Benefit of the fiery Pillar, which afterwards conducted them in the Wilderneſs. The Death of all the firſt born of the* Egyptians, *in one Moment, without any Diſtinction, by the deſtroying Angel, is deſcribed in a very affecting manner; and, on the other hand, God's great Mercy to the* Iſraelites *is ſhewn, by a particular Inſtance in the Deſert, when, through the Interceſſion of* Aaron, *and the Power of his Incenſe, God was prevailed upon to ſtop the ſweeping Progreſs of the Plague, and to hinder its ſpreading any further.*

Ver. 1. *Nevertheleſs thy Saints had a very great Light.*] All the Children of *Iſrael*, called here the *Saints* according to the conceited Notion of that People, had Light in their Dwellings, whereby they were enabled to do their Buſineſs, and get all Things ready for their Departure, without the Notice of the *Egyptians*; much leſs could they hinder their Deſigns, who were involved in ſuch a thick Miſt, that they were incapable of ſeeing what the *Iſraelites* were doing. The *Chaldee* Paraphraſe upon *Exod.* x. 23. adds other Reaſons for this Light, *Erat lux omnibus filiis Iſrael ad ſepeliendum improbos qui inter eos mortui erant, & ut juſti poſſent in præceptis occupari in habitationibus ſuis.* This Difference and Diſtinction between them, muſt be looked upon as the more wonderful and extraordinary; if, as many learned Men ſuppoſe, the Houſes of the *Iſraelites* and the *Egyptians* were contiguous and cloſe to one another, as ſeems probable from the Blood ſprinkled upon the Door-poſts of the *Iſraelites* by way of Diſtinction, becauſe they were mingled with the *Egyptians*. *Philo* and *Joſephus* both intimate that, in the ſame Place or Dwelling, the *Hebrews* had Light, and the *Egyptians* were without it: This made the Miracle ſo great, ſays *Gregory Nyſſen*, that while the *Iſraelites* and the *Egyptians* dwelt promiſcuouſly together, the former, at the ſame time, had Light, and the latter Darkneſs. From this ſtrange Work of God, and ſingular Interpoſition in Favour of his Choſen, we are inſtructed how able our heavenly Father is to make not only a Diſtinction, but a real Separation between his own Children, and the Wicked, when he executeth his Wrath and Vengeance; for ſuch is his providential Care, that though they be in one Field, in one Houſe, or Bed together, one ſhall be taken, and the other left; one ſhall be afflicted with his Judgments, and the other eſcape them. And we may hence, as another pious Writer obſerves, profitably learn, not to aſcribe our Preſervation to our own Merit or Policy, when we ourſelves are free from any grievous Calamity which happens to others, but to look up to the Almighty Author of our Deliverance, and at his Footſtool to return our Tribute for ſuch a ſignal Inſtance of his Mercy.

Ibid. *Whoſe Voice they hearing, and not ſeeing their Shape, becauſe they alſo had not ſuffered the ſame Things, they counted them happy.*] Ὅτι μὲν οὐ κᾀκεῖνοι ἐπεπόνθεισαν, ἐμακάριζον, thus the *Alexand.* and *Complut.* Copies read. The Senſe of this Paſſage is very different, according as it is applied to the *Iſraelites*, or the *Egyptians*, in which the Interpreters are greatly divided; they that apply it to the former, make the Senſe to be, that the *Iſraelites* heard the Cries of the *Egyptians* without ſeeing them; and thanked God that they did not ſuffer the ſame Things, and and were not like the *Egyptians* in the midſt of Darkneſs and Obſcurity; and thus the *Vulgate* renders ἐμακάριζον, *& quia non & ipſi eadem paſſi erant, magnificabant te,* [as if he had read ἐμεγάλυνόν σε] which *Coverdale's* Verſion follows: Others, ſtill applying the Words to the ſame Perſons, render ἐμακάριζον, that the *Iſraelites* bleſſed themſelves, or counted themſelves happy, becauſe they alſo had not ſuffered the ſame Things: But if this Paſſage be applied to the *Iſraelites*, ſhould not the Reading rather be ϗ αὐτοὶ, than κᾀκεῖνοι? The *Vatican* Edition reads, Ὅτι μὲν οὐκ κᾀκεῖνοι ἐπεπόνθεισαν, ἐμακάριζον, which furniſhes another Senſe, "That the *Iſraelites* thanked God, or glorified "the Juſtice of God, that the *Egyptians* were "now afflicted in their Turns, who had be"fore ſo much afflicted them." They that apply the Place to the *Egyptians* underſtand it in this Manner, "That the *Egyptians* heard "the Voices of the *Iſraelites*, though they "could not ſee them, and thought the *Iſraelites* "happy that *they alſo* did not ſuffer like "them." This ſeems to be the Senſe of our Verſion, as it is of the *Geneva* and *Biſhops* Bible, and ſeems indeed more agreeable to the Context.

Ver. 2. *But for that they did not hurt them now, of whom they had been wronged before, they thanked them.*] Ὅτι δὲ οὐ βλάπτουσι προηδικημένοι, ηὐχαρίστουν. Here again the Senſe has been miſtaken by ſome Interpreters, as if the *Iſraelites* thanked the *Egyptians* for not hurting them now, who before had much oppreſſed and injured them; but there ſeems no Reaſon or Occaſion for the *Iſraelites* to thank the *Egyptians* for not doing what at that Time, however inclined, they were incapacitated to do. There is alſo another Senſe, which has no better Foundation, that the *Iſraelites* ηὐχαρίστουν, thanked God, that the *Egyptians*, who before had ſo much wronged them, were now not in a Capacity to hurt them. And thus Coverdale, *And they that were vexed afore (becauſe they were not hurte now) thancked them*, and ſo the *Vulgate*, *Et qui ante læſi erant, quia non lædebantur, gratias agebant*; St. *Jerom's* Bible, as it is called, ſupplies, *tibi*. But, I think, the true Senſe of the Place to be rather, "That "the *Egyptians* thanked the *Iſraelites*, for not "revenging themſelves upon them in their "State of Darkneſs and Impotence, who had "Provocations enough, and had been ſo long "injured and oppreſſed by them;" and that the Paſſage might be rendered more intelligibly thus, "That becauſe they (the *Iſraelites*) "did not hurt them now, whom they (the "*Egyptians*) had before hurt or wronged, they "thanked them." This ſeems to be the Senſe of our *Verſion*, though obſcurely expreſſed, and the *Geneva* Bible underſtands the Paſſage in the ſame Manner.

Ibid. *And beſought them Pardon, for that they had been Enemies.*] Καὶ τοῦ διενεχθῆναι χάριν ἐδέοντο. This is capable of two Senſes, and may either mean, that the *Egyptians* aſked Forgiveneſs of the *Iſraelites* for the many Injuries they had formerly done them, which is the Senſe of our *Verſion*, and of the *Geneva* Bible, and ſo διαφέρεσθαι is uſed, 2 *Maccab.* iii. 4. Such a Submiſſion in the *Egyptians*, ariſing rather from Fear, than a real Contrition, is natural enough to be ſuppoſed at this melancholy Juncture, and might indeed be expected from People in their ſad and helpleſs Condition, entirely at the Mercy of thoſe, who had been ſo inhumanly treated by them. In this Senſe, χάριν muſt be taken adverbially, as it is ſometimes, and may be conſidered here the ſame as ἕνεκα. And thus it is uſed, *Gal.* iii. 19. ὁ νόμος τῶν παραβάσεων χάριν προσετέθη, *i. e.* according to our *Verſion*, *the Law was added becauſe of Tranſgreſſions*, which ſeems not much unlike the Expreſſion here, τοῦ διενεχθῆναι χάριν ἐδέοντο, they beſeeched or entreated them, becauſe of their former Tranſgreſſions and Differences.— There is alſo another Meaning of this Paſſage, "That the *Iſraelites* beſeeched God, that there "always might be ſuch a Difference made be"tween his own People and the *Egyptians*, or "between them and their other Enemies, as "there was in this particular Inſtance of the "Darkneſs." See *Exod.* xi. 7. where the like Senſe is uſed. *Coverdale* renders, according to this latter Interpretation, *And beſoughte the (O God) that there myghte be a Dyfference*; and ſo does the *Vulgate*, *Et ut eſſet differentia, donum* (χάριν) *petebant.*

Ver. 3. *Inſtead whereof thou gaveſt them a burning Pillar of Fire.*] Ἀνθ᾽ ὧν πυριφλεγῆ στύλον. The Senſe of this Place, according to moſt Interpreters, is, that, inſtead of an *Egyptian* Darkneſs, God favoured his People with a Light of Fire, as it is deſcribed by the *Pſalmiſt*, Pſal. lxxviii. 15. for their Aſſiſtance in the Night Seaſon. It is called here a burning Pillar of Fire, becauſe in the Night Flames are more viſible, by reaſon of the Darkneſs, whereas in the Day-time they appear rather like Smoke at any conſiderable Diſtance. See Note on ch. x. ℣ 17. Ἀνθ᾽ ὧν, in the Original, does not ſo properly ſignify, *inſtead whereof*, as our Verſion has it, as *quamobrem*, or *propter quod*, as the *Vulgate* renders, which *Coverdale's* and the old *Engliſh* Verſions follow, *therefore had they a burnynge Pyler*; or we may underſtand ἀνθ᾽ ὧν to ſignify, *for whoſe Sake*, or *upon whoſe Account*; and thus *Badwell* underſtands it, rendering, *quorum cauſa*, referring it probably to the *Iſraelites*, who, in the preceding Verſe, had requeſted that God would make ſome Difference in their Favour; and ſo the *Syriac* Interpreters ſeem to take it.

Ibid. *Both to be a Guide in the unknown Journey, and an harmleſs Sun to entertain them honourably.*] Ἥλιον δὲ ἀβλαβῆ φιλοτίμου ξενιτείας, *i. e.* It was as a harmleſs and inoffenſive Sun, which, without incommoding them, rendered their Journey ſafe and proſperous by affording them Light in it. And thus *Calmet*, *La Colomne de Seigneur leur ſervoit comme de ſoleil, qui ſans les incommoder rendoit leur voyage heureux.* Our *Verſion* is very faulty in the rendering of the latter Part of this Verſe; there is nothing in the Original to authorize, or juſtify what is here mentioned about *entertaining them honourably*; the true Rendering of the *Greek* is, "God "gave them an inoffenſive Sun in their glori"ous and honourable March through a ſtrange "Country." And, indeed, this March of the *Iſraelites* may be ſaid to be truly honourable and magnificent, being under the Guidance and Direction of Almighty God, who was himſelf their Leader. In this View, it had rather the Appearance of a grand and ſuperb Triumph, than a tedious and painful Journey. And, in ſuch auguſt Terms, the Prophets deſcribe it, *Pſal.* lxviii. 7, 8. *Habak.* iii. 3. and I have the Pleaſure to find the Verſion which I have given of this Place, confirmed by the *Geneva* Bible, which renders, *And madeſt the Sun that it hurted them not in their honourable Journey*, which is the Senſe of ξενιτεία here; and ſo *Junius* expounds

pounds it, *Præbuiſti columnam . . . . quæ & dux eſſet profectionis ignotæ, & ſol innocuus magnificæ peregrinationis.*

Ver. 4. *For they were worthy to be deprived of Light, and impriſoned in Darkneſs, who had kept thy Sons ſhut up by whom the uncorrupt Light of the Law was to be given unto the World.*] Though God communicated his Will to the Patriarchs, and particularly to *Abraham*, when he entered into Covenant with him; yet had not the *Iſraelites*, when in *Egypt*, any expreſs Knowledge of the Law, as ſuch: This they received after their going out from thence at *Mount Sinai*, where God himſelf promulged it to them in form; *Which he commanded them to teach their Children, that their Poſterity might know it, and the Children which were yet unborn, to the Intent, that, when they came up, they might ſhew their Children the ſame*, Pſal. lxxviii. 5, 6, 7. Deut. iv. 9.—vi. 7. But this Revelation was not deſigned to be confined to that People only, God, by their Means, and through their Hands, intended to give to other Nations the Knowledge of his Laws: *To them pertained the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of God, and the Promiſes*, Rom. ix. 4. But the lively Oracles which they received were likewiſe to be delivered to others, and they were the appointed Channels; an Appointment, which this Author here dwells upon and magnifies as a Mark of particular Diſtinction and Favour to his Choſen. And indeed from them, other Nations did receive the uncorrupt Light of the Law, and the excellent and ſacred Records of ancient Times, and the ſeveral Prophecies of thoſe Holy Men, whom God raiſed up and inſpired, from time to time, among them: By their Means, in Fact, we now converſe with thoſe great Perſons, *Moſes*, *David*, *Solomon*, and others, and underſtand and reap the Fruits of their Wiſdom and Piety, by the Writings conveyed to us from them, through the Providence of God; for the *Jews*, by their numberleſs Diſperſions, were undeſignedly made a kind of Preachers of Righteouſneſs to as many as they lived amongſt, and converſed with. *Judæa* was from the Beginning, as is evident from the *Jewiſh* Hiſtory, the Fountain head of the true Religion; *Jeruſalem*, in particular, was the Seat of *Melchiſedec*, the High Prieſt of the Living God in the Days of *Abraham*; the Almighty had his Court and Dwelling in *Sion*, Pſal. lxxvi. 1. and in *David's* Time was *known in her Palaces as a ſure Refuge*, Pſal. xlviii. 2. From hence he ſent out his Ambaſſadors the Prophets, to publiſh his Laws and Decrees to the World, which learned Men have obſerved could be done with more Eaſe and ſpeedier Conveyance from hence, than from any other Region of the habitable World.—And from hence accordingly, as from a central Point, the Light of the Law firſt, and the Goſpel afterwards, ſhone out to the ſurrounding Nations. *Life of King David*, vol. ii. p. 92.

Ver. 5. *And when they had determined to ſlay the Babes of the Saints, one Child being caſt forth, and ſaved to reprove them, thou tookedſt away the Multitude of their Children, and deſtroyedſt them altogether in a mighty Water.*] Βουλευσαμένους δ' αὐτοὺς τὰ τῶν ὁσίων ἀποκτεῖναι νήπια, καὶ ἑνὸς ἐκτεθέντος τέκνου, καὶ σωθέντος, εἰς ἔλεγχον τὸ αὐτῶν ἀφείλου πλῆθος τέκνων. This was particularly true of *Moſes*, who, as he was caſt into the River, with the reſt of the *Hebrew* Children, ſo was he ſaved from thence to be the Inſtrument, by God's Appointment, to drown the *Egyptians* in the *Red-Sea*, by ſtretching forth his Hand over it. The Wiſdom and Providence of God is herein very obſervable, for the very expoſing of *Moſes* was the firſt Step to his Greatneſs, and the Means of his being introduced into *Pharaoh's* own Palace. And God ſaved him from periſhing in the River, to make him the Inſtrument of drowning the Son of that Prince, who had deſigned him the like Fate, and with him were overwhelmed the chiefeſt of his Subjects, whom he had obliged occaſionally to execute his inhuman and cruel Commands. The *Fathers*, upon this Occaſion, obſerve, that *Moſes*, who was the Miniſter of the old Law, as *Jeſus Chriſt* of the New, was a lively Figure of him from his very Birth, both of them, through the Divine Protection, being preſerved from a Maſſacre, which involved ſo many Infants. The preſent Reading of the *Greek* Text here, ſeems faulty in all the Copies, and probably may, by a ſmall Alteration, be thus reſtored, Βουλευσαμένους δ' αὐτοὺς τὰ τῶν ὁσίων ἀποκτεῖναι νήπια, δι' ἑνὸς ἐκτεθέντος τέκνου, καὶ σωθέντος εἰς ἔλεγχον, τὸ αὐτῶν ἀφείλου πλῆθος τέκνων. I am encouraged to offer this Emendation from the Authority of the *Oriental* Verſions; the *Arabic* reads, *Per unum expoſitum puerulum, & ad redarguitionem eorum ſervatum, perdidiſti ſine clementia multitudinem filiorum eorum*; and the *Syriac*, *Sed filius unus ſanctus, qui ad eos caſtigandos, & multitudinem filiorum eorum exterminandam aſſervatus eſt, omnes ſimul in aquis immanibus perdidit.* The *Geneva* Verſion renders in like Manner, *By one Child that was caſt out and preſerved to reprove them, thou haſt taken away the Multitude of their Children*; and the *Doway* Bible is to the ſame Effect.

Ver. 6. *Of that Night were our Fathers certified, that aſſuredly knowing unto what Oaths they had given Credence, they might afterwards be of good Cheer.*] God had foretold their Bondage in *Egypt*, and promiſed their Forefathers that he would be with them, and bring them up thence, and put them in Poſſeſſion of the Land of *Canaan*. This Oath or Promiſe was made to *Abraham*; *Know*, ſays God to him in Viſion, *that thy Seed ſhall be a Stranger in a Land that is not theirs, and ſhall ſerve them, and they ſhall afflict them four hundred Years; and alſo that Nation, whom they ſhall ſerve, will I judge*, i. e. pour out my Judgments upon, *and afterwards ſhall they come out with great Subſtance*, Gen. xv. 13. This future Condition of his Seed in both theſe Reſpects, was repreſented to him at the ſame Time by a *Smoaking Furnace*, which ſignified the *Iſraelites* Miſery in the Iron Furnace of *Egypt*, as 'tis called, *Jer.* xi. 4. and by a *Burning Lamp*, or a Light ſhining out of Darkneſs, which denoted their Deliverance from thence, *Gen.* xv. 17. *Moſes* had likewiſe acquainted them with the particular Time of their going out of *Egypt*, and that it ſhould be immediately preceded with the Death of all the Firſt-born of the *Egyptians*, Exod. xi. 4, 5. xii. 2. Our Author adds, that God revealed this great Event to his People, that they might depend upon its Certainty, and when they ſaw the actual fulfilling of this Promiſe, and the Firſt-born deſtroyed in the Manner, and at the Time he had foretold, they might have the ſtronger Faith, and a more firm Reliance upon his Word. Ἐπευθυμήσωσι, *be of good Cheer*, according to our Tranſlators; but it might more properly be rendered, *be of good Confidence*, or *more aſſured*, both at the preſent and hereafter; for that Night confirmed the Truth of God's Promiſes, and encouraged them to hope and truſt in God the more for the future. And thus the Phraſe is uſed in many Parts of the Goſpel, particularly *Matth.* ix. 2. where the *Vulgate* reads, *Confide, fili*, and ſo do *Beza* and *Junius in loc.* See alſo ch. xiv. 27. *Mar.* vi. 50. *John* xvi. 33.

Ver. 7. *So of thy People was accepted both the Salvation of the Righteous, and Deſtruction of the Enemies.*] This is obſcurely expreſſed. I take the Senſe to be, "That the *Iſraelites*, "called here, and in many Places of this Book, "*the Righteous*, received a very ſignal Deli"verance at the ſame Time that they ſaw the "Deſtruction of the *Egyptians*, or the *Wicked*, "as the *Vulgate* renders." The ſame Night, which was the Beginning or Commencement of the Freedom and Happineſs of the *Hebrews*, brought upon the *Egyptians* the moſt terrible of all the Plagues they had been afflicted with; the firſt ſaw themſelves at Liberty on a ſudden, and the latter had all their Hopes blaſted by the ſurprizing Death of all their Firſt-born in the ſame Inſtant. [Προσεδέχθη ſhould be tranſlated *was expected*, as xiv. 29. The Deponent δέχομαι, with the paſſive Form of the Aor. 1. often has a paſſive Signification, and in the Future, *Ecclus* xxxii. 16. See *Acts* xv. 4.]

Ver. 8. *For wherewith thou didſt puniſh our Adverſaries, by the ſame thou didſt glorify us whom thou hadſt called.*] ᾧ γὰρ ἐτιμωρήσω τοὺς ὑπεναντίους, τούτῳ ἡμᾶς προσκαλεσάμενος ἐδόξασας. Some Copies read ὡς, and change τούτῳ into οὕτως to anſwer it. And ſo the *Vulgate* renders, *Sicut enim læſiſti adverſarios, ſic & nos provocans magnificaſti*, [reading προκαλεσάμενος.] The *Arabic*, and the old *Engliſh* Verſions read in like manner; and ſo does *Junius* and St. *Jerom's* Bible. If we retain ᾧ and τούτῳ in the Senſe of our Tranſlators, then the Meaning is, that by the Death of their Firſt-born thou didſt puniſh our Enemies, and by a Freedom from the ſame Deſtruction thou didſt glorify thy choſen; for God ſhewed his Love to them, and the very great Regard he had for them, in that terrible Vengeance which he took of their Oppreſſors, in order to their final Releaſe: For we may underſtand προσκαλεσάμενος, ſays *Calmet*, to mean *recal*, that God, by this deciſive Act of Vengeance, recalled or fetched back his People to him, as a Father does a Son whom he had long baniſhed from him at a great Diſtance. *Comm. in loc.* See Note on ch. xi. 26. But we may alſo by ᾧ and τούτῳ here not only underſtand the Fact itſelf, but alſo the Perſon by whom that great Event was brought to paſs, thus, "For by whom thou didſt puniſh our "Adverſaries, by the ſame Perſon paſſing us "over thou didſt glorify us." This Interpretation is countenanced by the *Chaldee Paraphraſe* on *Exod.* xii. 42. *Apparuit Sermo Domini in media nocte contra Ægyptios, dextra ejus interficiebat primogenitos Ægyptiorum, & dextra ejus liberabat primogenitos Iſraelitarum, ad ſtabiliendum quod dicit Scriptura, Filius meus primogenitus ſunt Iſraelitæ.* This Difference or Separation between his own People and the *Egyptians*, was viſible in all the other Plagues, but here it was moſt remarkably diſplayed. And the like gracious Diſtinction, we may obſerve almoſt every where in Scripture, with reſpect to the Righteous and Wicked, whether we conſider whole Nations or particular Perſons: Thus God preſerved righteous *Noah*, when the old World periſhed by Water; nor was *Lot* leſs diſtinguiſhed and favoured, when *Sodom*, with the neighbouring Cities, were deſtroyed by Fire.

Ver. 9. *For the righteous Children of good Men did ſacrifice ſecretly.*] *i. e.* The Children of *Iſrael* ſlew the Paſchal Lamb at the time, and in the manner God appointed them, called the *Sacrifice of the Lord's Paſſover*, Exod. xii. 27. and frequently by the Name of *Sacrifice* only, *Exod.* xxiii. 18. xxxiv. 25. It appears to have been properly a Sacrifice by the Rites belonging to it; for in it there was a ſhedding of Blood, and a ſprinkling of it by the Prieſts, 2 *Chron.* xxx. 15, 16. xxxv. 11. 13. And this the Writer to the *Hebrews*, ſpeaking of *Moſes*, makes mention of, and aſſigns the original Reaſon for, *By Faith he kept the Paſſover, and the ſprinkling of Blood, leſt he that deſtroyed the Firſt-born, ſhould touch them*, ch. xi. 28. This Lamb at that time the *Iſraelites* ſacrificed ſecretly, or within their own Houſes, marking the Poſts of their Doors with the Blood of the Victim, that the deſtroying Angel might not enter them to ſlay their Firſt-born, as he had done in the Houſes of the *Egyptians*; and engaged to obſerve this Rite, throughout their Generations, of ſacrificing the Paſchal Lamb in Memory of their Deliverance. Which myſtical Repaſt, ſays *Calmet*, was a Symbol of their Covenant with God, and likewiſe of a ſtrict Union among themſelves.

Ibid. *And with one Conſent made a holy Law that the Saints ſhould be like Partakers of the ſame Good and Evil.*] *i. e.* At the ſame Time that they ſacrificed the Paſſover, they unanimouſly made a holy Agreement, and entered into Covenant, confirmed by the Sacrifice to have but one common Intereſt, that they would ſhare alike the Good and the Bad which ſhould happen to them; that as they went out of *Egypt* with one willing Mind, ſo they would equally partake in the common Dangers in their March towards the Holy Land, and afterwards divide the promiſed Inheritance fairly and impartially among them. The *Vulgate* accordingly reads, *Juſtitiæ legem in concordia diſpoſuerunt, ſimiliter & bona & mala recepturos.*

Ibid. *The Fathers now ſinging out the Songs of Praiſe.*] There are two Senſes of this Paſſage, according to the different Reading of the *Greek*. The *Vatican* Copy has, πατέρων ἤδη προαναμελπόντων αἴνους, which is followed by our Verſion, *i. e.* the Fathers now ſang Songs of Praiſe and Thankſgiving to God for their Deliverance,

liverance, as if accompliſhed: According to *Janſenius*, ϖροαναμελπόντων means, That the Fathers begun the Chorus, and the reſt follwed or joined in it. The *Alexand.* MS. and *Complut.* Edition read, ϖατέρων ἤδη ϖροαναμέλποντες αἴνους, which the *Vulgate* and *Junius* follow, *i. e.* the Children of *Iſrael* ſang the Praiſes, or Hymns in honour of their great Forefathers, *Abraham*, *Iſaac*, and *Jacob*, to whom their Deliverance from Bondage was revealed, and the Promiſe of the Land of *Canaan* was made, which they now looked upon themſelves as almoſt in Poſſeſſion of; and being confident of Succeſs, and a ſpeedy Departure from *Egypt*, they now, even beforehand, ſang Hymns and Songs of Triumph, as if they were actually delivered from it. And thus *Calmet*, *Ils chantoient deja par avance ces Cantiques. Ils les chantoient comme etant deja delivrez de la ſervitude d'Egypte.* Comm. in loc. In after times, the *Jews*, at the Celebration of the Paſſover, ſang the cxiiith *Pſalm*, with the five next following, which the *Hebrews* call by the Name of *Hallel*, or *the Hymn*, which they recited at the Table in the Paſchal Night when they had eaten the Lamb, concluding always with *Hallelujah*. *Maimonides* ſays the following Doxology was never omitted, "Therefore are we bound to confeſs, to praiſe, to laud, to celebrate, to glorify, to honour, to extol, to magnify, and to aſcribe Victory unto him, that did unto our Fathers and unto us all theſe Signs, and brought us forth from Servitude to Freedom, from Sorrow to Joy, and from Darkneſs to great Light." See *Ainſworth* on *Exod.* xii. 8. [By what follows in the next Verſe of Parents bewailing their Children, it is probable that ϖατέρων ϖροαναμελπόντων, in ℣ 9. is the true Reading, not ϖροαναμέλποντες, as the *Alexand.* and *Complut.* read it: The Fathers on one Side ſinging Praiſes to God; on the other, bewailing their Children.]

Ver. 10. *But on the other ſide there ſounded an ill-according Cry of the Enemies, and a lamentable Noiſe was carried abroad for Children that were bewailed.*] *i. e.* There was a great Outcry of the Parents, like *Rachel*, weeping for their Children becauſe they were not. How great this Cry was, may be conceived from the Scriptures, comparing any very extraordinary Affliction to the Death of a Firſt-born. But when all the Firſt-born, the nobleſt Offspring of them, were in one Moment deſtroyed together, what Compariſon can equal ſuch a Grief, or what Words ſtrong enough to expreſs it? The Words here ſeem too faint, and the Affliction would be better expreſſed in thoſe vigorous mournful Terms, by which the LXX expreſs the Lamentation of *Eſau* for the Loſs of his Bleſſing, Ἀνεβόησε φωνὴν μεγάλην, ϗ ϖικρὰν σφόδρα, *Gen.* xxvii. 34. Or of the *Egyptians*, and all the Houſe of *Joſeph* and his Brethren, for the Death of *Jacob*, Ἐκόψαντο αὐτὸν κοπετὸν μέγαν ϗ ἰσχυρὸν σφόδρα, *Gen.* l. 10. The *Chaldee* Paraphraſe upon *Exod.* xii. 30. where the great Cry of the *Egyptians* is mentioned, obſerves, that though *Goſhen* was in the midſt of the Land of *Egypt*, and *Pharoah's* Palace at the Entrance of it, yet when *Pharaoh* called to *Moſes* and *Aaron* upon this melancholy Occaſion, *Audita eſt ejus vox in nocte Paſchatis uſque ad terram Goſen, deprecabatur enim Pharao voce amara.* There is alſo another Senſe of the Place given by ſome Interpreters, "That there was a great Cry of the Children themſelves, making Lamentation." This is favoured by the *Arabic*, which renders, *Vox puerorum plorantium miſerabilis immiſcebatur*; [he ſeems to have read, διεφέρετο] and *Junius* takes it in the ſame Senſe, *Miſerabilis huc illuc ferebatur vox lamentantium puerorum.* [In the *Greek* it is Paſſive, θρηνουμένων, *ploratorum*, not *lamentantium.* Our Verſion is right.] But, I think, the Senſe of our Verſion far preferable, for as the Death of the Firſt-born was a ſudden Stroke of God, as they were all cut off in one Moment, the Cry of the Children themſelves ſeems not ſo probable, as that of their Parents lamenting for them; which is the Senſe of the *Greek*, the *Vulgate*, St. *Jerom's* Bible, as 'tis called, and of all the old *Engliſh* Verſions. [See ℣ 18. where the Author ſeems to write otherwiſe. Πρὸς μίαν ῥοπὴν does not neceſſarily ſignify *in one Moment of Time*; but *at one Stroke*: Which allows a greater Latitude, and makes the Author conſiſtent with himſelf.]

Ver. 12. *So they all together had innumerable dead with one kind of Death.*] Ἐν ἑνὶ ὀνόματι θανάτου. Ὄνομα is uſed in the ſame Senſe, ch. xix. 18. And ſo *Nomen* is often to be underſtood in the Claſſic Writers. Thus *Virgil*,

Omnia pœnarum percurrere nomina poſſem.
Æneid. vi.

Would not the Senſe of our Verſion be ſomewhat improved, if the rendering was, "So they all had innumerable dead together, *i. e.* at the ſame time, with one kind of Death." To this ſudden Calamity of the *Egyptians*, the *Chaldee* Paraphraſe applies thoſe Words of *Job*, ch. xxxiv. 20. *In a Moment ſhall they die, and the People ſhall be troubled at Midnight, and paſs away* (ſuddenly) *and the Mighty ſhall be taken away without Hand.* The *Pſalmiſt* accordingly calls the Firſt-born, *the chiefeſt of all their Strength*, Pſal. cv. 36.

[Ibid. Οὐδὲ γὰρ ϖρὸς τὸ θάψαι οἱ ζῶντες ἦσαν ἱκανοί, muſt be put in a Parentheſis: Otherwiſe there will be no Connexion; and even then this will ſeem to be an incredible and unnatural Exaggeration, that *the Living were not ſufficient to bury the Dead*, when, by his own Confeſſion, only the Firſt-born, *one* in each Houſe was deſtroyed, *Exod.* xii. 30. Unleſs under νεκροὺς he meant to comprehend the Firſt-born of the *Beaſts* likewiſe: Of which, however, there is not the leaſt Hint given by him: For in this whole Account he ſeems to ſpeak of *Men only.*]

Ver. 13, *For whereas they would not believe any thing by reaſon of their Enchantments.*] Πάντα γὰρ ἀπιστοῦντες, which would be better rendered, "Though they diſbelieved the reſt of the Miracles, and were not perſuaded by all their other Calamities." And thus *Calmet*, *Ils n'avoient point crû tous les autres prodiges, à cauſe de leurs Magiciens.* And ſo the *Arabic* Verſion expreſly reads, *Non credentes omnibus calamitatibus quæ ſibi acciderant.* And the *Syriac*, *His autem omnibus, propter magiam, non credentes.*

credentes. The Magicians, *Jannes* and *Jambrès*, contributed much to this Inſenſibility, and Diſbelief of the *Egyptians*; for they would not acknowledge God's Power manifeſted in their former Plagues, becauſe the Magicians, by their Enchantments, had imitated ſome of the Wonders performed by *Moſes* and *Aaron:* When they caſt down every Man his Rod, they became Serpents, as *Aaron's* Rod did, *Exod.* vii. 12. With their Enchantments alſo they brought up Frogs upon the Land of *Egypt*, as *Aaron* had done, *Exod.* viii. 7. and therefore they had a ſpecious Pretext to look upon ſuch Wonders as an Effect of Art Magick, and not as any certain Proof of the divine Omnipotence. But ſuppoſing theſe to be real Miracles performed by the Magicians, which ſome have thought to be ἐμπαίγματα, or in Appearance only; yet this Reſemblance, in ſome Particulars, was not ſufficient to render their Obſtinacy excuſable, becauſe though the Enchanters could do Miſchief, yet it was not in their Power afterwards to remove and remedy it: And the Plague of Darkneſs in particular was ſuch, that the Magicians, upon account of it, were *ſick themſelves of Fear worthy to be laughed at*, ch. xvii. 8. The Degrees, or rather the Method of God's Puniſhment in the ſeveral Plagues of *Egypt*, is curious and worth obſerving; firſt, he ſmote their Water; then ſent Frogs, Flies, and Lice, and ſuch other Things as were grievous indeed, but not ſo affecting to them as the Loſs of their Goods. 2dly, Therefore God ſmote their Cattle, a greater Plague than the former, yet not ſo near them as their own Bodies. 3dly, Therefore God ſmites their Bodies with painful Sores and Boils, very grievous and loathſome, yet he ſpared their Lives. But now, when all the former Plagues were ineffectual, he taketh away Life itſelf; not a ſingle Life, or a number of them in particular Families, but he ſmiteth, at once, all the Firſt-born throughout the whole Land of *Egypt*. We may obſerve, ſays a very learned Critic, a kind Method of Providence in puniſhing, whereby it ſends ſome previous Afflictions to warn Men in time, ſo as to make them ſhun the greater Evils by Repentance. *Dacier's Not. on Ariſtot. Art of Poetry.* And then he inſtances in the *Egyptian* Plagues, which he compares to *Homer's* Account of the Plague, ſuppoſed to be ſent from Heaven by way of Puniſhment, and ſeizing firſt on Mules and Dogs, before it affected Men:

> Οὐρῆας μὲν πρῶτον ἐπῴχετο, ϗ κύνας ἀργούς·
> Αὐτὰρ ἔπειτ' αὐτοῖσι βέλος. Iliad. i.
>
> *On Mules and Dogs the Infection firſt began,*
> *And laſt the vengeful Arrows fix'd in Man.*

Ibid. *They acknowledged this People to be the Sons of God.*] This laſt Plague, *viz.* the Death of their Firſt-born, at length ſubdued the Stubbornneſs and Hardneſs of their Heart, and made them confeſs not only the ſuperior Power of God, but that this People, in whoſe Behalf he ſo ſignally interpoſed, were his Sons or Choſen. The *Greek* reads, Θεοῦ υἱὸν in the Singular Number, alluding, probably, to God's ſtyling *Iſrael his Son, even his Firſt-born*, Exod. iv. 22.

[Ver. 14. Inſtead of ϗ νυκτὸς ἐν ἰδίῳ ΤΑΧΕΙ μεσαζούσης, it ſhould be λάχει, *ſorte, portione, officio: And Night was in the Middle of her proper Office.* The other, I think, is not Senſe. The Poet expreſſes it thus: *Torquet medios nox humida curſus:* and, *Et medios curſus nox intempeſta tenebat.* The *Night* is here ſpoken of as a *Perſon* or *Goddeſs*, who is feigned by the ancients to be drawn over our Hemiſphere in a Chariot, as the Sun is by Day. Our Tranſlators have rendered it as if ἰδίῳ were no more than αὐτῆς. They were more exact in ℣ 21. where τῆς ἰδίας λειτουργίας is rendered, *his proper Miniſtry:* And again xix. 6. The *Night* has her ἴδιον λάχος, her *proper Office*, her *Buſineſs aſſigned* to her. But what ἴδιον τάχος, *proper* or *peculiar Swiftneſs*, may be, I know not.]

Ver. 15. *Thine Almighty Word leapt down from Heaven, out of* (thy) *Royal Throne.*] [In the *Greek* it ſhould be written either θρόνων βασιλείων (not βασιλειῶν, as in *Bos*) or βασιλικῶν.] *Grotius* applies this Deſcription, which is very grand and magnificent, to an Angel commiſſioned by God for the Puniſhment and Deſtruction of the Firſt-born of the *Egyptians:* Other learned Men have imagined, from the Titles and Attributes of the Divinity here mentioned, that God inflicted this laſt and moſt ſenſible Plague upon the *Egyptians* immediately himſelf, for *Exod.* xi. 4. he ſays, *At Midnight will I go out into the midſt of Egypt, and all the Firſt-born in the Land of Egypt ſhall die.* Biſhop *Bull*, who condemns *Grotius* for applying theſe Words to a created Angel, ſays, they muſt neceſſarily be underſtood of a divine Perſon, and he aſſigns for his Opinion the three following Reaſons: 1. That the *Word* is here called *Almighty*. 2. That it is deſcribed as having a *Royal Throne in Heaven*, and deſcending from thence in dreadful Majeſty, commiſſioned by God to execute Vengeance upon this Occaſion. 3. That its Figure and Appearance was ſo extraordinary, that, while *it ſtood upon Earth, it touched the Heavens*; denoting hereby its Greatneſs and Power in both. This divine Perſon he conceives to be the very Λόγος, and that the Deſcription and Character are moſt applicable to him. *Defenſ. Fid. Nic.* lib. i. To the Reaſons produced by this learned Prelate, in Favour of the Λόγος, we may add, that the *Angel* ſo often ſpoken of in the *Old Teſtament*, both before and under the Law, by the Title of *Jehovah, the Angel of Jehovah, the Angel of God's Preſence, the Angel of the Covenant*, &c. who appeared ſo frequently about Matters relating to the Government, Protection, and Preſervation of the Church of God, unto *Adam, Abraham*, the *Patriarchs, Moſes*, and other holy Men of old, who brought *Iſrael* out of *Egypt*, conducted them through the Wilderneſs, gave them the Law on Mount *Sinai*, and afterwards reſided in a wonderful Manner amongſt them in the Tabernacle and Temple, having the incommunicable Name and Attributes of God aſcribed to him, and divine Worſhip and Adoration paid to him, was the ὁ παντοδύναμος Θεοῦ λόγος, *the Almighty Word of Jehovah*, 1 Cor. x. 9. Exod. xxiii. 20. *Philo de Agricult.* and ſo may well be ſuppoſed to be the Agent in ſlaying the Firſt-born, in Defence and Vindication of his own *Peculium*. But we need not ſuppoſe this only, there is yet a ſtronger Evidence, the *Chaldee* Paraphraſe on *Exod.* xii. 29. where mention is made of the Death of the Firſt-born, expreſly makes the *Logos* to be the Agent, and renders, *Et fuit in media nocte decimi quinti, & Sermo Domini interfecit omnem primogenitum in terra Ægypti.* Laſtly, There is a Deſcription not unlike this, *Rev.* xix. 15. and, to particularize the Perſon, it is ſaid, ℣ 13. Καὶ καλεῖται τὸ ὄνομα αὐτοῦ, ὁ λόγος τοῦ Θεοῦ, which Mr. *Mede* obſerves to be the ſame as *Ipſe eſt Verbum illud Dei*, B. v. c. 11. That the Λόγος ſhould be mentioned, by this Writer, in Terms not only of Grandeur and Magnificence, but Divinity itſelf; that Omnipotence and Immenſity ſhould be aſcribed to him, and a Royal Throne aſſigned him, probably the Throne of his own Glory; ſee *Rev.* iii. 21. and Mr. *Mede*, B. v. c. 10. (for though our *Engliſh* Tranſlations have *thy* Throne, yet no Copies of the *Greek* do warrant this, nor inſert σῶν or σοῦ here, nor do the *Oriental*, or any ancient Verſions take notice of it:) This ſo exalted a Notion of the *Logos*, I ſay, our Author probably took from the Traditions at that Time among the *Jews*, or from ſome Hints in the Old Teſtament, or ſome authentic Paraphraſes of it, or from ſome ancient Writers, the LXX in particular, who, in many Places of their Verſion, ſpeak of the *Logos* as a divine Perſon, and ſufficiently ſhew their Sentiments on this Head.

Ibid. *As a fierce Man of War into the midſt of a Land of Deſtruction, and brought thine unfeigned Commandment as a ſharp Sword, and ſtanding up filled all things with Death.*] [*By Land of Deſtruction*, τῆς ὀλεθρίας γῆς, I ſuppoſe is meant, *the Land deſtined to Deſtruction*, viz. *Egypt.*] *A fierce Man of War.* Thus in *Moſes's* Song, the Lord, or *Jehovah*, is repreſented as *a Man of War*, Exod. xv. 3. which the *Vulgate* tranſlates, *quaſi vir pugnator*, and the LXX more ſtrongly κύριος συντρίβων πολέμους. But the Deſcription here is more like that of the Perſon who appeared to *Joſhua*, in the Form of a Man with a drawn Sword in his Hand, who called himſelf, *The Prince or Captain of the Hoſt of the Lord*, Joſ. v. 14. but was himſelf a divine Perſon, as appears from the Worſhip which *Joſhua* paid him, and the Title of *Jehovah* given to him, and was, according to the beſt Interpreters, *the Word of the Lord, or the very Logos.* And thus the very learned *Uſher*: *Jeſus Dominus noſter, princeps militiæ Patris ſui, Jeſu typico ad Jerichuntem ſtricto gladio apparens, promittit ſe populum defenſurum. Ad ann. M.* 2553. The ſame divine Perſon, who coducted his People out of *Egypt*, and afterwards their chief Leader and Commander, was likewiſe the ὁ ὀλοθρεύων τὰ πρωτότοκα, victorious over that People by ſlaying their Firſt-born. The *Chaldee* Paraphraſe on *Exod.* xii. 12. to expreſs the Greatneſs of this Deſtruction, ſays, that almoſt an infinite Number of deſtroying Angels attended him, *Nonaginta mille myriades Angelorum perdentium.* It has been objected againſt this Interpretation, that the Title of a deſtroying Angel is an unworthy Appellation of the *Logos*; but to this the Anſwer is eaſy, *viz.* that the divine Perſon, called *the Lord*, Gen. xix. 24. who *rained down from Heaven Fire and Brimſtone from the Lord upon Sodom and Gomorrah*, is by *Philo*, the ancient Fathers, and the beſt Interpreters, underſtood to be the *Logos*, who, as he aſſiſts and ſuccours ſuch as are *Iſraelites* indeed, ſo upon his Enemies, ſays *Philo*, he ſends, ὄλεθρον καὶ φθορὰν ἀνίατον, *inevitable Ruin and Deſtruction, De Somn.* The *Logos* may therefore, without any Imputation, be ſaid to be the Executioner of this Vengeance.—The Compariſon of the Word of God to a ſharp Sword, which this Writer uſes, occurs in Scripture, *Epheſ.* vi. 17. *Heb.* iv. 12. See alſo *Philo de Cherub.*

Some have thought that the Author of the Book of *Wiſdom*, did not mean here the Perſon, emphatically called the *Word*, nor intended to expreſs the Action itſelf of the deſtroying Angel, but only figuratively the divine Command iſſued out from the Thone of God to execute his Vengeance upon the Enemies of his People. And the Deſcription is thought to agree very well with this Suppoſition, "From his Royal Throne God's Authority "was ſhewn:" His unfeigned Commandment of Deſtruction was the Law of his Mouth; and the Equity of it conſiſted in that ſupreme Dominion which God has over univerſal Nature, preſiding over both the Heaven and the Earth, ſignified by that ſublime Picture, "it "touched the Heaven, but it ſtood upon the "Earth." *Grotius* accordingly applies theſe Words to a created Angel; and if the Expreſſions, *Almighty*, *Royal Throne in Heaven, and while it ſtood upon Earth, it touched the Heaven*, be applied to univerſal Providence, which ſupports and governs all Things by his Word, and is often, in Scripture, repreſented as ſitting on a Throne, and commanding the Inſtruments of his Power from thence, it has been thought by ſome that we need not introduce the Mediator of the New Covenant, in this Action, nor leave room for a Conjecture, that he may be one of thoſe created Angels, who were often employed in the Adminiſtration of the Affairs of the *Jews* under the Old Teſtament. Biſhop *Patrick's* Expoſition of *Exod.* xxiii. 21. may ſeem to confirm this Senſe of the Apocryphal Writer, "obey his "voice," *i. e.* becauſe he did but report what God himſelf commanded, who was there preſent with them, as long as they obliged him—"for my Name is in him," *i. e.* he acts by my Authority and Power. *Maimonides* expounds it, "my Word is in him," *i. e.* ſays he, God's Will and Pleaſure was declared by the Angel. In which he ſeems to follow the *Chaldee*, who tranſlates it, "for his Word is "in my Name," *i. e.* what he ſpeaks is by my Authority. *Patrick's Comment.* If we lay any Streſs upon *David's* Account of this Matter, we ſhall rather be inclined to believe that it was an evil Angel who performed this Work. In *Pſal.* lxxviii. 49. it is ſaid, that God caſt upon the *Egyptians* the Fierceneſs of his Wrath, Indignation, and Trouble, by ſending evil Angels among them. And *Moſes* ſeems to have determined the Paſſage to this Senſe by the following Words: "The

"Lord will paſs over the Door, and will not "ſuffer the Deſtroyer to come into your "Houſes to ſmite you:" Intimating, that this Work was done by an evil Angel, ſince he would have made no Diſtinction between the Innocent and the Guilty, had not the Deſtruction of the former been peremptorily forbidden by God. And if it be thus far probable that it was an evil Angel, who was employed upon this Occaſion, as the Inſtrument of God's Providence, how dangerous muſt it be to imagine, that the ſpotleſs Lamb of God was the immediate Agent of taking away Life, when his proper Buſineſs upon Earth was rather to give Life? *Knowles's Anſwer to Eſſay on Spirit*, p. 37. 40.

Ibid. *And it touched the Heaven, but it ſtood upon the Earth.*] The Deſcription here very much reſembles that of the deſtroying Angel, mentioned 1 *Chron.* xxi. 16. who, when he brought that great Plague, which ſlew ſeventy thouſand Men, from *Dan* to *Beerſheba*, is repreſented as viſibly ſtanding between the Heavens and the Earth, having a drawn Sword in his Hand, ſtretched out over *Jeruſalem.* Our Author is to be underſtood of the ſame divine Perſon, who is ſo magnificently deſcribed in the former Verſe, who, though equal with God, and partaking of the Fulneſs of the Godhead, was his holy Father's Agent in his Communications with Mankind, particularly with regard to the Children of *Iſrael*, his *Peculium*; and is expreſly called *the Angel of the divine Counſel*, not only as being the Herald and Publiſher of his Will upon Earth, but as Miniſter to execute his Orders, ſometimes to preſerve good Men, or a choſen Nation, and ſometimes to inflict Deſtruction upon a wicked People; and fills both Heaven and Earth with his immenſe Preſence. Upon all theſe Accounts, he may, with great Propriety, be ſaid *to touch the Heaven, and ſtand upon the Earth.* How much more properly and beautifully is this Expreſſion applied to the *Logos*, than to the Perſon of *Fame*, as *Virgil* has uſed it?

Parva metu primò, mox ſeſe attollit in auras,
Ingrediturque ſolo, & caput inter nubila condit.
Æn. lib. iv.

Or to *Diſcord*, as *Homer* has applied it?

Diſcord! dire Siſter of the ſlaughtering Pow'r,
Small at her Birth, but riſing ev'ry Hour,
While ſcarce the Skies her horrid Head can bound,
She ſtalks in Earth, and ſhakes the World around.
Pope's Hom. B. iv. ℣ 902.

This laſt Deſcription, however it may be extolled by the Critics as a *juſt Allegory*, and a noble Inſtance of *the Sublime*, and as ſuch is quoted and commended by *Longinus*, yet can be regarded only as an Idea, the Creature of a fine Fancy, and not as a real Perſon, like that in the Deſcription before us, who has not only a Being in, but an Almighty Power over Nature. The Expreſſion of touching Heaven, and yet ſtanding upon the Earth, when applied to the *Logos*, ſeems equivalent to that which God uſes of himſelf, *Heaven is my Throne, and the Earth my Footſtool*, Iſai. lxvi. 1. To which agrees that Deſcription of *Orpheus*, ſpeaking of the Deity,

Αὐτὸς δ' αὖ μέγαν αὖθις ἐπ' οὐρανὸν ἐστήρικται
Χρυσέῳ εἰνὶ θρόνῳ, γαίη θ' ὑπὸ ποσσὶ βέβηκεν.

Ver. 17. *Then ſuddenly Viſions of horrible Dreams troubled them ſore.*] Viſions of horrible Dreams is an unuſual Expreſſion, and ſcarce to be juſtified. The *Greek* is, φαντασίαι ὀνείρων, *i. e.* Viſions or Apparitions in Dreams. And thus the *Arabic* underſtands it, *ſæva ſomniorum ſpectra exagitarunt eos*, or Viſions and horrible Dreams, which is *Calmet's* Senſe, *Ils furent troublez par des Songes, & des Viſions horribles.* The Scripture makes no mention of theſe terrible Dreams and Viſions preceding the Deſtruction of the Firſt-born. It may not improperly be aſked, to whom theſe Dreams and Viſions happened, whether the Parents or the Firſt-born, and for what End or Deſign.— To ſuppoſe them ſent to the Firſt-born themſelves, to advertiſe them of the Reaſon of their Deaths, would be of little Satisfaction, and leſs Uſe; for what Effect could ſuch a Notice have upon Perſons immediately to die, eſpecially ſuch of the Firſt-born as, through their Infancy and tender Age, could not have tranſgreſſed and given Offence, and were incapable of ſhewing any Repentance? Such a Scene indeed, laid open to the Parents, of the ſad approaching Fate of all their Firſt-born, their deareſt Pledges, and growing Hopes, and as inflicted upon them for *their* Obſtinacy and Wickedneſs, muſt greatly add to their Miſery, as it affected them ſo nearly, and might be of future Service to the Parents to prevent their ſinning againſt God, in the like daring Manner. But did not *Moſes* give them Notice and Warning of this imminent Calamity very expreſly, *Exod.* xi. 45. And was not this more to be depended upon than uncertain Dreams, and airy Viſions? This Account ſeems to me to be grounded upon ſome Rabbinical Tradition, or to be a deſigned Exaggeration, ſuch as we meet with in profane Story, where Inſtances of dreadful Apparitions, warning Perſons of ſome grievous approaching Misfortune, are not uncommon. Thus, before the Deſtruction of *Troy*, *Hector*, according to the Poet, appears to *Æneas*;

In ſomnis ecce ante oculos mæſtiſſimus Hector
Viſus adeſſe mihi, largoſque effundere fletus;
Heu fuge, nate Deâ, teque his, ait, eripe flammis:
Hoſtis habet muros. Æn. lib. ii.

Ver. 18 *And one thrown here, and another there, half dead, ſhewed the Cauſe of his Death.*] This, at firſt Sight, ſeems a little inconſiſtent, as our Tranſlators have rendered it: Is not ſudden Death always underſtood to be an utter Deprivation of all Senſe and Life? Can they then who are repreſented, ℣ 12. as deſtroyed in one Moment ſuddenly, be with Propriety ſaid to be *caſt here and there half dead*, ſuffering, as it were, a lingring Death? Or can a Perſon *half dead* (ἡμίθνητος) ſhew the Cauſe why he died? I once therefore thought the true Reading here to be ὁμόθνητος, *i. e.* that one thrown here and another there (ὁμόθνητος) deſtroyed at the ſame time, and in the ſame manner, declared the Cauſe of this common Death, and general Calamity, *viz.* that it was the juſt Judgment of God, who inflicted it, and not the Power of evil Angels, nor the Force of Magic, nor any thing natural that befel them; which affords a good Senſe, and very applicable to ſo ſudden a Stroke, which deſtroyed ſuch Numbers in an Inſtant. [But is this Word ὁμόθνητος any where found? If it is, it would ſignify *ſimul mortalis*, not *ſimul perditus*, or deſtroyed at the ſame time.] But as the Senſe of this Place may ſeem confined to that of the immediate Context, and the preceding and following Verſes refer both to Dreams and Apparitions, the Meaning of this Paſſage is generally taken to be, that the Firſt-born of the *Egyptians* were apprized of their imminent Danger, and acquainted with the true Cauſe of it, by Apparitions and Notices given them in Dreams; and being half dead through the Apprehenſion of it, declared to their Relations and Friends, the true Reaſon upon which they ſhould ſuffer, and why all of them were at once ſentenced to die. According to this Interpretation, *Junius* renders very properly, ἔθνησκεν, by *moreretur*, which makes the Senſe much clearer, and the *Syriac* and *Arabic* both expreſs it by the ſame Mood. [Ἔθνησκεν is *moriturus erat* or *eſſet*: Which is very different from ἔθανεν. See the Notes upon *Max. Tyrius*, p. 698. Edit. *Lond.* Inſtead of ἡμίθνητος, I ſhould have thought ἡμιθνὴς the true Reading: for ἡμιθνὴς (or ἡμιθανὴς, *Luke* x. 30.) is *half dead*: ἡμίθνητος, *half-mortal*. But as the *Alexand.* MS. has ἔθνησκον and ἐνεφάνιζον, in the Plural; there can be no doubt but the Author wrote, Καὶ ἄλλος ἀλλαχῇ ῥιφεὶς, ἩΜΙΘΝΗΤΕΣ δι᾽ ἣν ἔθνησκον αἰτίαν ἐνεφάνιζον.]

Ver. 20. *Yea, the taſting of Death touched the Righteous alſo, and there was a Deſtruction of the Multitude in the Wilderneſs, but the Wrath endured not long.*] From the Deſtruction of the Firſt-born, the Author takes occaſion to mention the Overthrow of the *Iſraelites* in the Wilderneſs; and, by a Compariſon of God's Dealing with the *Egyptians*, and his own People, it appears that the former were puniſhed without Mercy, the Sentence of Death againſt their Firſt-born being executed without any Mitigation, Reſerve, or Exception; but *Aaron* no ſooner appears in favour of the offending *Iſraelites*, but, through his Interceſſion, the Plague ceaſes, and the Wrath of God is appeaſed. The Expreſſions uſed by this Writer, to deſcribe their Deſtruction, ſeem too mild and favourable for ſo great an Overthrow. The Scripture Hiſtory informs us, that no leſs than fourteen thouſand and ſeven hundred were ſlain by the Plague inflicted on them for murmuring againſt *Moſes* and *Aaron*, *Numb.* xvi. 49. when *the Dead thus fell down by Heaps one upon another*, as it follows, ℣ 23. Death may rather be ſaid to have made Havock of the *Iſraelites*, but it is deſcribed here as a ſmall Calamity, and an inconſiderable Loſs, in Compariſon of what happened to the *Egyptians*. It is obſervable, that θραύσει, by which this Deſtruction is expreſſed, both here and in the Book of *Numbers*, ſignifies likewiſe a *Tumult* or *Commotion*; and ſo it includes elegantly, the Cauſe and the Effect, the Sin and its Puniſhment.

Ver. 21. *For then the blameleſs Man made haſte, and ſtood forth to defend them, and bringing the Shield of his proper Miniſtry, even Prayer, and the Propitiation of Incenſe, ſet himſelf againſt the Wrath, and ſo brought the Calamity to an End.*] That is, in the Scripture Language, *Aaron* interceded, and put on Incenſe, and made an Atonement for the People, and the Wrath of God was inſtantly turned away; whereby he ſhewed the great Power of the miniſterial Function with God. And thus St. *Jerom*, *Currens ira Dei ſacerdotii voce prohibebatur*, i. e. "The Wrath of God coming, as "it were, full ſpeed upon them, was ſtopped "by the Voice and Power of the Prieſthood." It is worth obſerving, that *Aaron*, who undertakes to intercede for the People, is here deſcribed by the great Character of *the blameleſs Man*: Upon which the *Fathers* remark, that ſuch, and ſo blameleſs ought all thoſe Prieſts of God to be, who ſtand forth to defend others by their Prayers and Miniſtry, and would do true Service to their People, and render their Labours effectual to the great Purpoſe of Reconciliation. St. *Gregory*, in particular, thus happily enforces a blameleſs Conduct in ſuch as miniſter about Holy Things: "If a Man is "aſhamed to preſent himſelf before an equal "for Pardon, whom he has offended, and with "Difficulty obtains Forgiveneſs, how ſhall one "that is conſcious of his own bad Life, and "muſt conclude the God of Purity and Holineſs to be his Enemy on that Account, dare "to take upon himſelf the high Dignity of an "Interceſſor for others? How ſhall he, to any "Purpoſe, implore God's Mercy for his Brethren, who ſtands in ſo much need of it himſelf, and has Reaſon to doubt of his own "Acceptance?" *Greg. Paſtor.* P. I. c. 11.

Ver. 22. *So he overcame the Deſtroyer, not with Strength of Body, nor Force of Arms, but with a Word ſubdued he him that puniſhed.*] As the Blood of the Paſchal Lamb ſtayed the Angel which deſtroyed the *Egyptians*, from touching the *Iſraelites*, *Exod.* xii. 23. *Heb.* xi. 28. ſo the Smoak of *Aaron*'s Incenſe (figuring the Mediation of *Chriſt*) ſtayed the Plague here from the ſurviving *Iſraelites*. The Lord, thro' the Prevalence of his Interceſſion, *repented him of the Evil, and ſaid to the Angel that deſtroyed the People, It is enough, ſtay now thy Hand*, 2 Sam. xxiv. 16. The *Greek* Text of this Paſſage of our Author, is different according to the Copies; the *Vatican* Edit. and *Alexand.* MS. read ἐνίκησε τὸν ὄχλον; and ſo the *Vulgate*, *Syriac*, and *Arabic* render, *i. e.* he overcame the Plague or Trouble, *ce Trouble*, ſays *Calmet*, occaſioned by their Murmuring, for ſo ὄχλος ſometimes ſignifies, as well as *Multitude*; in which laſt Senſe, it is improperly taken by the old *Engliſh* Verſions, for the Conteſt was not with the Multitude, but with the Deſtroyer. [I believe ὄχλον was deſigned for χόλον, *iram*: Which I take to be the true Reading. See *Heb.* xii. 15. ἐνοχλῇ: which in *Deut.* xxix. 18. is ἐν χολῇ.] The *Complut.* Edit. has ἐνίκησε τὸν ὀλοθρεύοντα, which our Tranſlators manifeſtly follow here. The Senſe of the Paſſage in either Reading, is, that *Aaron* ſtopped the

Plague, or the Angel of Death, by *the Word*; and ſo the old Verſions, with more Propriety, render, *i. e.* by the Prayer which he ſo powerfully addreſſed to God; *Aaron le ſurmonta*, ſays *Calmet*, *par la force de la prière qu'il adreſſa à Dieu*; and by reminding him of the Promiſes which he had made to their Forefathers, the Patriarchs, *Abraham*, *Iſaac*, and *Jacob*, the Covenant which he had entered into, and the Oath which he had ſworn unto them; which laſt Circumſtance is not mentioned in the Books of *Moſes*, as an Argument, or Motive urged by *Aaron*. There ſeems great Strength and Energy in the original Words, λόγῳ τὸν κολάζοντα ὑπέταξεν, *i. e.* "by the Power of Prayer "he brought under, or into Subjection, the "Deſtroyer himſelf; and, as it were, forced or "conſtrained him to relent." This Efficacy, and almoſt uncontroulable Power of Prayer, is finely diſplayed upon another Inſtance of Diſobedience, which provoked God's Diſpleaſure againſt the *Iſraelites*; they had ſolemnly promiſed God not to worſhip any Image, as he had expreſly forbidden them by *Moſes*, and immediately after, as if in Defiance of his Vengeance, they made the *Molten Calf*, and ſacrificed to it as their great Deliverer out of *Egypt*: Upon which God ſays to *Moſes*, *Let me alone, that my Wrath may wax hot againſt them, and that I may conſume them*, Exod. xxxii. 10. intimating, as if he could do nothing againſt them, that his Almighty Power was reſtrained, ſo long as *Moſes* prayed, and interceded for them.

Ver. 23. *For when the Dead were now fallen down by Heaps one upon another, ſtanding between, he ſtayed the Wrath, and parted the Way to the Living.*] The latter Part of this Verſe is ſomewhat obſcurely expreſſed; the Senſe is, he ſtood between the Dead and the Living, and prayed for the People; for ſo St. *Jerom's* Bible, as 'tis called, adds, and ſtopped the Way of the Deſtroyer to them that remained; the *Geneva* Bible renders, *He ſtood in the midſt, and cut off the Wrath, and parted it from coming to the Living*. See *Numb.* xvi. 48. where the *Chaldee* Paraphraſe mentions *Aaron* ſtanding praying in the midſt, and with his Cenſer making a Separation, *Stetit Aharon in oratione in medio, & fecit interſtitium cum thuribulo inter mortuos & inter vivos.*

Ver. 24. *For in the long Garment was the whole World.*] Ἐπὶ γὰρ ποδήρους ἐνδύματος ἦν ὅλος ὁ κόσμος, *In veſte poderis quam habebat*, ſays St. *Jerom's* Bible; *i. e.* "upon the long Robe or "Garment which *Aaron* had on," (not *in it*, as our Verſion has it) was a Repreſentation of the whole World; for upon the Skirts of the High Prieſt's Robe, and on his Girdle, was a Variety of peculiar Colours, as Blue, Purple, Scarlet, and White, by which four, according to *Joſephus*, were repreſented the four Elements; for by the Scarlet, the Fire was repreſented; by the White Linen, the Earth; by the Blue, the Air; and by the Purple, the Water or Sea. St. *Jerom* hath the very ſame Conceit, *Pontifex Dei creaturarum omnium typum portans in veſtibus ſuis.* Epiſt. ad Fabiol. which he borrowed probably from *Joſephus*, *Antiq.* lib. iii. c. 7. or from *Philo*, who ſays, Ὅλη μὲν δὴ γέγονεν ἀπεικόνισμα, καὶ μίμημα τοῦ κόσμου, τὰ δὲ μέρη, τῶν καθ' ἕκαστον μερῶν. *De Moſe*, lib. iii. And in many other Places he has the ſame Thought. *De Profug.*—*De Somniis.* *Clemens Alexandrinus* expreſſes the Senſe of our Author ſtill nearer, Τοῦ δ' Ἀρχιερέως ὁ ποδήρης κόσμου ἐστὶν αἰσθητοῦ σύμβολον. *Strom.* v. See alſo *Ambr. De fug. ſæc.* c. iii. It would be tedious to mention the many Rabbinical Conceits, ſuppoſed to be myſtically implied in this Imagery of the High Prieſt's Robe. This is a very remarkable Inſtance of the Allegorical Interpretation, which chiefly was in Vogue from the Time of the LXX Verſion, to that of *Aquila*, for near four Centuries. See *Mangey's Pref.* vol. i. *Philo* abounds in Expoſitions of this Sort: Nor is it any Wonder, that our Author, who was moſt probably an *Alexandrian Jew*, ſhould affect the ſame: Inſtances of it are frequent in the Writings of *Barnabas*, *Hermas*, and others of the Apoſtolical Writers. And we have a very remarkable one in St. *Paul's* Epiſtles, Τὸ γὰρ Ἄγαρ Σινᾶ ὄρος, κ. τ. λ. *Gal.* iv. 24, 25. But there is another Interpretation of this Paſſage of our Author, which is not ſo far fetched, or myſtical, as the former, *viz.* that upon the long Garment, or High Prieſt's Robe, were all Sorts of Ornaments, for ſo κόσμος very frequently ſignifies, as well as *the World*. And ſome have thought this Senſe of the Word to be more agreeable to the Place, and to agree better with the Context, where ſome of the Ornaments are mentioned, particularly the reſplendent Breaſt-plate. In this Senſe, *Junius* underſtands the Words, rendering, *In talari veſtimento totus erat ornatus*; and thus the *Geneva* Bible, *In the long Garment was all the Ornament*; and *Coverdale's* Verſion is rather more expreſſive, *In hys long Garment was all the Beauty.* [But the *Greek*, ὅλος ὁ κόσμος, cannot ſignify *all Sorts of Ornaments.* The firſt Interpretation is indiſputably the true one; the latter, as being a Miſtake, is ſcarce worth mentioning, unleſs as ſuch. Ὅλος ὁ κόσμος, as xvii. 20. ὅλη ἡ κλίσις, xix. 6.]

Ibid. *And in the four Rows of the Stones was the Glory of the Fathers graven.*] This is a Deſcription of the *Pectoral*, adorned with Jewels, which the High Prieſt wore, which were ſo artificially ſet in it, as if they were but one ſingle Stone, though really divided into four Rows by little Partitions of Gold, and all together made a Square of precious Stone; the *Greek* accordingly expreſſes this by τετραστίχου λίθου in the Singular Number. Hereon were engraven in *Hebrew* Characters, the glorious Names of the Patriarchs, *Jacob's* twelve Sons, and the *Inſignia* of the ſeveral Tribes, according to their Generations or Births, called here the *Fathers*, or the Heads of the Tribes; the Names of the ſix Elder were towards the right Shoulder, and the other ſix towards the left. *Joſeph. Antiq.* lib. iii. c. 7. In the High Prieſt's Breaſt-plate were likewiſe the *Urim* and *Thummim*, which gave anſwer in difficult Caſes; but the Learned are not agreed upon the Manner of conſulting, or receiving the Anſwer from thence. Theſe two Ornaments, ſays St. *Jerom*, which ſignify Light and Perfection, intimate, that in God's Miniſters, Purity of Doctrine, and Holineſs of Life, ſhould always be inſeparable: That

Truth ſhould be engraved in their very Heart, and that the Light within ſhould ſhine forth in all that appears outwardly— not only their Words, but their Actions, their Motions, their Dreſs, ſhould beſpeak them more immediately the Servants of God, and have ſome Tendency to teach and inſtruct others. *Veritatem mente concipiat, & toto eam habitu reſonet & ornatu, ut quicquid agit, quicquid loquitur, ſit Doctrina populorum.* Hieron. Epiſt. 127. De veſt. Sacerdot.

Ibid. *And thy Majeſty upon the Diadem of his Head.*] Upon *Aaron's* Triple Crown or Diadem, was an Inſcription of the ſacred Name of God; *Holineſs unto the Lord*, being engraved in a golden Plate upon the Forehead. We may alſo, with *Joſephus*, underſtand this allegorically, that the Triple Crown and Plate of Gold repreſented the Glory and Majeſty of the Almighty. *In loc. citat. Ecclus* xlv. 12.

Ver. 25. *Unto theſe the Deſtroyer gave Place, and was afraid of them.*] If ſuch Regard was paid, even by the deſtroying Angel, to *Aaron*, the High Prieſt, appareled in his ſacred Habit, appearing in his Robe of Glory, as to ſtop his Hand and alter his Purpoſe, we need wonder the leſs at what *Joſephus* records concerning *Alexander the Great*; "Upon Intelligence "that he was drawing near towards *Jeruſalem*, "*Jaddus* the High Prieſt advanced to meet "him together with the reſt of the Prieſts in "the Habits of their Order, with the Citizens "in a venerable Pomp and Solemnity. When "*Alexander* ſaw from a Diſtance the Order of "the Proceſſion, the People all in White, with "the Prieſts at the Head of them in their ſilken "Robes, and the High Prieſt himſelf in his "purple Stole, embroidered with Gold, his "Mitre upon his Head, and a Golden Plate "upon his Forehead, with the Name of God "engraven upon it, the Majeſty of this Spectacle ſtruck him with ſo reverend an Awe, "that he advanced to, and embraced *Jaddus*, "adored the ſacred Inſcription, and, inſtead "of deſtroying the City, he went up to the "Temple, and ſacrificed there in Form." *Antiq.* lib. xi. c. 8.

Ibid. *For it was enough that they only taſted of the Wrath.*] We may hence ſee the Truth of that Obſervation, *The effectual fervent Prayer of a righteous Man availeth much*, James v. 16. For, upon the Interceſſion of *Aaron*, God thought fit to ſpare the reſt of the People, and to give a Specimen only of his Diſpleaſure for the Inſtruction of ſuch as yet remained alive. His Deſign was, by a Taſte only of his Severity, to make his Choſen ſenſible of the great Danger of failing in their Duty and Obedience to him, and how dreadful and inſupportable the Fury of his Wrath muſt be.—But he dealt not ſo favourably with the *Egyptians*, upon whom his Vengeance was poured out in full Meaſure, when he ſmote all the Firſt-born in *Egypt*, *the moſt Principal and Mightieſt in the Dwellings of Ham*, Pſal. lxxviii. 52. [At the End of this Chapter, there ſeems to be wanting the Word δικαίοις (as ℣ 20.) after or before ἱκανή: To which is oppoſed ἀσεβέσι in the Beginning of the next Chapter: thus, ἦν γὰρ μόνη ἡ πεῖρα τῆς ὀργῆς δικαίοις ἱκανή· τοῖς δὲ ΑΣΕΒΕΣΙ μέχρι τέλους, &c. See upon ch. xi. 9.]

CHAP. XIX.

The ARGUMENT.

GOD's Vengeance againſt Sinners further ſhewn in the final Overthrow of the Egyptians *in the* Red Sea, *whilſt the* Iſraelites, *his Choſen, paſſed over it as on dry Land, upon which Occaſion* Moſes *compoſed an* Ἐπινίκιον, *or Hymn of Thankſgiving. A Recapitulation of ſome of the former Plagues, and of particular Mercies vouchſafed to the* Iſraelites *in the Wilderneſs. The Author concludes the Book with a fine Obſervation, that univerſal Nature is obſequious to God's Will; that all the Elements fulfil his Pleaſure, and change their known Qualities and Powers, either to take Vengeance upon his Enemies, or to ſuccour and protect his Choſen.*

Ver. 1. *As for the Ungodly, Wrath came upon them without Mercy unto the End: For he knew before what they would do.*] This, ſays *Calmet*, ſhould be joined to the former Chapter, in which the Author mentions, that the Wrath of God being hot againſt the murmuring *Iſraelites*, *Aaron* ſtopped its Progreſs; but, ſays he, when God determines to take Vengeance of the *Egyptians*, nothing is able to ſtop or withſtand it; it admits of no Interceſſion, nor knows any Mitigation or End.—After having ſmote them with ſucceſſive Plagues, and ſlain all their Firſt-born in the ſame Inſtant, his Severity and Indignation purſues them μέχρι τέλους, *to the very laſt, to an utter End of them*, which was accompliſhed by their final Overthrow in the *Red Sea*. God knew the Obſtinacy and Stubbornneſs of *Pharaoh*; he had pronounced of him long before, that he would not hearken unto *Moſes*, nor regard any or all the Wonders and Signs done by him, *Exod.* vii. 4. He knew the evil Heart of the *Egyptians*, and their inveterate Malice againſt *Iſrael*, and he prepared a Puniſhment ſuitable to their inſidious Deſign, and wicked Intention.

Ver. 2. *How that having given them leave to depart, and ſent them haſtily away.*] Καὶ μετὰ σπουδῆς προπέμψαντες αὐτούς· which ſignifies ſomething more than *haſtily*; it means, that they not only urged them to be gone, but aſſiſted them in their Departure, and furniſhed them with all Neceſſaries that they wanted for their Journey, which is confirmed by προπέμψαντες, which is joined to it, for ſo this very Phraſe is uſed by by St. *Paul*, Ζηνᾶν καὶ Ἀπολλὼ σπουδαίως πρόπεμψον, i. e. *Help* Zenas *and* Apollos *forward on their Journey with Care and Diligence*; and this is explained by the Words which immediately follow, ἵνα μηδὲν αὐτοῖς λείπῃ, *that they may want nothing*, Tit. iii. 13. See alſo *Acts* xv. 3. This haſty Departure of the *Iſraelites* was foretold *Exod.* xi. 1. where the *Hebrew* reads, *When he ſhall ſend you away, he ſhall thruſting thruſt you out from hence altogether.* The Tranſlation of the LXX too is very ſtrong and remarkable in this Place, ἐκβαλεῖ ὑμᾶς ἐκβολῇ, where the very manner of the

Expreſſion implies Eagerneſs and Impatience to perform it: But the *Chaldee Paraphraſe* upon the Place is moſt full to the preſent Purpoſe, *Expellendo expellet vos, & cum dimiſerit, exitium erit ipſi*; and, in the Account which follows after, *Exod.* xii. 33. relating to their Departure, it is ſaid, that the *Egyptians were urgent upon the People that they might ſend them out of the Land in haſte*; where the LXX render, with a peculiar Emphaſis, κατεβιάζοντο σπουδῇ ἐκβαλεῖν αὐτούς: And the learned *Rabbins* obſerve, that the *Hebrew* Word which expreſſes *Haſte*, and is uſed in this Place upon the Occaſion, hath in it an *extraordinary Mark* (noted alſo in the *Hebrew* Margin) which encreaſeth the Signification, and implies a more than ordinary Care and Haſte in urging their Departure: And no wonder that they were ſo importunate to have them inſtantly gone; for they ſaid, as the ſame *Paraphraſe* continues the Account, *Si moram traxerint ipſi hic horam unam, ecce omnes Ægyptii mortui*, "If the "*Iſraelites* continue here one Hour longer, "we are all dead Men;" and therefore what *Joſephus* adds is not improbable, that the *Egyptians* made the *Hebrews* very conſiderable Preſents to induce them to go the ſooner away.

Ver. 3. *For whilſt they were yet mourning and making Lamentation at the Graves of the Dead.*] This is not fully expreſſed, and probably wrong tranſlated: In the Original it is, ἔτι γὰρ ἐν χερσὶν ἔχοντες τὰ πένθη, καὶ προσοδυρόμενοι τάφοις νεκρῶν, which means a great deal more, as I apprehend, than bare crying and bewailing; ἐν καρδίαις, or ἐν φρεσὶν ἔχειν τὸ πένθος, may, indeed, expreſs inward Sorrow; but it ſeems little leſs than a Solœciſm to deſcribe ſuch a Paſſion of the Mind by ἐν χερσὶν ἔχειν τὰ πένθη. I am inclined rather to underſtand and apply this Phraſe to the then Employment of the *Egyptians* after the great Loſs of their Firſt-born, that they determined to ſet forward, and purſue the *Iſraelites*, even *then*, when all Hands were employed in making the uſual neceſſary Funeral Preparations for their Dead; for thus I underſtand ἐν χερσὶν ἔχοντες τὰ πένθη, which the *Egyptians* obſerved very ſtrictly, and, according to *Herodotus* and *Diodorus Siculus*, were not wanting in, either to the better, middle, or even the meaner Sort. They mention likewiſe the Manner of theſe Preparations, how, and at what Rates they were performed, and that the Whole took up a very conſiderable Time; which is confirmed from *Gen.* l. 3. where the ἡμέραι τοῦ πένθους, or *the Days of Mourning*, as our Tranſlators there render, are ſaid to be ſeventy Days, which were not ſo many Days of mere Sorrow, but were the allotted Days for the Funeral Preparations, and the Performance of thoſe previous Rites, and religious Ceremonies to the Body of *Jacob* deceaſed, which were uſual and cuſtomary among the *Egyptians*; and *Joſeph*, as living among them, or for other Reaſons, thought fit to follow on this Occaſion. See Biſhop *Patrick in loc.* Our Verſion therefore ſeems again miſtaken, when it repreſents the *Egyptians*, in ſo ſhort a time, making Lamentations at *the Graves of the Dead*, juſt before their Purſuit of the *Iſraelites*, which ſome make to be Three Days only, others Six after their general Calamity. See *Uſher's Annals ad an. Mund.* 2513. *Herodotus* expreſly mentions, that 'till the Seventy Days for the Funeral Preparations were expired, ἐπεὰν παρέλθωσι αἱ ἑβδομήκοντα ἡμέραι, κ. τ. λ. the *Egyptians* did not put the Body into the Coffin, *lib.* ii. c. 86. which ſeems confirmed from the Order obſerved in *Jacob's* Burying, which was after the *Egyptian* Manner; for when the ſet Days for the Funeral Preparations were fulfilled, the Sacred Text ſays, they *then* ſet forward, in order to bury him: The Crying, therefore, or Lamentation here mentioned, could not be at the Graves of the Firſt-born, for it muſt be much too early in point of Time, according to the beſt Accounts which are given of the *Egyptian* Cuſtoms, on ſuch Occaſions; they ſeem rather to be crying over the *Exequiarum juſta*, the Preparations they were then making for their future Interment, while they were getting Things ready, their Ointments, Spices, Gums, Linen, and other Neceſſaries for Embalming, called ταφὴ, *Gen.* l. 2. and thus τάφος itſelf ſeems ſometimes uſed. The whole Paſſage may more properly be underſtood thus: "While they "were buſy, and all Hands were employed in "making the neceſſary Funeral Preparations, "and were lamenting at, or over the Proviſions making for their Embalment and Interment; in the midſt of this Work, which "Preſcription, Piety, and a Love for their "deceaſed Children had engaged them in, they "ſet forward out of Revenge, to purſue the "*Iſraelites*."

Ibid. *They added another fooliſh Device, and purſued them as Fugitives, whom they had entreated to be gone.*] *i. e.* They on a ſudden changed their Minds, and fooliſhly followed a different Reſolution, and purſued after the *Iſraelites* as ſo many Fugitives, not only becauſe they returned not at the Time expected, and the Labour of ſo many Hands was in Danger to be loſt; but they repreſented them as Robbers, Perſons, who under the Notion of borrowing, had run away with their Goods, and ſpoiled them of their Riches and Subſtance: And thus *Fugitivus* is uſed frequently by the old Comedians; and ſo in St. *Paul's Epiſtle to Philemon*, where mention is made of *Oneſimus* running away, which St. *Paul* artfully ſoftens, calling it a *departing only*, it follows after, *If he have wronged thee*, &c. ℣. 18. It was certainly the Effect of a divine Infatuation, that the *Egyptians* ſhould purſue after the *Iſraelites* ſo far, and in ſuch a deſperate Manner, when they ſaw, or might have perceived the *Red Sea* open her Boſom to give Paſſage to God's Choſen. A very learned Writer thinks the *Egyptians* might reaſon thus: "Who knows whether all *Moſes's* "Power be not confined only to the *Meridian* "*of Egypt*, or whether his Commiſſion may "extend over *Paleſtine* and *Madian*? Probably, though his Command was great over "the Wind and Water, over the Air and "Clouds, over the Duſt of the Earth, and over "all ſenſeleſs and irrational Creatures; yet he "may have no ſuch great Command over Armies or Hoſts of Men. Upon theſe, and "the like Preſumptions, they became deſperately reſolute to be avenged upon the *Iſ-*

“*Iſraelites* for all the Miſeries and Loſſes which *Moſes* had brought upon them, eſpecially as they knew the *Iſraelites* had no Skill in Arms, and had no offenſive Weapons with them.” *Jackſon's Works*, tom. iii. c. 40. But God gave that great *Leviathan Pharaoh*, for ſo the *Pſalmiſt* expreſly calls him, and his mighty Army, as a Prey to the promiſcuous Sorts of ravenous Creatures, which inhabit the Wilderneſs, λαοῖς τοῖς Αἰθίοψι, as the LXX expreſs it, *Pſal.* lxxiv. 14.

Ver. 4. *For the Deſtiny whereof they were worthy, drew them unto this End.*] Εἷλκε αὐτοὺς ἡ ἀξία ἐπὶ τοῦτο τὸ πέρας ἀνάγκη, *i. e.* a wretched Stupidity and Fatality poſſeſſed them, which hurried them on to this, *ad hanc rem trahebat*, ſays the *Arabic*, or to this deſperate Reſolution, the End and Concluſion of all, and which compleated all their Misfortunes, and made them inſenſible of what they had already ſuffered, that they might fill up the Meaſure of the Puniſhment deſigned them, which was to be in a very uncommon and exemplary Manner: “For had *Pharaoh* and his People died of the Peſtilence, or other Diſeaſe, when their Cattle periſhed by the Murrain, the Terror of God's powerful Wrath had not been ſo viſible to all the World, as it was in the Overthrowing the whole Strength of *Egypt* at once, which had taken Arms, and ſet themſelves in Battle againſt him: Now the ſtronger the Infatuation, and the more ignominious and general this Deſtruction of *Pharaoh* and his mighty Hoſt was, the more was his glorious Power manifeſted, and the brighter did the Riches of his Goodneſs ſhine towards his Favourite *Iſraelites*, whom no ſecondary means could have affected ſo much, as the perpetual Memory of this great Victory.” *Jackſon in loc. cit.* There is an Expreſſion like this of our Author's in *Joſephus*, who, deſcribing the Calamities of his Countrymen, under *Veſpaſian*, ſays, πεπήρωντο ὑπὸ τοῦ χρεὼν ὃ τῇ τε πόλει καὶ αὐτοῖς ἤδη παρῆν· that they were blinded by that Deſtiny or Fate which hung over them and the City: And the ſame Infatuation was upon this People in order to their Captivity in *Babylon*, and the Deſtruction of their City and Temple by the *Chaldeans*: And many other Examples there are in every Age of the World of ſuch judicial Infatuations, as betrayed particular Perſons, or whole Nations, into that Ruin and Deſtruction which God juſtly decreed for them. So true is that Obſervation, *Quos Jupiter vult perdere, dementat prius*, That God firſt infatuates thoſe whom he intends to deſtroy.

Ver. 5. *That thy People might paſs a wonderful Way.*] It was likewiſe through the Permiſſion of God that the *Iſraelites* were purſued by the *Egyptians*, that he might ſhew his Power and Mercy to them in their great Deliverance; for the *Iſraelites* were ſhut up into ſo narrow a Compaſs by their Purſuers, between impaſſable Mountains and the *Red Sea*, that it was impoſſible for them to have eſcaped; there was no Thought of flying, and as they had no Arms, they could not fight; and if they continued where they were, they muſt inevitably have been ſtarved: In this Streight and Danger, *Moſes*, by God's Command, ſtrikes the Sea with his Rod, and opens a Way through the Water for the *Iſraelites*' Paſſage and Eſcape, called here ὁδοιπορία παράδοξος, *a ſurprizing* or *incredible March*. See *Joſeph. Ant.* lib. ii. c. 15.

Ibid. *But they might find a ſtrange Death.*] The *Egyptians*, when they ſaw the *Iſraelites* marching forward in the Sea, without any Inconvenience or Impediment, made no doubt but the ſame Way was equally ſafe for them; they did not apprehend that Divine Juſtice had opened this Way, at the ſame time, for the Preſervation of his Choſen, and the Deſtruction of their Oppreſſors: Upon viewing, therefore, the ſafe Paſſage of the *Iſraelites*, and their ſucceſsful Progreſs, they advanced into the Sea with the more Eagerneſs, which returned upon them with great Violence, and deſtroyed the whole Army, that not a Meſſenger was left to carry the Tidings. *Joſephus* computes the Number of the *Egyptians* that periſhed in the *Red Sea*, to be Fifty thouſand Horſemen, and Two hundred thouſand Foot, and Six hundred Chariots, *Antiq.* lib. ii. c. 15. That ſuch an infinite Number of Perſons ſhould periſh at the ſame Time, by the Return of the mighty Waters, may well be called ξένος θάνατος, *a new* and *an unuſual kind of Death*, never before heard of, but at the univerſal Deluge; and the Judgment of God was more viſible in it, upon Account of the far greater Number that were deſtroyed, than when the Earth opened her Mouth and ſwallowed up *Corah* and his rebellious Company, which the LXX call φάσμα, an *unuſual Sight*, and *a very ſurprizing Accident.* God vouchſafed the like Favour to the *Iſraelites* in the Days of *Joſhua*, when the Waters of *Jordan* being cut off, and ſtanding upon an Heap, the Children of *Iſrael* paſſed over it on dry Ground, *Joſh.* iii. 17.

Ver. 6. *For the whole Creature in his proper Kind, was faſhioned again anew.*] Ὅλη γὰρ ἡ κτίσις ἐν ἰδίῳ γένει πάλιν ἄνωθεν διετυποῦτο, *i. e.* by a ſupernatural Power from on high. See the like Uſe of ἄνωθεν, *Luke* i. 3. *John* iii. 31. *James* i. 17. iii. 17. in all which Places it is uſed in the Senſe of οὐρανόθεν. [In the Opinion of ſome. But more probably wrong underſtood ſo.] *Junius* renders *Tota creatura in ſuo genere de integro ſuperne reformabatur*; and the *Syriac* and *Arabic* Interpreters both expreſs ἄνωθεν by *ſuperne*: Ours, and the old *Engliſh* Verſions follow the *Vulgate*. The Expreſſion of faſhioning the Creature again a-new, very much reſembles the Mode of the *Hebrew* Language; for where Mention is made in Scripture of the Lord's making a new Thing, that is, altering the Courſe of Nature by ſome Miracle, in the *Hebrew* it is expreſſed by, *the Lord creating a Creature.* See particularly *Numb.* xvi. 30. The Senſe of the Paſſage here is, that the Elements were ſo altered in their Operations, and diverſified in their Effects, through the Power of God, that there ſeemed to be, as it were, a new Creation, for there was nothing but Miracle, either when God would puniſh his Enemies, or protect his Choſen: Or there may be another Senſe of this Place, ſays *Calmet*, “That the Creatures ſeemed to return to their firſt and primigenial State, in which they were at the Beginning of the

“ Creation; Matter again appeared indifferent “ to all Sorts of Forms, ſo obedient was it to “ follow and execute all the Orders of its “ Maker; the Elements, in particular, were “ not any more what they were before, or in “ Times paſt, but they ſeemed, as at the Be- “ ginning, to have aſſumed a new Form, ſo “ ſingular and extraordinary was their Power.” *Comm. in loc.* Which I apprehend to be the Senſe of the *Vulgate*, though obſcurely expreſſed.

Ver. 7. (As namely) *a Cloud ſhadowing the Camp.*] Τῇ τὴν παρεμβολὴν σκιαζούσῃ νεφέλῃ, according to the *Alexand.* MS. *i. e.* the *Iſraelites* were kept unhurt by the Cloud ſhadowing the Camp; which ſeems far preferable to the *Vatican* Reading. [But, on ſecond Thoughts, cannot be admitted.] There were Three ſeveral Uſes of the Cloud that attended the *Iſraelites*, 1. To guide them in their Journeys; and this it did as a Pillar going before them. 2. To preſerve them from the Heat of the Sun in the Wilderneſs; and then it was ſpread out like a Covering, *Pſal.* cv. 38. and was a Cloud ſhadowing the Camp in this Senſe. 3. It ſerved to defend them from their Enemies, that they might not be able to aſſault them; and ſo it ſtood between the Hoſt of *Iſrael* and that of the *Egyptians*, and was a Cloud of Darkneſs to the latter, hindering them from any Approach to the *Iſraelites* in their Purſuit after them, *Exod.* xiv. 20. This laſt Senſe ſeems moſt proper to this Place. I have before obſerved (ſee Note on ch. x. ℣ 17.) that this Miracle has been greatly miſrepreſented by ſome modern Freethinkers, as if there was not any real Cloud, but only an occaſional Fire made by the *Iſraelites*, for a Blind to their Enemies, and to lead them into a Miſtake: But not only this Writer, and the Son of *Sirach*, *Ecclus* xxiv. 3, 4. but the inſpired Penmen make this Cloud to be ſupernatural, the Work of the Divinity itſelf, *Numb.* xiv. 14. *Pſal.* lxxviii. 14. xcix. 7. cv. 39. *Philo* in particular, who ſpeaks the Senſe of the *Jewiſh* Synagogue and *Alexandrian* Schools, ſpeaks thus of the *Cloudy Pillar* and the *Iſraelites* Deliverance: “ God does not ſuc- “ cour or ſave in any ſuch ſort as Man; ’tis “ peculiar to him to interpoſe his Omnipotence “ where all human Means fail.” And accordingly he makes this whole Matter miraculous, conducted by an inviſible Angel, and the Cloud ſo thick and extenſive, as even to cover the Face of Heaven. *De vita Moſis.* From this extraordinary and ſupernatural Cloud we may derive probably that Part of Poetical Machinery of the Heathen Deities appearing in, or with a Cloud, ſo frequent to be met with in profane Writings.

Ibid. *And where Water ſtood before, dry Land appeared; and out of the Red Sea, a Way without Impediment; and out of the violent Stream, a green Field.*] It would be more properly rendered, “ In the *Red Sea*, or through it, was “ there a Way made, without any Danger or “ Impediment.” And thus the *Pſalmiſt*, *He led them through the Deep, as through the Wilderneſs*, ὡδήγησεν αὐτοὺς ἐν ἀβύσσῳ, ὡς ἐν ἐρήμῳ, according to the LXX *Pſal.* cvi. 9. and the *Syriac* renders, in like manner, *Aperta eſt in Mari Rubro via expedita*, and ſo do the *Old Engliſh* Verſions. But, according to this Writer, God not only made a Paſſage for his People in or through the *Red Sea*, by gathering the Waters thereof together into Heaps, whereby the dry Land appeared, as in the Beginning when the Earth came from the Boſom of the Waters, *Gen.* i. 9. but he adorned their Way by a beautiful Appearance of Herbs and Flowers. [*Out of the Red Sea — and out of the violent Stream*, is a literal Tranſlation, and not amiſs. It might have been continued in the ſame Form in which the foregoing Clauſe is rendered: *And where Water ſtood before, dry Land appeared; and where the Red Sea was*, there *a Way without Impediment appeared*; and where a violent Stream, there *a Field bearing Graſs* appeared (or, *was ſeen*, ἐθεωρήθη.) It is not χλωρὸν πεδίον, *a green Field*, but χλοηφόρον, *Graſs bearing*: But it cannot properly be rendered, *in* the *Red Sea*, or *through* it, was there a Way made. For that, though it be true, is not the meaning of the *Greek* here.] Some have repreſented this as a real Deſcription of the Bottom of the *Red Sea*; but it ſeems rather to be a Conceit founded upon ſome *Rabbinical* Tradition, or an *Hyperbole* and Exaggeration, to expreſs the happy Succeſs of the *Iſraelites*, and the Eaſineſs of their Paſſage; for there is no Foundation anywhere in Scripture for ſuch a Notion, nor in any Hiſtory of good Authority. *Pliny* indeed mentions, that the *Red Sea* was in many Places interſperſed with Trees, and ſome of them bearing Fruit, and had the Appearance of a floating Wood, *Rubrum mare, & totus Orientis oceanus refertus eſt ſylvis*, lib. xiii. c. 25. But this, if true, would rather hinder and obſtruct the *Iſraelites* Paſſage, than any ways contribute to forward it. ’Tis remarkable that *Joſephus*, when he deſcribes this very ſurprizing and extraordinary March of his Countrymen through the *Red Sea*, extenuates the Miracle undeſignedly by the very Compariſon, which he brings to illuſtrate it, and leſſens the Wonder of the Fact, while he would accommodate it to the Heathens Faith; he was afraid leſt the Gentiles ſhould ſcruple to believe, that the unruly Waves of the Sea gave back at the ſhaking of a Rod, or the Voice of a Man; and therefore to make this the more eaſily believed, he intimates very injudiciouſly, that this Paſſage of the *Iſraelites* was like that of *Alexander the Great* and his Companions through the *Pamphylian Sea*: “ Whether, ſays he, the Thing “ was done by God’s extraordinary Will and “ Appointment, or by the Courſe of Nature, “ no Man ought ſo to wonder, as if it were a “ Thing unheard of, that the Sea ſhould make “ way for the Men of thoſe old and innocent “ Times, when, but the other Day as it were, “ the *Pamphylian Ocean* gave way to *Alexander* “ and his Followers, rather than any thing “ ſhould hinder the Deſign which God had “ purpoſed to put a Period to the Kingdom of “ *Perſia*.” *Antiq.* lib. ii. c. 16. But that this Paſſage of *Alexander* and his Companions ought not to be compared, much leſs equalled with this of the *Iſraelites* through the *Red Sea*, appears from *Strabo*, who acquaints us, that where *Alexander* and his Men paſſed over, there was a narrow Paſſage upon the Shore, which, at a low Ebb is ſo dry, or the Waters however ſo low, that they may be paſſed over on Foot. *Lib.* xiv. and *Plut. in Vit. Alexand.* But there is no ground to ſuppoſe any Reflux of the Waters, or narrow Paſſage of the *Red Sea* to help the *Iſraelites* over.

[Ver. 8. *Seeing thy marvellous Wonders. Greek* θεωρήσαντες θαυμαστὰ τέρατα, *having ſeen wonderful Prodigies.*]

Ver. 9. *For they went at large like Horſes.*] Ὡς γὰρ ἵπποι ἐνεμήθησαν· which is the Reading of the *Vatican* Copy, and of the *Alexand.* MS. The Generality of Commentators underſtand this of the *Iſraelites* exulting for the great Plenty of *Manna* which God vouchſafed them in the Wilderneſs, and that by it they grew wanton, like Horſes high fed. Others confine the Senſe to the Joy expreſſed by them for their unexpected Deliverance, ſporting themſelves, χλοηφόρῳ πεδίῳ, ℣ 7. like Horſes at full Liberty. *Badwell* prefers ἐχρεμέτισαν, *hinniebant*, which, he ſays, is the Reading of the moſt correct Copies, [of which however there is no mention in the *Var. Lect.* of *Bos.*] and with him agree *Vatablus* and the *Geneva* Verſion, *i. e.* That the *Iſraelites* neighed, rejoiced, and wantoned like Horſes coming to a green freſh Paſture, after having been long kept up and confined in the Stable. This *Simile* is beautifully expreſſed by *Homer* in the following Lines:

Ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
Δεσμὸν ἀποῤῥήξας θείει πεδίοιο κροαίνων,
Εἰωθὼς λούεσθαι ἐϋῤῥεῖος ποταμοῖο,
Κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
Ὤμοις ἀΐσσονται· ὁ δ' ἀγλαΐηφι πεποιθὼς,
Ῥίμφα ἑ γοῦνα φέρει μετά τ' ἤθεα καὶ νομὸν ἵππων.
Il. vi. ℣ 506.

which beautiful Compariſon *Virgil* has happily imitated:

Qualis ubi abruptis fugit præſepia vinclis
Tandem liber Equus, campoque potitus aperto,
Aut ille in paſtus armentaque tendit equarum,
Aut aſſuetus aquæ perfundi flumine noto
Emicat, arrectiſque fremit cervicibus altè
Luxurians: luduntque jubæ per colla, per armos.
Æn. lib. xi.

There is the ſame *Simile*, and upon the very ſame Occaſion, *Iſa.* lxiii. 12, 13. where God is deſcribed as conducting the *Iſraelites* by the Right-hand of *Moſes*, *With his glorious Arm dividing the Water before them, to make himſelf an everlaſting Name, leading them through the Deep as an Horſe in the Wilderneſs, that they ſhould not ſtumble.* See *Habak.* iii. 15.

Ibid. *And ſkipped like Lambs.*] The *Iſraelites* are frequently repreſented in Scripture as a Flock, under the Conduct of their Shepherd *Moſes*: They are ſo deſcribed *Iſa.* lxiii. 9, 11. *Pſal.* lxxvii. 20. lxxviii. 52. Σκιρτᾶν, by which the Joy of the *Iſraelites* is expreſſed, properly belongs to Beaſts, and is here, by an elegant Metaphor, applied to Perſons. See *Malachi* iv. 2. in the LXX. *Luke* vi. 23. and in the ſame Manner it is uſed by *Euripides.* It was thus *David* expreſſed his Joy before the Ark, by bounding and ſpringing from the Ground by the moſt ſprightly and playful Motion, 2 *Sam.* vi. 16. remarkable in, and peculiar to the Lamb and the Deer: In like manner we find the Paſſions of Men frequently applied to Beaſts, and even inanimate Things, both in ſacred and profane Writings.

Ibid. *Praiſing thee, O Lord, who hadſt delivered them.*] This Bleſſing of their Deliverance from the Dangers of the *Red Sea*, and the viſible Overthrow of all their Purſuers in it, was ſo unexpected and acceptable, that the *Iſraelites* ſpent that whole Night in Hymns and Thankſgivings to God. *Moſes*, in particular, compoſed a Song, *Exod.* xv. (which many learned Men ſuppoſe to be in *Hexameter* Verſe, *Joſeph. Antiq.* lib. ii. cap. ult. *Euſeb. Præpar. Evangel.* lib. xi. c. 3.) to the Honour of God upon this joyful Occaſion; and in Memory of their great Eſcape from the Violence of the Waves, through his Almighty Power, which the Waters ſaw, were afraid of, and retired, *Pſal.* lxxvii. 16.—*Refluum trepidavit æquor*, as *Cowley* well expreſſes it. This Mercy of God to the *Jewiſh* Nation, and his Command over the inſenſible and unruly Element, is finely diſplayed, in *Pſal.* cxiv. *When Iſrael came out of Egypt, and the Houſe of Jacob from among the ſtrange People, Judah was his* (God's) *Sanctuary, and Iſrael his Dominion. The Sea ſaw that*, i. e. perceived his Preſence, *and fled.*—At the 5th Verſe, the Queſtion is aſked by one Part of the Choir, *What aileth thee, O thou Sea, that thou fleddeſt?* Τί σοί ἐστι, θάλασσα, ὅτι ἔφυγες; And the Anſwer is very beautifully returned by the other, according to the LXX Verſion (for this is one of thoſe *Pſalms* that was ſung alternately) ἀπὸ προσώπου Κυρίου ἐσαλεύθη ἡ γῆ, ἀπὸ προσώπου τοῦ Θεοῦ Ἰακὼβ, ℣ 7. *Lactantius* repreſents the *Iſraelites* as conducted through the *Red Sea* by an Angel, or rather *the Angel*, ſo often ſpoken of in the Old Teſtament; *In qua eductione oſtendit virtutem majeſtatis ſuæ Deus. Trajecit enim populum medio Mari Rubro, præcedente Angelo, & ſcindente aquam, ut populus per ſiccum gradi poſſit.*—*Lact. De vera Sapient.* lib. iv. the ſame divine Perſon, whom *Clemens Alexandrinus* calls Μυστικὸς Ἄγγελος, and ſuppoſes to be the Conductor of *Iſrael* out of *Egypt*. *Virgil* has a Thought which very much reſembles the Scripture Account of this Miracle, where he makes the Goddeſs *Cyrene* in the beautiful Epiſode of *Ariſtæus*, to divide the Waters for his Paſſage, and even to compel them to ſtand on an Heap, as the *Pſalmiſt* expreſſes it,

ſimul alta jubet diſcedere latè
Flumina, quà Juvenis greſſus inferret, at illum
Curvata in Montis faciem circumſtetit unda,
Accepitque ſinu vaſto. Georg. iv. ℣ 359.

Ver. 10. *For they were yet mindful of the things that were done while they ſojourned* (in the ſtrange Land).] Ἐμέμνηντο γὰρ ἔτι τῶν ἐν τῇ παροικίᾳ αὐτῶν. The Words in the Parentheſis are added, by our Tranſlators, for Explanation Sake, and are properly enough inſerted to confine the Senſe to what happened in their ſojourning in *Egypt*. The Place itſelf may be differently interpreted, according as we underſtand it of the *Iſraelites*, as on the Banks of the *Red Sea*, immediately after their Paſſage; or of them after their Continuance in the Wilderneſs for ſome conſiderable Time. If taken in the former Senſe, is it any Wonder that the *Iſraelites* ſhould be yet mindful of the Plagues of *Egypt*, which were ſo very lately inflicted, and ſome indeed but juſt paſſed, and all of them together, according to the learned *Uſher's* Account, *Ann. ad A. M.* 2513. laſted barely a Month, and even according to the *Jewiſh* Computation, which is the longeſt, not a Twelvemonth. Some Criticks therefore underſtand ἔτι here, which the *Oriental* Verſions wholly omit, in the Senſe of *moreover*, or *beſides*, "That in the midſt of their Triumph for their "preſent Deliverance, it was an Increaſe of "their Joy, when they remembered beſides in "how many other Inſtances God had inter"poſed in their Favour when they were in "*Egypt*, and the ſignal Difference he made in "the Execution of his Plagues, between the "*Egyptians* and his choſen." Or it may be underſtood of the *Iſraelites* after their Continuance for ſome conſiderable Time in the Wilderneſs, "That the Senſe of the many ſignal "Mercies which God had vouchſafed to them "in their *Egyptian* Bondage, was not yet obli"terated; they compared the Plagues inflicted "on their Enemies with the many Bleſſings "conferred upon themſelves; how the River "*Nile*, contrary to its Nature, was troubled "with foul Blood; and inſtead of Fiſhes, "which it furniſhed before in great abundance, "and was indeed the uſual Food of the Inha"bitants, *Numb.* xi. 5. caſt forth diſagreeable "Shoals of Frogs. *Exod.* viii. That the Soil "of *Egypt*, rich and fruitful as it was, inſtead "of Cattle and Creatures uſeful, bred venomous "Flies, and ſwarmed with noxious and deſtruc"tive Animals.—They remembered how, thro' "the Providence of God, and his diſtinguiſh"ing Care over them, they were free at the "ſame time from the general Calamities; and "when the Earth and Water both conſpired to "plague the *Egyptians*, thoſe very Elements "favoured the *Iſraelites*, the former in ſupply"ing them with Food, and the latter by open"ing a Paſſage for them." [For ἐμέμνητο γὰρ ἜΤΙ — I believe the Author wrote ἬΔΗ τῶν, &c. as xviii. 9. Πατέρων ἬΔΗ προαναμελπόντων, &c. *For* now *they remembered the Things* that had befallen them while they were ſojourners. The miſtake might ariſe from the Likeneſs of the Sound in ἔτι and ἤδη: And this has happened to other Authors in theſe ſame Words.]

Ibid. *How the Ground brought forth Flies inſtead of Cattle.*] The marginal Reading is, *Lice*, "What is more deſpicable, ſays *Philo*, than "a Louſe? And yet of ſuch Force and Mo"ment did theſe Vermin prove, as even to ex"tort from the *Egyptians* an open Confeſſion "and Acknowledgment that this was the "Finger of God, who can make the moſt in"conſiderable Creatures become terrible, when "appointed to execute his Vengeance." *De vita Moſis*, lib. i. Our Verſion here is not very accurate, or rather this Writer, for the Ground, in reality, does not bring forth Flies, much leſs Cattle; the Meaning is, and the Senſe is more natural and juſt, that the Ground was ſo diſpoſed by God, as to be a proper *Nidus* for the Generation of Flies, but did not afford its uſual Nouriſhment for the Support and Increaſe of Cattle. This Explication is favoured by *Pſal.* civ. 14. where the *Pſalmiſt* enumerating the gracious Diſpenſations of God's Providence, ſays, *He bringeth forth Graſs for the Cattle*; and immediately after he is ſaid to bring, ἐξαγαγεῖν, (the Word here uſed) Bread and Wine out of the Earth, for the Comfort and Refreſhment of Men; where the Senſe is not, that God bringeth theſe good Creatures themſelves immediately out of the Earth, but makes it fruitful, and diſpoſes it in a manner proper for the producing them. [Ἀντὶ γενέσεως ζώων σκνῖπα· *Flies inſtead of Animals*, or *living Creatures*. As if *Flies* were not *living Creatures* or ζῶα. This is a ſtrange Paſſage, unleſs the Context be faulty. From the Word ἐνύδρων, in the oppoſite Part of the Sentence, it ſhould ſeem that, inſtead of ζώων, he ought to have written χερσαίων. So ✠ 19. Χερσαῖα γὰρ εἰς ἜΝΥΔΡΑ μετεβάλλετο.]

Ver. 11. *But afterwards they ſaw a new Generation of Fowls, when, being led with their Appetite, they aſked delicate Meats.*] The Meaning here is, that, as the Ground was ſo diſpoſed as to bring forth Flies, and the River Frogs, for the Puniſhment of the *Egyptians* in an unprecedented Manner, ſo, to ſhew his Favour to the *Iſraelites*, God furniſhed them in the Wilderneſs with a new Sort or Generation of Fowls for their Entertainment. But we are not to imagine that the Quails, which are the Fowls here referred to, were, at that time, a Species new created, or miraculous, as having never before exiſted: The Expreſſion is figurative, and intimates, either that theſe Birds were in the Deſert, where they did not uſe to appear, or that they were new with reſpect to the *Iſraelites*, or that the Manner of their appearing in ſuch large Flocks was unuſual. *Moſes*, who mentions this after a more ſimple Manner, ſays only, that a Wind from the Lord carried them into the Wilderneſs, and made them fall round about the Tents of the *Iſraelites*. *Joſephus* ſuppoſes theſe Birds to come from the *Arabian Gulf*, and then adds very odly, that they were ſo tired with croſſing it, that they dropt down, being quite weary, into the Camp of the *Hebrews*. *Antiq.* lib. iii. c. 1. as if it was likely that they ſhould be tired juſt at that particular Spot, and could not fly further, or ſtop ſhorter, or that God himſelf, by whoſe Orders they were ſent, had not directed their Courſe, and appointed where they ſhould fall. This ſeems another Inſtance, where *Joſephus*, by attempting a Solution, extenuates the Miracle.

Ver. 12. *For Quails came up unto them from the Sea for their Contentment.*] Εἰς παραμυθίαν ἀνέβη αὐτοῖς ἀπὸ θαλάσσης ὀρτυγομήτρα. There is no Neceſſity for ſuppoſing, as ſome have fancifully done, that one particular Bird, the Guide and Conductor of a great Number that followed, is here meant, for ὀρτυγομήτρα, by *Synecdoche*, is put for a Multitude of them. Inſtances of this are frequent in the ſacred Writings, particularly in the Scripture Account of the Plagues of *Egypt*: Thus, where it is ſaid in our *Verſion*, that the Frogs came up, and covered the Land, the LXX render, Ἀνεβιβάσθη ὁ βάτραχος, καὶ ἐκάλυψε τὴν γῆν Αἰγύπτου, *Exod.*

viii. 6. and ſo it is in the *Hebrew*. And, in the Deſcription of the Plague of *Lice*, *Exod.* viii. 17. the *Hebrew* again expreſſes it by the Singular Number. The like may be obſerved of the *Locuſts*, which, though they are deſcribed as covering the Face of the whole Earth, and darkening the Land through the Infinity of their Number, *Exod.* x. 12, 14. yet, in the Original, are mentioned only as one, *the Locuſt*. And the LXX expreſs it in like Manner, Ἀναβήτω ἀκρὶς ἐπὶ τὴν γῆν . . . . . πρότερα αὐτῆς οὐ γέγονε τοιαύτη ἀκρὶς, καὶ μετὰ ταῦτα οὐκ ἔσται οὕτως. [It ſhould be obſerved that the good *Greek* Writers, when a Word in the Singular Number is uſed for a Multitude of any kind, I believe, always place an Article before that Word, as ἡ ἵππος, ὁ ὁπλίτης, for οἱ ἱππεῖς (or ἡ ἱππικὴ δύναμις) οἱ ὁπλῖται, &c. Our Author had omitted the Article before in this ſame Word, ch. xvi. 2. and ℣ 10. of this xix^th chap. σκνῖπα for τὴν σκνῖπα, though there, indeed, he is acquited by the *Alexand.* and *Complut.* which read σκνῖπας.]

Ver. 13. *And Puniſhments came upon the Sinners, not without former Signs, by the Force of Thunders.*] The rendering of the *Geneva* Bible is more intelligible here, *But Puniſhments came upon the Sinners, not without Signes, that were given by great Thundrings*, which ſeems preferable too, as it preſerves the Oppoſition better, and the *Syriac* and *Arabic* render in like Manner. I cannot agree with thoſe Interpreters, that would refer this Paſſage to the Deſolation occaſioned by the ſtrange Lightning and Hail, mentioned ch. xvi. 22. for then the Pointing ſhould be different, nor do we read of any Signs preceding that Plague. I am more inclined to underſtand it of the great Overthrow in the *Red Sea*, "That as God had given the *Iſraelites* many Tokens and Proofs of his Favour, to encourage their Truſt and Dependance upon him, ſo with reſpect to the *Egyptians*, called here emphatically *the Sinners*, their ſad Cataſtrophe came not upon them without Warning, and the Notice of foreboding Thunders." This is agreeable to what *Joſephus* writes, "That this Judgment was preceded with fierce Winds and Tempeſts, violent Storms of Hail and Rain, and terrible Thunderings and Lightnings." *Antiq.* lib. ii. ch. 16. And this probably is meant by thoſe Words of *Moſes*, that the *Lord troubled the Hoſt of the Egyptians, and took off their Chariot Wheels, that they drave them heavily*, Exod. xiv. 24. And to this learned Men apply thoſe Words of the *Pſalmiſt*, *The Clouds poured out Water, the Air thundred, and thine Arrows went abroad: The Voice of thy Thunder was heard round about*, (where the LXX read very remarkably, Φωνὴ τῆς βροντῆς σου ἐν τῷ τροχῷ, *rotâ Curruum*, according to the *Vulgate*) *the Lightnings ſhone upon the Ground, the Earth was moved, and ſhook withal*, Pſal. lxxvii. 17, 18. See *De Muis*, *Hammond*, *Patrick in loc.*

Ibid. *For they ſuffered juſtly, according to their own Wickedneſs, inſomuch as they uſed a more hard and hateful Behaviour towards Strangers.*] The Senſe of this whole Verſe, according to *Grotius*, is, that the Puniſhment of the *Egyptians* did not happen to them without proper Warning of the Conſequence of their inhuman Behaviour, which they might have learnt from the Puniſhment of the People of *Sodom* in particular, whom the Lord deſtroyed with Fire from Heaven for their great Wickedneſs and Inhoſpitality. And indeed *their* Puniſhment is expreſly mentioned by St. *Peter*, as a deſigned Example of God's Vengeance upon the Ungodly to all future Ages. *Calmet's* Expoſition is to the ſame Purpoſe, "That the Goodneſs of God had a long Time before given notice to the *Egyptians* of the Misfortunes which threatened them, by the Thunder and Fire from Heaven, which fell upon the *Sodomites* for their Inhumanity towards Strangers, in which the *Egyptians* imitating, or rather exceeding them, might have read their own Fate." *Comm. in loc.* *Philo* ſpeaks of their Behaviour towards the *Jews* in like Manner, and takes notice of the like aggravating Circumſtances, Ξένοι ἦσαν οἱ Ἰουδαῖοι . . . . καὶ τρόπον τινὰ ἱκέται, κ. τ. λ. *Judæi, exteri & hoſpites erant (cum auctores generis fame coacti per inopiam alimentorum Babylone, & ex ſuperioribus ſatrapiis profecti in Ægyptum demigraſſent) & quodam modo ſupplices, tanquam in Aſylum ſacrum, ad fidem Regis, & incolarum miſericordiam confugerant . . . . Eos igitur qui Patriam reliquerant, in Ægyptum advenerant, ut in altera patria tuto habitaturi, Regionis Imperator ſervilem in modum vexabat, & tanquam Belli jure captos, aut tanquam vernas de juſto domino emptos opprimebat, & pro mancipiis habebat, qui non modo liberi erant, verum etiam hoſpites, ſupplices, inquilini, mox etiam juſſa ſupra vires imperabat, laborem labore alio ſubinde cumulans, deficienteſque ferrum ſequebatur.* *De vita Moſis.* See alſo *Orig. cont. Celſ.* lib. iii. c. 114. [*Grotius* and *Calmet* ſaw the true Senſe and Deſign of this Paſſage: But the Interpretation they give of it cannot be made out of the preſent Context; which, at ℣ 13. ſtands thus: Οὐκ ἄνευ τοῖς προγεγονόσιν τῶν τεκμηρίων τῇ βίᾳ τῶν κεραυνῶν. Where, inſtead of τῶν κεραυνῶν, the Author wrote τῶν κεραυνιῶν, *fulmine ictorum*, from ὁ κεραυνίας: See *Heſychius*. The Tranſlation is this: *Not without the Signs which formerly befell the violent* Sodomites, *who were deſtroyed by Thunder:* That is, the *Egyptians* had ſufficient Warning, if they would have taken it, of the Puniſhment of Inhoſpitality, and the Violation of Strangers, from what befell the *Sodomites*, who were killed by Thunder and Lightning upon that Account. Τῇ βίᾳ τῶν κεραυνιῶν, for τοῖς βιαίοις κεραυνίαις: Which is a very uſual way of writing in all Authors, ſacred and profane, Poets and Proſe Writers.]

Ver. 14. *But theſe brought Friends into Bondage that had well deſerved of them.*] Οὗτοι δὲ εὐεργέτας ξένους ἐδουλῶντο, *i. e.* theſe made Slaves of Strangers that had been Benefactors to them. *Coverdale's*, and the *Geneva* Bibles render with more Propriety, *brought the Straungers into Bondage that did them good.* For the *Egyptians*, after having received great Advantages from *Joſeph*, eſpecially in the Time of Famine, and from the *Iſraelites* in general by the Improvement of their Land; after having invited *Jacob's* Family to ſettle among them, and made great Rejoicings at their coming, at length, even though they were incorporated, perfidiouſly treated them with unheard of Severities.

Ver. 15, 16. *And not only ſo, but peradventure ſome reſpect ſhall be had of thoſe, becauſe they uſed Strangers not kindly; but theſe very grievouſly afflicted them, whom they had received with Feaſtings, and were already made Partakers of the ſame Laws with them.*] The Meaning is, that it was ſome Mitigation of the Fault of the *Sodomites*, or that ſome regard, ἐπισκοπὴ, ſee *ch.* iv. 15. ought to be had to them on this Account, becauſe the unkind Treatment they were guilty of was done to Perſons unknown, to Foreigners, and ſuch as had no civil or political Relation to them: But the *Egyptians* enſlaved thoſe whom they had invited, that were freely admitted among them, that lived under the ſame Roofs, were governed by the ſame Laws, and Partakers of the ſame common Rights and Privileges. This Explication is according to the reading of the *Vatican* Copy, which *Grotius* thinks corrupt here, and has attempted to reſtore the Text thus: Καὶ οὐ μόνον, ἀλλ' εἴ τις ἐπισκοπὴ ἔστη αὐτοῖς, ἐπεὶ ἀπεχθῶς προσεδέχοντο τοὺς ἀλλοτρίους, οἵδε μετὰ ἑορτασμάτων εἰσδεξάμενοι, κ. τ. λ. *i. e.* if the *Sodemites* deſerved to be puniſhed for uſing Strangers ſo inhoſpitably, the *Egyptians* did much more, who evil entreated ſuch as were Inmates, Neighbours, Friends. And thus ἐπισκοπὴ is uſed by this Writer, *ch.* xiv. 11. This Conjecture *Calmet* approves of, as making the Senſe clearer, and agreeing better with the Context. It may be proper to obſerve, that the Compariſon, which runs here in Favour of the *Sodomites*, muſt be confined to the ſingle Point of their denying Aſſiſtance to ſuch as were mere Strangers, and quite unknown; for conſidering their general Behaviour to the *Angels* after *Lot* had received them, which was the greateſt Breach of Hoſpitality, and their unnatural Deſigns upon them, which was an Attempt of the greateſt Wickedneſs, no Behaviour of the *Egyptians* could be ſo hateful, nor any Action ſo criminal. Our *Tranſlators* probably were ſenſible of this, when they inſerted, *peradventure*, in the Text, which has nothing to anſwer it in the Original. [Ἀλλ' ἤτις ἐπισκοπὴ — Perhaps for ἀλλ' ἴσ. τις ἐπισκοπὴ, i. e. ἴσως, *forte*. For the Word ἴσως was wont to be written by Abbreviation in that Manner. *But perhaps ſome Favour will be ſhowed to the* Sodomites, *ſince thoſe, whom they uſed ſo hatefully, were unknown to them.* Our Tranſlation too renders it, *But peradventure.* I do not underſtand *Grotius's* Conjecture, unleſs ἔστη be a Miſtake of the Preſs for ἐστιν. Τοὺς ἀγνοοῦντας, rather τοὺς ἀγνοουμένους. But the true Reading, I believe, is, τοὺς ἀγνῶτας, the ſame as τοὺς ἀγνοουμένους.]

Ver. 17. *Therefore even with Blindneſs were theſe ſtricken, as thoſe were at the Doors of the righteous Man, when, being compaſſed about with horrible great Darkneſs, every one ſought the Paſſage of his own Doors.*] The *Vatican* Copy reads, Ἕκαστος τῶν αὐτοῦ θυρῶν τὴν δίοδον ἐζήτει. Every one ſought the Paſſage, not of his own, but of the righteous Man's Doors. And this indeed ſeems to be the Senſe of the Fact, as it is recorded, *Gen.* xix. 11. where it is ſaid, *That they wearied themſelves to find out the Door:* See *Patr. in loc.* Our Tranſlators followed a Copy which read, Ἕκαστος τῶν ἑαυτοῦ θυρῶν τὴν δίοδον ἐζήτει; which is the Reading of the *Alex.* MS. and of the *Syriac* and *Arabic* Verſions, and is indeed leſs doubtful and ambiguous. According to this Reading, the Senſe is whether we underſtand the Place of the *Sodomites* or *Egyptians*, that they were ſo confounded with an Exceſs of Blindneſs, that they could not find out even their own Doors. The *Greek* Text both here and in *Geneſis* xix. expreſſes this Blindneſs by ἀορασία in the Singular Number, but the Original in the latter has *Blindneſſes* in the Plural, and the *Jeruſalem Targum* renders, in like manner, by *Cæcitatibus*, which denotes very great and extreme Blindneſs. Thus where the Prophet mentions bitter Weeping, *Jerem.* xxxi. 15. as our Tranſlators render, in the Original is, *Weeping of Bitterneſſes, fletus amaritudinum*, according to the *Interlineary* Verſion, which the Evangeliſt expounds, *Weeping and great Mourning*, Matth. ii. 18. According to ſome, the *Hebrew* Etymology of *Sodom*, implies Darkneſs. See *Philo De confuſ. Linguar. Heſychius in voce* Σόδομα.

Ver. 18. *For the Elements were changed in themſelves by a kind of Harmony, like as, in a Pſaltery, Notes change the Names of the Tune, and yet are always Sounds, which may well be perceived by the Sight of the Things that have been done.*] Δι' ἑαυτῶν γὰρ τὰ στοιχεῖα μεθαρμοζόμενα, ὥσπερ ἐν ψαλτηρίῳ φθόγγοι τοῦ ῥυθμοῦ τὸ ὄνομα διαλλάσσουσι, πάντοτε μένοντα ἐν ἤχῳ, ὅπερ ἐστὶν εἰκάσαι ἐκ τῆς τῶν γεγονότων ὄψεως ἀκριβῶς. This is the Reading according to *Grabe's* Edition, but the *Vatican* has μένοντα ἤχῳ, omitting the Prepoſition; μεθαρμοζόμενα is not well rendered, *changed by a kind of Harmony*, nor δι' ἑαυτῶν, *in themſelves:* Nor do they thus give any Idea that is clear or conſiſtent, μεθαρμοζόμενα denoting rather Change of Order and Diſpoſition (from μεθαρμόζω *tranſmuto adaptando aliter*) and δι' ἑαυτῶν, *throughout*, or *among themſelves*, which is a better rendering. Nor is our Verſion more happy in applying πάντοτε μένοντα ἐν ἤχῳ, to φθόγγοι, which very manifeſtly relates to the Elements, to the στοιχεῖα μεθαρμοζόμενα, and not to Sounds. For the Senſe is (which will ſtill be clearer by putting the *Simile* in a Parentheſis) that the Change, or new Diſpoſition of the Elements among themſelves, which is deſcribed in the three following Verſes, occaſioned no Diſorder or Confuſion, but the Elements, notwithſtanding their changing Place, preſerved that Harmony which is peculiar to them, πάντοτε μένοντα ἐν ἤχῳ, always continuing in Concert. As in a Pſaltery, or Inſtrument of Muſic by the different Movement of the Strings the Tune is diverſified, and the Name or Kind of the Meaſure or Mode, the τὸ ῥυθμοῦ ὄνομα is thereby altered: As among the *Greeks* there were different Names for their different Modes, *Phrygian, Dorian, Lydian*; and the ſame occurs among the *Hebrews*, who intimate every ſuch ἐναλλαγὴ μέλους, or *Change of Modulation*, by the Term *Selah*, which the LXX very properly render διάψαλμα. See *Phavorinus*, and *Suidas in voce.* [Δι' ἑαυτῶν μεθαρμοζόμενα, *ſcil.* ἦν. Which Word is either dropt out of the Context, or muſt be underſtood to make Conſtruction,

ſtruction, which cannot ſubſiſt without it. So ch. iv. 15. ἰδόντες for ἰδόντες ἦσαν, or εἶδον. See the Note there. ἦν καταπίπτων, for κατέπιπτεν, ch. xvii. 16. ἦν ἔχων and ἦν προάγων, for εἶχε and προῆγε, *Mark* x. 22. 32. Δι' ἑαυτῶν μεθαρμοζόμενα is, *were ſhifted into each others Place.* Διὰ here implies *alternation. Inter ſe invicem tranſmutabantur.* Πάντοτε μένοντα ἐν ἤχῳ, *always continuing in Sound.* The Word μένοντα cannot belong to τὰ στοιχεῖα, becauſe the *Elements, Earth, Fire,* and *Water*, of which he is ſpeaking, cannot, with any Senſe, be ſaid to continue *in Sound*, which is the Signification of ἐν ἤχῳ, not in Concert, which would be ἐν συμφωνίᾳ. Nor is there, at preſent, any other Word in the Sentence with which μένοντα can agree. And this Obſervation, I think, eaſily leads to the true Reading and Pointing of the Paſſage: Δι' ἑαυτῶν γὰρ τὰ στοιχεῖα [ἦν] μεθαρμοζόμενα (ὥσπερ ἐν ψαλτηρίῳ φθόγγοι τοῦ ῥυθμοῦ τὸ ὄνομα διαλλάσσουσι, πάντοτε μένοντες ἐν ἤχῳ) ὅπερ ἐστὶν εἰκάσαι, &c. The Interpretation and Senſe is this: *For the Elements were ſhifted into each others Place,* and yet continued to act, though in a different Manner *(as in a Pſaltery* different *Sounds change the Name of the Muſic, and yet all the while continue Sounding) as may be perceived by the careful View* (ἐκ τῆς ὄψεως ἀκριβοῦς) *of what then happened. For Land Creatures were changed into watry; and thoſe that uſed to ſwim paſſed over to Land. The Fire had Power in the Water, forgetting its own Qualities; and the Water forgat its quenching Nature. On the other hand, the Flames,* &c. Omit the Parentheſis, and the Connexion will be very clear: Which is a ſure Mark how the Paſſage ought to be pointed. Inſtead of τὸ ὄνομα, it might be read τὸν νόμον, which will make juſt the ſame Senſe.] The Elements are always a kind of Emblem of the Harmony of Sounds, which they preſerved under this new Change, as in their natural State; for ſuch a tranſitory Alteration occaſioned no more jarring in the Syſtem and Order of the World, than different Sounds ariſing from the ſeveral Strings of an Inſtrument, or from Symphonies and Voices of all Pitches diſturb the Melody of Muſic, which the Variety rather perfects than confounds. *Seneca* has finely deſcribed this agreeable and regular Confuſion, *Nonne vides quam multorum vocibus Chorus conſtat? Unus tamen ex omnibus ſonus redditur. Aliqua illic acuta eſt, aliqua gravis, aliqua media. Accedunt viris fœminæ, interponuntur tibiæ, ſingulorum ibi latent voces, omnium apparent. Epiſt.* xlviii. which *Philo*, borrowing the Thought from the Terms of Muſic, as beautifully expreſſes concerning the Harmony of the natural World, ἡ δὲ φύσις . . . . τὴν συμφωνίαν τοῦ παντὸς ἐξ ἐναντιοτήτων ἐναρμοσαμένη. *De Moſe*, lib. i. And in this Senſe we are to underſtand *Homer*, where he makes *Jupiter*, the Lord of Nature, pleaſed with the Diſcord of the Gods, *Iliad.* xxi. that is, according to *Euſtathius*, with the War of Earth, Sea, and Air, *&c.* becauſe the Harmony of all Beings ariſes from that Diſcord: Thus Earth is oppoſite to Water, Air to Earth, and Water to them all; and yet from this Oppoſition ariſes that diſcordant Concord by which all Nature ſubſiſts. Thus Heat and Cold, Moiſt and Dry, are in a continual War; yet upon this depends the Fertility of the Earth, and the Beauty of the Creation.—But there may, perhaps, another Senſe be given of this Paſſage of our Author's, if we conſider ῥυθμὸς as meaning a Sett of Meaſures or muſical Sounds, ranged at certain proportioned Intervals, anſwering to our Scale in Muſic; for the Ancients ſeem to have had ſeveral ῥυθμοὶ, or *Scales*, to which the Sounds or Strings of different Harps were proportioned and adjuſted, and φθόγγοι τοῦ ῥυθμοῦ together, may imply the differently proportioned Intervals of the Meaſure, Scale, or ῥυθμὸς, which the Strings producing the Sounds are ſet to and adjuſted by. And theſe different Sets of Sounds proportioned to the different ῥυθμοὶ, changed the kind of the Muſic, and produced different τόνοι or *Modes*, which *Ariſtoxenus* and *Euclid* make to be thirteen, and *Ptolemy* only ſeven. See *Plato De Legg.* lib. ii. *Eucl.* Περὶ ἁρμον. *H. Steph. Greek Lexicon.* So that it is not improbable but that the true Reading of this *Simile* may be ὥσπερ ἐν ψαλτηρίῳ φθόγγοι τοῦ ῥυθμοῦ τόνον διαλλάσσουσι, πάντοτε, or πάντα δὲ μένοντα ἐν ἤχῳ. Which ſtill heightens the Muſical Alluſion, and the Senſe of the whole Verſe as follows: "For the Elements were tranſpoſed among themſelves "without loſing their proper Harmony, as in "a Pſaltery, or ancient Harp, the Sounds of "the Harmonic Scale new proportioned among "themſelves, change the Mode of the Muſic, "and yet all continues regular and in tune:" Which one may gueſs to be the *then* State of the Elements, ἐκ τῆς τῶν γεγονότων ὄψεως ἀκριβοῦς, *i. e.* from an accurate View and Examination of what then happened, for ſo I would chuſe to render with *Junius*, than to underſtand ἀκριβῶς adverbially, and apply it to εἰκάσαι, as our Tranſlators do, with which it does not properly accord. I ſhall only obſerve farther, that as the ancient Philoſophers frequently compare the Symmetry of the World to a Concert of fine Muſic, (See *Plut. in lib. De Muſ. Macrob. in Somn. Scip.*) which though of a compounded Nature, and admitting of a great Variety of Notes and Changes, is nevertheleſs raviſhing and beautiful; ſo this Writer manifeſtly adopts here the ſame Thought, and applies it to what happened in *Egypt* and in the *Deſert*, and from hence illuſtrates God's Dealings with the *Iſraelites* and the *Egyptians*, whoſe Miracles, whether diſplayed in the Way of Judgment or Mercy, though they over-ruled the Powers of Nature, yet no ways diſconcerted the regular and beautiful Order of it.

Ver. 19. *For earthly Things were turned into watery, and the Things that before ſwam in the Water, now went upon the Ground.*] *i. e.* Both the *Iſraelites* and their Cattle paſſed through the *Red Sea* itſelf, as ſafe as on dry Ground, and the Frogs leaving the Waters, not only overſpread the Land of *Egypt*, but entered into the Houſes of the *Egyptians*, and even into *their Kings Chambers*, Pſal. cv. 30.

Ver. 20. *The Fire had Power in the Water, forgetting his own Virtue: and the Water forgat his own quenching Nature.*] This refers to the Plague of Rain, Hail, and Fire mixed with it, mentioned before. 'Tis obſervable that in this Plague God made uſe of three of the Elements at one Time, as his Inſtruments of Vengeance. For as the *Egyptians* had a Conceit that there were many local Deities, ſome preſiding over the Air, others over the Waters, ſome Celeſtial, and others ruling over the Earth; hence *Jehovah*, the only true God, thought it neceſſary to aſſert his own Unity, and ſhew the Immenſity and Univerſality of his Dominion and Power, by commanding at the ſame time ſo many of the Elements to fulfil his Will in chaſtiſing this rebellious People. See Note on *ch.* xvi. ỷ 16, 17, 18.

Ver. 21. *On the other Side the Flames waſted not the Fleſh of the corruptible living Things, though they walked therein.*] [Εὐφθάρτων ζώων, *of Animals eaſily to be deſtroyed.*] The Flames were mitigated that they might not burn up the Beaſts that were ſent againſt the ungodly, as the Author expreſſes himſelf in *ch.* xvi. 18. According to the Deſcription here given of the corruptible living Things, it ſeems moſt agreeable to underſtand the *Locuſts* in particular (though even theſe cannot ſtrictly be ſuppoſed *then* exiſting, nor does the *Moſaic* Account countenance any ſuch long Continuance of them, ſee Note on the Place referred to) which are deſcribed as a Nation by the Prophet *Joel*, and their March, like that of an Army, for Deſolation. The *Syriac* Verſion ſeems to confirm this Senſe, *Beſtias vaſtatrices flamma non exuſſit*, which ſuits with the Character given in Hiſtory of theſe miſchievous and deſtructive Creatures.

Ibid. *Neither melted they the icy kind of heavenly Meat that was of Nature apt to melt.*] [Οὐδὲ τηκτὸν εὔτηκτον, &c. There ſeems to be no manner of Neceſſity for theſe two Epithets almoſt equivalent. It looks as if one of them was owing to a various Reading taken into the Context, as juſt before, inſtead of εὐφθάρτων *Aldus's* Edit. has φθάρτων. Our Tranſlation, which has, *melted*, either fetched the Word ἐμάραναν from the former Part of the Verſe, or, inſtead of οὐδὲ τηκτὸν, perhaps read οὐδ᾽ ἔτηκον, *ſc.* φλόγες, which I ſhould prefer to the vulgar Reading: Οὐδ᾽ ἔτηκον κρυσταλλοειδὲς εὔτηκτον γένος, &c. which is the Order of the Words in the beſt Copies, *Alexand. Complut. Ald.*] The Fire had no Power over the ſame Manna, which the Sun could eaſily diſſolve in the Field. Manna is here called icy, not only from its reſiſting the Fire, but from its being generated in, or by the Air, or from its reſembling in Smallneſs the hoar Froſt on the Ground; the *Geneva* Bible renders, *Neither melted they that which ſeemed to be Ice, and was of a Nature that would melt, and yet was an immortal Meat.* As *Ambroſia* was ſuppoſed to be the Food of the Gods, ſo Manna, as coming down from Heaven, or, according to others, as being the Bread of Angels inhabiting there, is called Ἀμβροσία τροφὴ by this Writer, and by *Philo* ἡ οὐράνιος τροφή. See Notes on *ch.* xvi. From the Uſe of this Word, and ſome others drawn from the Heathen Writings, *Calmet* infers our Author's Acquaintance with them. The LXX, and the *Vulgate*, have taken the ſame Liberty of borrowing Words from the Poets, even in Parts of the inſpired Writings. Thus *Job* ix. 9. they inſert the Names of *Pleiades*, *Hyades*, and *Arcturus*. And in *ch.* xlii. 14. they call the Name of *Job's* third Daughter, κέρας Ἀμαλθαίας, *the Horn of Amalthæa*, alluding to the *Grecian* Fable, which aroſe long after *Job's* Time.

Ver. 22. *For in all things, O Lord, thou didſt magnify thy People, and glorify them, neither didſt thou lightly regard them: but didſt aſſiſt them in every Time and Place.*] What our Author here adds of God's having magnified and glorified the *Iſraelites* in all Things, and aſſiſted them in every Time and Place, is another Inſtance of *Jewiſh* Opiniatry and Conceit. See Note on *ch.* x. 15. 'Tis according to the Sentiment of that People, who imagined themſelves to be the only beloved of God, that they had an unchangeable Intereſt in him, and that no Neglect or undutiful Behaviour of theirs could alienate them from his Favour, or make him become their Enemy, and reject them; that God would never puniſh his own People in Covenant with him, and who were called by his Name, in any ſuch ſevere Manner, as to make them Examples to all other Nations, and nothing could ever perſuade them that their City, or Temple ſhould actually be deſtroyed: But notwithſtanding their boaſted Intereſt, fancied Alliance, and fond Dependance upon their Adoption and Privileges, God, at length, thought fit to reject them, and has ſet a Mark upon them, like the Curſe of *Cain*, as St. *Auſtin* expreſſes it, *Comm. in Pſal.* lviii. to let others ſee, what a Difference in the ſame People the Love or Diſpleaſure of God can make, and that his Favour to any Nation is not abſolute, unconditional and hereditary. The very learned Dr. *Jackſon* obſerves, *tom.* iii. p. 210. that our Author in this Work proceeds upon right Principles in making the *Egyptians*, as well as the *Canaanites*, to be an accurſed Seed from the Beginning, as being the Offspring of *Cham*; and the Children of *Iſrael* to be a Seed doubly bleſſed, as being the Progeny of *Sem* and of faithful *Abraham*: But that he is guilty of a two-fold Error in his Inference and Conſequences, firſt, in preſuming that the Curſe derived from their Father *Cham* ſhould be perpetually upon the *Egyptians*. 2dly, That the Bleſſing, derived from *Sem* and *Abraham* unto their Seed, ſhould be abſolutely everlaſting, and go along with them in every Time and Place. For, continues he, the Calendar made by this learned Author, of the oppoſite Fates or Deſtinies of the *Egyptians* and the *Jews*, began in his own Time to vary, and ſhortly after our Saviour's Reſurrection, to be out of Date, and even quite inverted: For the Lot or Deſtiny which this good Author aſſigned unto the ungodly *Egyptians*, *That Wrath ſhould come upon them without Mercy unto the End*, ch. xix. 1. did, at length, fall upon his preſumed holy ones, upon the *Jews* his Countrymen, of whom St. *Paul* gives this melancholy Account, and very indifferent Character, *That they both killed the Lord Jeſus and their own Prophets, and perſecuted the Apoſtles, being contrary to all Men, and diſpleaſing to God. Forbidding to ſpeak to the Gentiles that they might be ſaved, filling up the Meaſure of their Sins, ſo that Wrath is come* *upon them to the uttermoſt*, 1 Theſſ. ii. 15, 16. But this Induration, which, through their own Fault, hath happened to the Seed of *Sem* and *Abraham* in a greater Meaſure, and for a longer Time than that which befel the Seed of *Cham*, or the *Egyptians*, will not, we have Reaſon to think, be a perpetual Curſe upon that People, nor their Rejection be abſolute and final; but continue only until the Fulneſs of the *Gentiles* ſhall come in, when *the natural Branches, if they abide not ſtill in Unbelief, ſhall be graffed again into their own Olive Tree*, Rom. xi. 23.—*Grotius* and *Calmet* imagine this Book, as we now have it, imperfect and unfiniſhed; but others have commended it as concluding properly with a juſt Reflexion and inſtructive Moral, *viz.* That the Righteous are more particularly the Care of Heaven, that God provides for their Safety and Happineſs, and is ready to aſſiſt his choſen, and ſuch as continue ſtedfaſt in his Covenant, in every Time and Place. A Conſideration the moſt effectual and engaging to recommend the Study and Practice of true Wiſdom and Piety, which was the great and laudable End propoſed by the Author of this Book, and, when ſincerely intended, and happily accompliſhed, is the Glory of all other Works and Undertakings.

FINIS.

A CRITICAL COMMENTARY UPON THE BOOK OF THE Wiſdom of Jeſus the Son of Sirach.

Being a CONTINUATION of

Biſhop *PATRICK* and Mr. *LOWTH.*

By RICHARD ARNALD, B. D. Rector of *Thurcaſton* in *Leiceſterſhire.*

Eccleſiaſticus, qui *Sapientia Jeſu F. Sirach* inſcribitur, pleraque cum Proverbiis Salomonis habet communia, niſi quod hic noſter copioſior eſt, & minus habet difficultatis. Ex eo certius, & minore cum periculo diſcent moralem Philoſophiam ſtudioſi, quàm ex ullo *Platone*, aut *Ariſtotele*. *Bullinger. Præfat. in Verſ. Leo. Judæ.*

Παιδείαν συνέσεως ϗ ἐπιστήμης ἐχάραξεν ἐν τῷ βιβλίῳ τούτῳ Ἰησοῦς υἱὸς Σειρὰχ Ἱεροσολυμίτης, ὃς ἀνώμβρησε σοφίαν ἀπὸ καρδίας αὐτοῦ. μακάριος ὃς ἐν τούτοις ἀναστραφήσεται, ϗ ὁ θεὶς αὐτὰ ἐπὶ καρδίαν αὐτοῦ σοφισθήσεται. ἐὰν γὰρ αὐτὰ ποιήσῃ, πρὸς πάντα ἰσχύσει. cap. L.

Ἴδετε, ὅτι οὐκ ἐμοὶ μόνῳ ἐκοπίασα, ἀλλὰ πᾶσι τοῖς ἐκζητοῦσι σοφίαν. cap. xxiv.

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MDCCXLVIII.

TO THE

Right REVEREND FATHER in GOD

JOHN,

Lord Biſhop of *LINCOLN.*

My Lord,

THE great Regard which you have always ſhewn for whatever may tend to promote the Cauſe of Virtue and Goodneſs, and the Affection which you was pleaſed to expreſs for your Clergy, encourage me to hope for a favourable Acceptance of the following Sheets.

The excellent Morality of *The Wiſdom of the Son of Sirach*, and the Juſtneſs of its Obſervations, which have ſtood the Teſt, and gained the Approbation of ſo many ſucceſſive Ages, have deſervedly recommended it to general Eſteem. A celebrated Metropolitan * in particular, one of the early Lights of the Reformation, had ſuch a high Opinion of its Worth, and the great Uſefulneſs of its being thoroughly underſtood, that he purpoſely engaged the learned *Druſius* to undertake an Illuſtration of it, under his Patronage and Encouragement.

---

* Archbiſhop *Whitgift.*

Though I might, after the Example of our Author, in celebrating ſuch famous Men, as *are Leaders of the People by their Counſel, wiſe and eloquent in their Inſtructions, and by their Knowledge of Learning meet for great Purpoſes,* be induced to attempt a Parallel between his Favourite Character, *ch.* L. and that of your LORDSHIP, yet I chuſe religiouſly to adhere to the Advice of this wiſe Writer, not to offend in the Preſence of Great Men, nor to court Favour by the mean Artifice of Flattery.

May the ſame good Providence of God, which from a Calamity, that threatned your Life, reſerved Your LORDSHIP for the Happineſs of this Dioceſe, ſtill continue to watch over you for the future Benefit and Service of his Church.

I am,

My LORD,

Your LORDSHIP'S *moſt Dutiful,*

and Obedient Servant,

RICHARD ARNALD.

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◆

PREFACE.

THE Book of *Eccleſiaſticus*, according to ſome Writers, is ſo called, becauſe the Ancients divided the Books of the *Old Teſtament* Volume into four Sorts; the firſt contained the *Pentateuch*, the ſecond the *Prophets*, the third the *Hagiographa*, the fourth the Eccleſiaſtical, or *Apocryphal* Books, as not being in the *Jewiſh* Canon. Among the Eccleſiaſtical Books, this of *Jeſus* the Son of *Sirach*, being moſt remarkable and uſeful, it was καθ' ἐξοχὴν called *Eccleſiaſticus*, whilſt the reſt of the ſame Claſs have loſt their Name. According to others, this Title was given by the *Latins* to it, to denote its Uſe in the Church, its being read for the Sake of Edification in the publick religious Aſſemblies: or laſtly, becauſe, like *Solomon's Eccleſiaſtes*, which it reſembles in Name, as well as Matter, it teaches and inſtructs ſuch as attend to it by the admirable Precepts which it delivers, and the earneſt and frequent Exhortations therein to Wiſdom, which in theſe *Sapiential* Books is another Word for Religion. In the printed *Greek* Copies it is improperly ſtyled *The Wiſdom of Sirach*, which is an Abbreviation made with great Abſurdity, for it aſcribes the Book to *Sirach*, who was neither the Author, nor the Tranſlator of it, and therefore could neither way have any Relation to it. It is more uſually and properly called *The Wiſdom of Jeſus the Son of Sirach*, becauſe Wiſdom, in ſome Branch or other of it, is the Subject of the whole Book.

The Author opens his Work with the Elogium of Wiſdom in general; then he enters into a Variety of uſeful Particulars, and continues to deliver many important Precepts and inſtructive Leſſons, for the right Conduct of Life, to ch. xxiv. where Wiſdom is ſuppoſed to ſpeak herſelf in Perſon, and by the moſt engaging perſuaſive Motives, which are continued to ch. xlii. 15. invites Men to the Practice of Virtue, and the Purſuit of what is lovely and of good Report; where his Collection of wiſe Sentences and Proverbs ends. He then, by way of Epilogue, ſolemnly enters upon a pious Hymn, wherein he extols the Works of God, his infinite Wiſdom and Power diſplayed in them, and, in dwelling upon his Praiſes, his Rapture and Tranſport is ſo great, that he exceeds himſelf, and almoſt what is human, in the Sublimity of his Sentiments: And at length finiſhes the Whole with a Panegyric, or ſolemn Commemoration of the moſt celebrated Worthies of his own Nation, illuſtrious Inſtances in their reſpective Generations of the ſeveral Virtues he has been recommending. Manifeſtly copying in this Diviſion, ſays *Valeſius*, the Method and Order of *Solomon*, and exhibiting, like him, *Proverbs*, *Eccleſiaſtes*, and *Canticles*, not in ſeparate Books indeed, but as Parts of the ſame Work. *Not. ad Script. Eccl. Euſeb.* L. iv. c. 22.

The Ancients ſtyled this Book by the *Greek* Name πανάρετος, ſignifying that it treats of, and comprizes, all Sorts of Virtues. And indeed 'tis a Syſtem of Morality ſo full and comprehenſive, as that there is ſcarce any Virtue which this excellent Piece does not recommend, and lay down Rules for obtaining it; nor a Vice, or Indecorum, which it does not expoſe and diſcourage; it forms the Manners of Perſons of all Ages, Sexes, and Conditions, by an Infinity almoſt of uſeful Maxims and Inſtructions. One learns from it all the Duties of Religion, and civil Life, both what Piety commands, and Politeneſs and Good-manners expect. Every one may here diſcover, ſo full and obvious is it, what he owes to God, to his Country, his Neighbourhood, his Family, and to himſelf; how to behave in the different Relations of Life, either to Superiors, or Inferiors, Friends, or Enemies; and ſo it may be thought, as indeed ſome have repreſented it, to comprize all the Duties of both Tables: For the Precepts which it delivers, and the principal Matters which it treats of, may be divided into four Sorts, 1. Theological. 2. Political. 3. Œconomical. 4. Ethical, or Rules reſpecting all Sorts of Men indifferently, however placed or circumſtantiated. Theſe four Heads take in moſt, if not all, the Maxims of this Book, ſo that what lies diſperſed in the great Volumes of Philoſophers and Moraliſts, is collected into a ſhort Compaſs, and to be found here as it were in Miniature: In ſhort, the Author has given us at once a whole Treaſury of Wiſdom, and with great Profuſion has intermixed Reflections, Counſels, Exhortations, Reproofs, Examples, Prayers, Praiſes, *&c.* ſo that Truth appears in different Attitudes and Forms, but beautiful and engaging under each, and ſhines with ſo complicated a Luſtre, as cannot but draw Attention, and command Reſpect and Admiration. But beſides the excellent moral Inſtructions here given, ſome learned Men have diſcovered in it certain Veſtiges of a more deep and recondite Wiſdom, and judge it to contain the more ſecret *Solomoniac Wiſdom.* See *Lee's Diſſert. on the ſecond Book of Eſdras*, p. 32. which probably was taught in the Schools of the Prophets, and, after the Ceſſation of them, in thoſe of the great Doctors of the Law, and Interpreters of the ſacred Writings.

It was compoſed originally for the Uſe and Advantage of thoſe, who were diſpoſed to regulate their Lives agreeably to the Laws of God; with this View the Grandſon rendered it into *Greek*, and with the ſame Deſign has it been tranſlated into many other ancient and modern Languages. On the ſame Account, as being an inſtructive Manual, and good for the Uſe of edifying, has it met with general Eſteem, eſpecially in the *Weſtern* Church, and introduced by our firſt Reformers, and the venerable Compilers of our Articles, into the Publick Service. Nor can it fail of producing, in ſuch as are well-diſpoſed, thoſe Fruits, which one never fails of gathering from the Knowledge of Truth, when ſearched after, not merely as matter of Speculation or Curioſity, but with an honeſt Intention to practiſe what it teaches. For this Reaſon, as well as to enforce the Author's Precepts, and make his Deſign more uſeful and extenſive, I have ſometimes ventured beyond the common and literal Senſe, and have accommodated a more exalted and ſpiritual one, extracted either from the valuable Comment of *Meſſ. of Port Royal*, or what occurred to me, and ſeemed naturally to ariſe from the Text itſelf, and might without Violence be inferred from it: By this means I have brought home to *Chriſtians*, what by this Writer was originally directed to the *Jews*, and have aſſiſted the Reader to find out the Duties of the *New* Law, in the Letter and Precepts of the *Old* one.

There is one more Excellency which I muſt not omit, which is common to this with the *Book of Proverbs*, that the Maxims are delivered in a way the moſt uſeful and beneficial, in ſuch ſhort and weighty Apothegms, as may moſt ſtrongly affect the Mind, and yet not overcharge the Memory; a Method in which the Wiſdom of the Ancients thought it moſt proper to deliver the Rites and Myſteries of Religion, as well as their Civil Laws and Conſtitutions. For Truths, which depend upon Demonſtration and a long and abſtruſe Chain of Reaſoning, are not ſo obvious to all Capacities, as thoſe which are couched in ſhort memorial Sentences, in expreſſive Aphoriſms, in ſingle and often independent Propoſitions, as all Collections of proverbial and ſententious Truths are, which being founded upon Experience, and authorized by the Obſervation of others, are admitted as juſt and approved Maxims, and as ſuch ſucceſſively handed down to Poſterity; and every Age confirms, and finds the Benefit of them.

Though it is indubitably certain that this Book was not written by *Solomon*, who lived many Ages after, and there are in the Work itſelf internal Marks to diſprove ſuch a Claim, yet it hath been aſcribed to him, on account of the great Reſemblance of Matter and Style, and made by the *Latin* Church to be one of his five Books, as they are called, and is ſo quoted by ſeveral of the Fathers, and as ſuch in moſt Copies joined with them, and like them wrote Stiche-wiſe in the *Alexandrian* MS. and ſuppoſed, according to *Epiphanius*, to be written originally in Metre. St. *Jerom* ſays, that he himſelf ſaw a *Hebrew* Copy of this Work, not under the Name of *Wiſdom*, but of *Parables*, or *Proverbs. Præf. in Prov. Munſter* alſo, and *Fagius* mention others; but *Scaliger*, *Druſius*, and *Huetius*, think none of theſe to be the Original, but either *Ben-Sira's* Alphabet, or ſome late *Hebrew* Verſion made from the *Greek*, ſuch as that which appeared of the Book of *Tobit*, which *Fabricius* mentions, *Bibl. Gr. Tom.* 2. And indeed it muſt be acknowledged, that this Book is compoſed very much in Imitation of the *Proverbs of Solomon*, and very frequently alludes to, and copies from them; hence by *Athanaſius*, or the Author of the anonymous Prologue, this Writer is ſaid to be ὀπαδὸς τοῦ Σολομῶντος, with this Difference only, that the Sentences of the *Book of Proverbs* are not ſo cloſely connected, eſpecially from the Tenth Chapter of that Work, as thoſe of this Writer, who more frequently ranges, under diſtinct Heads, what he obſerves upon the ſame Subject, and in the *Roman* Edit. and ſome MSS. Titles are occaſionally prefixed to ſome Chapters, denoting the Contents of what follows, though even this of our Author might have been more perfect in this Reſpect, as his Reflexions upon ſimilar Occaſions lie too much diſperſed, and the Diſtribution of Chapters not regular, being probably different Collections by him, and not ſorted ſo orderly by the Tranſlator, as one might expect, and as is intimated in the *firſt Prologue.*

We are therein informed, that the *Hebrew Sirachides* gathered many grave and ſhort Sentences of wiſe Men that had been before him, ſome ſcattered ones, or Remains probably of *Solomon's* 3000 Proverbs, 1 *Kings* iv. 32. ſucceſſively delivered down. See *Bartoloccius, Bibl. Rabbin.* Tom. i. p. 249. *Huetius, Dem. Evang. Prop.* 4. Nor is it to be doubted, but that many uſeful Maxims of other learned Men, as well as ſome of his own, were added by the laſt *Jeſus*, the *Son of Sirach*, to his Grandfather's Book, or from marginal Additions of other Men's Sayings of the like Nature; which being too few to fill a Book of themſelves, and as other fugitive Pieces liable to be loſt, if not collected together, they were joined to this larger Work of the ſame kind, to be ready at hand, when occaſionally looked for. Thus *Solomon's Proverbs* were augmented with a new Collection, by the Men of *Hezekiah*, taken, as ſome imagine, from Copies of *Solomon's Proverbs*, with theſe Sayings added, which therefore paſſed under the Name of *Solomon*. Be that as it will, ſuch Books of Apothegms were made as it were Heads of a Common-place Book, to which Things of the ſame Nature were reduced. So the ancient Vocabularies have come to be enriched with many new Words, by their Poſſeſſors in different ſucceſſive Ages. We cannot otherwiſe account for the Variations in the ſeveral *Greek* Copies of *Eccleſiaſticus*, and the Tranſlations of it, nor for the entire Sentences, which are found in ſome, and wanting in other Copies. And I have ſometimes been inclined to think that Text, ch. vi. 22. *Wiſdom is according to her Name, and is not manifeſt unto many*, is one Addition of the Tranſlator, where he derives the *Greek* Word σοφία, from a *Hebrew* one, which ſignifies *covered*, or *hid*, which the elder *Jeſus*, who wrote in *Hebrew*, could not do, but his Grandſon might, who was ſkilled in that, and the *Hebrew* Tongue. And the like probably may be obſerved of ch. xliii. 8. as the reading is in all the preſent *Greek* Copies.

The *Hebrew Sirachides* wrote his Book in the Language of the *Jews* of *Jeruſalem*, ſuch as was uſed after their Return from the Captivity, probably either in the *Chaldee* Dialect, or *Syriac*, as a Manual for the *Jews* in *Egypt*. The Learned ſuppoſe the original Work itſelf to have come down imperfect, either through the Author's Death, or the Loſs of ſome Part of it in *Egypt*. See Biſhop *Chandler's Vindic. of Def.* p. 81—85. which may perhaps account for the great Incoherence, and abrupt Tranſition in many Places. We have no authentic Monument whereby we can know how long the Original was preſerved; it is ſuppoſed to have been loſt, either in troubleſome Times, or dropt through Diſuſe. The *Greek* is the preſent and only Original, and is the moſt early and authentic Tranſlation of this Work, made for the Uſe of the *Jews* in *Egypt* in their Diſperſion, who had then almoſt all forgot their native Tongue; and ſo this, as well as other Books, not canonical in that Language, might eaſily be loſt. It ſeems to have been too literal a Tranſlation, which often occaſions the Senſe to be either obſcure, or deficient. The Tranſlator himſelf has the Modeſty to acknowledge, that he doubts he has failed in expreſſing the full Spirit of the then Language, whether it was the ancient and pure, or more modern and corrupt *Hebrew*, and ingenuouſly apologizes for not coming up to the exact Propriety, and Expreſſiveneſs of the Original; which might indeed eaſily happen, as it has to the Law and the Prophets, which loſe much of their Energy, when attempted in another Language, as is well urged in his Favour in the ſecond *Prologue*. It is well if Inaccuracy be his only Fault; *Druſius* ſeems to think, that he has ſometimes actually miſtaken the Meaning of the Original in ſome of the more obſcure and intricate Paſſages; and no Wonder that this too ſhould happen, for even the *Greek* Verſion of the Canonical Books has often ſtumbled on ſeemingly plain Ground.

There is a ſtrange Tranſpoſition of Chapters in the beſt *Greek* Copies of this Book, from ch. xxx. to ch. xxxvi. to ſay nothing of whole Sentences or Verſes ſo tranſpoſed, on which Account the printed Editions, as may well be expected, greatly differ from one another; theſe, with the number of various Readings, which *Hæſchelius* has collected with much Exactneſs, and are chargeable chiefly on the Careleſſneſs of Tranſcribers, ſhew the preſent State of it to be corrupt and mutilated. And with reſpect to the *Greek* Tranſlation itſelf, I am far from contending that the Language is beautiful, or altogether correct. On the contrary, it does not always ſeem agreeable in Conſtruction to the received Rules of Grammar; and eſpecially the uncommon Uſe of the *Greek* Particles, ſo frequently to be met with in it, has been objected to, as harſh: but theſe Particularities, I conceive, moſtly owing to the Idiom of the *Greek Macedonian* Language, and are not ſo properly Faults, as Modes of that adopted Tongue. But that it abounds with Soleciſms, as *Camerarius*, and others have charged it with, I cannot admit. For the *Alexandrine Greek*, in which Dialect this Book, as we at preſent have it, undoubtedly was written, however wide from the common and received Way of Writing, has yet, by ſome Men of Learning, been obſerved to concur with it very ſurprizingly, where one would not expect it. *Hebraiſms* indeed often occur in the Text, and ſo they do in the *Greek* one of the Old and New Teſtament; but they are not reckoned by the judicious Faults or Blemiſhes. *Philo*, I believe, is not oftner guilty of Soleciſms than other *Greek* Writers, nor the Chriſtian Fathers, who wrote in *Egypt*, nor do the LXX often tranſgreſs in this Way, unleſs when the Perplexity of the Original, or their Defect of underſtanding it, drove them accidentally ſo to do, which perhaps may be the Caſe of the Tranſlator of this Book.

I have before intimated, that in his Verſion he often uſes the *Macedonian Greek* Language; for from the Time of *Alexander the Great*, it is certain, the *Jews* began to Helleniz e, and that the *Greek* Tongue, ſpoken by the *Macedonians*, became more common among them. And indeed, it is no wonder that the *Jews* of *Alexandria*, to whom that Monarch, and *Ptolemy Soter*, after his Death, granted the ſame Privileges with the *Macedonians*, and other *Greeks*, ſhould, by their conſtant Intercourſe with the other Citizens, among whom they were there mingled, be neceſſitated to learn, and conſtantly uſe the *Greek* Language, and that *that* ſhould happen to them here, as did before at *Babylon* on the like Occaſion, I mean that by accuſtoming themſelves to a foreign Language, they ſhould forget their own. And this will appear the more probable, as we learn from *Philo*, *Joſephus*, and the Apocryphal Writings, particularly the Books of *Maccabees*, *Wiſdom*, and this of *Eccleſiaſticus*, in which frequent Alluſion is made to *Græcian* Rites and Cuſtoms; that the *Jews* had learned their Philoſophy, and embraced ſeveral of their Opinions, ever ſince their converſing with that People under *Alexander the Great*, the *Ptolemies*, and *Seleucidæ* his Succeſſors, who reigned in *Egypt* and *Syria*.

The old Verſions, particularly the *Syr.* and *Arab.* are ſometimes ſo wide from the *Greek*, that one ſcarce knows how to believe that they were made from it, often inſerting long Paraphraſes foreign to it, and in other Places omitting as much, and yet there is no good Reaſon to think that they tranſlated from any *Hebrew* Copy: if that indeed was certain, they would ſtand on an equal Foot with the *Greek*, excepting its being tranſlated ſo early, and by ſo near a Relation. Nor do the *Orient.* Verſions agree any better with the *Latin*. As to the *Vulgate* in particular, it is uncertain what Copy it follows, or of what Authority that Copy was; it ſometimes adds whole Sentences, which have nothing to anſwer them in the *Greek*; poſſibly the Tranſlator, to be more explicit, gave two Rendrings of the ſame Sentence, or, as *Huetius* conjectures, inſerted ſome parallel Maxims from ſome other Work. It does not appear to have been interpolated, except ſome marginal Annotations ſhould accidentally have crept into the Text, much leſs to have been corrupted with Deſign by an officious Hand; and there is ſtill leſs Reaſon to aſſert, that any Alterations have been made by the pious Fraud of ſome *Chriſtian*, to make it conform to, and countenance ſome favourite Sentiments and Opinions, as *Grotius* has, without any Warrant or Proof, more than once intimated. *Boſſuet*, *Calmet*, and the other Commentators follow the *Vulg.* too implicitly and ſecurely, and make that Verſion the Foundation of their Annotations, and no Wonder that the Popiſh Expoſitors ſhould adhere religiouſly to it, which the *Council of Trent* has confirmed and ratified. It may be obſerved of all theſe, and of *Grotius* himſelf among the reſt, that by commenting from this, inſtead of the *Gr.* which ſerves now for the Original, a Senſe is often given either ſuperfluous, or foreign to the Author's Meaning.

The Old *Engliſh* Verſions, as *Coverdale's* and the *Biſhops Bible* generally copy the *Vulgate* too cloſely, imitating and tranſcribing it in many [faulty] Inſtances; the *Geneva* often departs from it for the better. Our laſt Tranſlators are not ſo ſervile, nor do they follow any one *Greek* Copy invariably, as it is difficult, I may ſay, impoſſible, to fix upon any one Copy as the true Standard of the reſt; but they ſeem chiefly to have regarded the *Complut.* which, though it lies under a Suſpicion of conforming its *Gr.* to the *Vulg.* yet Dr. *Grabe*, *Prolegom.* ch. iii. §. 1. ſays, it exhibits a Text in this Book, *Non nuper fictum aut interpolatum, ſed jam olim a Patribus ita lectum.* But they ſcruple not occaſionally to prefer the *Latin* before the *Greek*, where they think it gives a better Senſe, and ſometimes even to adopt Conjectures, unſupported by any Copy for the ſame Purpoſe. But upon the whole, either not attending ſufficiently to the Scope of the Context, or not expreſſing fully the Spirit and Propriety of the *Gr.* their Rendring is in very many Places inaccurate and obſcure, and in ſome faulty and miſtaken. Theſe Defects are indeed diſcernible in many Tranſlations, made immediately from the Original, but they muſt neceſſarily be more numerous, where Tranſlations are made from one another, as moſt of our *Engliſh* ones probably are; which holds true of the canonical Books, [ſee *Boyle on the Style of the H. Scriptures*,] as well as of the *Apocryphal* Writings.

The Learned are divided in their Sentiments about the Time of writing this Book. The firſt Opinion is of thoſe, who refer it to the Reign of *Solomon*, and make that Prince to be the Author of it. But to the Reaſons before hinted at againſt this Notion, we may add, that this Writer ſpeaks of *Solomon* himſelf, very much to his Diſcredit; of the Kings his Succeſſors; of Prophets, and other famous Men, who lived before, and after the *Babyloniſh* Captivity; of the Twelve Minor Prophets, and cites the very Words of *Malachi*, the laſt of them. He mentions alſo *Simon* the High-Prieſt, whoſe Time, whether we underſtand it of the firſt, or ſecond of that Name, will by no means ſynchronize to the Æra of *Solomon's* Reign. And the Author in ſome Paſſages, as ch. xxxiv. 11, 12. li. 6. diſcovers certain particulars of his own Life, which cannot be applied to that Prince. The ſecond is of ſuch as place this Writer under the Pontificate of *Eleazar*, and in the Reign of *Ptolemy Philadelph*, between *A. M.* 3711. the ſuppoſed Year of *Simon the Juſt's* Death, and *A. M.* 3783. the Year of *Euergetes* I. Death, according to *Uſher*, and other Chronologers. This Opinion is in Part admiſſible, and may be true ſo far as it relates to this Writer's going into *Egypt*, but not as to the Time of his writing this Book of *Eccleſiaſticus*, which was under another Reign, and in his more advanced Age. The third is of thoſe, who place him either under the Pontificate of *Simon* II. of whom they underſtand ch. l. or of *Onias* III. before *Chriſt. cir.* 171 Years, and make him (the Grandfather) to go, or rather flee into *Egypt* on Account of the Perſecutions and Diſtreſſes which the *Jews* ſuffered under *Antiochus Epiphanes*, to whoſe troubleſome Times they refer ch. xxxiv, xxxv, xxxvi, li. This Opinion is as much too late for the Author's writing his original Work, and agrees not with his ſeeing *Simon the Juſt* officiate, mentioned ch. L. nor does it allow a ſufficient Diſtance of Time between the two *Sirachides*, the Author, and the *Greek* Tranſlator, the latter of whom tranſlated, as he himſelf ſays, under *Euergetes*, which muſt mean the ſecond of that Name. The new Hypotheſis advanced in the following Sheet of their reſpective Times, makes the Grandfather to have written *Eccleſiaſticus* ſometime under *Euergetes* I. about 232 Years before *Chriſt*, and the Grandſon to have tranſlated in the firſt Year of *Euergetes* II, or rather of the joint Reign of the two Brothers. Which Date is propoſed as moſt probable, becauſe otherwiſe the Life of the Tranſlator would be carried beyond the Age of Man, as will appear diſtinctly from the Chronological Table annexed; for the Favour of which I am obliged to the ſingular Goodneſs of a very learned Prelate, to whom Religion, and the Republic of Letters are greatly indebted, and whoſe Sentiments on all Occaſions are ſo juſt, that every the leaſt Work of his is truly valuable.

Some Diſputes have been raiſed concerning this Writer, from his being called *Jeſus, the Son of Sirach.* From the firſt ſome have contended, that the Author of this Book was *Jeſus*, Son of *Joſedec* the High-Prieſt, mentioned *Hagg.* i. 1. as we meet with ſeveral of this Name in the *Jewiſh* Hiſtory; but as that *Jeſus* lived in the Times of *Zachary*, *Malachi*, *Ezra*, and *Nehemiah*, he muſt have been ſome Centuries before our Author, for theſe holy Men flouriſhed under *Darius Hyſtaſpes*, who preceded even *Alexander the Great* 200 Years; but this Writer lived after Prophecy had ceaſed, after the Time of *Ezra*, and the perfecting the Canon, even after that of *Simon the Juſt*, the laſt, as is generally ſuppoſed, of the Men of the great Synagogue, from whoſe Family by *Eleazar* probably this Writer was deſcended. From the Second, *viz. Son of Sirach*, it has been alledged by ſome Rabbins, and *Chriſtian* Writers, that, as the *Jews* have now a Book among them which they call the Book of *Ben-Sira*, i. e. the Book of the Son of *Sira*; and this Book containing a Collection of moral Sayings, this *Ben-Sira*, or the Son of *Sira* (of whoſe Proverbs *Fagius* has given two Alphabets in *Heb.* and *Chaldee* with a *Latin* Verſion) is the ſame with *Ben-Sirach*, or the *Son of Sirach*, and his Book the ſame as that of *Eccleſiaſticus.* But this Surmiſe ſeems to be founded only in the Similitude of the Names of theſe Authors; for there is ſo far from being a perfect Agreement, or a Conformity of Sentiments between them, that *Ben-Sira's* Alphabet has many Things, which the other has not, and ſome quite contrary to it, [ſee Note on ch. XXV. 26.] and others trifling, ridiculous, or indefenſible, as will appear from a Compariſon of the Sentences, which *Corn. a Lapide*, to prove them different Perſons, has prefixed to his Commentary. Thoſe few parallel ones, which we meet with, poſſibly *Jeſus* might adopt, and inſert into his own Work, as there is a very conſiderable Difference betwixt them, in Point of Time likewiſe. For this *Ben-Sira*, according to ſome Jewiſh Writers, was the Son or Nephew of *Jeremiah*, and not long after his Time, and had a Son named *Uziel*, and a Grandſon *Joſeph*, [Names which ſuit not either the Author or the Tranſlator] and ſo muſt have lived in the Time of the Captivity, or ſoon after the Return from it; but the Author of *Eccleſiaſticus* flouriſhed after the Time of *Alexander the Great*, and the Eſtabliſhment of the *Greek* Monarchy. See *Buxt.* and *Bartolocc. Bibl. Rabbin.* With as little Reaſon is *Jeſus*, the Writer of this Book, ſuppoſed by others to be one of the LXX Interpreters; for though 'tis probable he went into *Egypt* in the Time of *Ptolemy Philadelph*, yet that he was ſent thither, or aſſiſted in that Tranſlation, or took the Hint from Queſtions propoſed to thoſe Interpreters, to ſet about his own Work of moral Sentences and Apothegms, is all Conjecture. This Notion took its Riſe probably from *Ariſteas* mentioning one of that Name amongſt thoſe Interpreters, which, ſuppoſe it true, though his Account is generally reckoned fabulous, is not ſufficient to determine that *Jeſus, the Son of Sirach*, was the Perſon.

I have, in the Comment on the Book of Wiſdom [a], conſidered, and examined the principal Councils, on the Sanction of which the Romaniſts ground the Canonicalneſs of this, and the other apocryphal Writings, to which I beg Leave to refer the Reader; at preſent I ſhall take Notice of, and confute another Pretence, which is urged by ſome [b] of that Communion, *viz.* that beſides the firſt Canon of Scripture, made in the Time of *Eſdras*, there was another added in the Time of *Eleazar* the High-Prieſt, by a Council then aſſembled at *Jeruſalem*, when they ſent their LXXII Interpreters to *Ptolemy*, King of *Egypt*, for the tranſlating their *Hebrew* Bible into *Greek*, in which Council they canonized the Books of *Tobit*, *Eccleſiaſticus*, and ſome others. In Anſwer to this I obſerve, 1. That it does not appear by any Evidence that the *Jews* ever had any ſuch ſecond Canon among them. 2. Had there been any ſuch, they were too tenacious of their Laws, and the Traditions of their Elders, ever to have parted with it. 3. To what Purpoſe ſhould they afterwards reject ſuch a Canon, or what would they have gained by it? Poſſibly they might have been willing to aboliſh or mutilate thoſe Scriptures, as *Eſay* and *Daniel*, which propheſied of the Coming of *Chriſt*, at the Time when they rejected him; but what ſhould induce them to attempt an Alteration as to theſe Books in which there are no ſuch Prophecies againſt them? 4. Had theſe, now called *Apocryphal* Books, ever been made Parts of the Canonical Scriptures, it would have been a wicked Sacrilege in the *Jews* after to have rejected them, nor would *Chriſt*, that ſo often and ſharply reproves them for taking away the true Senſe of Scripture, have failed to have condemned them more ſeverely for renouncing whole Books of it. As there is then no ſuch Canon any where to be produced, nor any Probability that the *Jews* ſhould receive any ſuch, who religiouſly adhered to the firſt as delivered to them by the Prophets, and ſtill leſs Reaſon to imagine that they ever ſhould part with it afterwards, if once authorized, it is as clear, as any Evidence can make it, that there never was any ſuch ſecond Canon of Scripture made by a Council of *Jeruſalem*. See *Coſin's Schol. Hiſt.* p. 14. *&c.* *Calmet* indeed ſays, that it is a received Opinion of the Catholic Church, that this Book was placed in the Canon of Scripture, and that it may be demonſtrated by the Teſtimony of ſeveral Fathers, and by the Tradition of all *Chriſtian* Churches, and by its being quoted by a great Number of Eccleſiaſtical Writers, as a Work inſpired by the Holy Ghoſt. To the firſt Aſſertion I anſwer, that if by the Catholic Church, he means the Church Univerſal, it is not true; *Epiſcopius*, to ſhew the Agreement of Chriſtian Churches with the *Jews* in this Point, enumerates the Deciſions of nine of the *Eaſtern*, nine of the *Weſtern*, and two of the *African* Churches, determining for the Canon as we now have it, and excluding all other, but the 22 Books received by the *Jewiſh* Church, and contained in the *Hebrew* Bible. See *Joſeph. cont. App.* L. i. If by Catholic Church he means that of *Rome* in particular, her Judgment cannot outweigh the Deciſions of a larger Number, and Churches of greater Authority, *viz.* thoſe of *Jeruſalem*, *Alexandria*, *Antioch*, and *Conſtantinople*, to the contrary. As to the ſecond Pretence that the Fathers revere and quote this Book as Scripture, it may be replied 1. That the Term *Scripture* is often taken laxly to ſignify any ancient Eccleſiaſtical Writing, containing excellent and pious Inſtructions in them, in regard whereof this Book, and the other of *Wiſdom* may have been called Holy Writings, and divine Books, and ſometimes canonical ones, but not in ſo true and ſtrict a Senſe, as the other uncontroverted Books are. 2. That when either the *Greek* or *Latin* Fathers make a more honourable Mention of them, and attribute to them the Title of Holy Writings, yet this does not place them higher than in the ſecond Rank of Scriptures, which are of a leſſer, imperfect, and doubtful Authority.

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[a] Annotat. on *Calmet's* Preface.

[b] *Genebrard, Maldonate, Serarius, Perron,* &c.

I ſhall in a third and laſt Part, which will finiſh my whole Deſign, attempt to illuſtrate in the ſame Manner the Books of *Tobit*, *Judith*, *Baruch*, *&c.* to which I ſhall add ſome Strictures and Obſervations on particular Paſſages in the Books of *Maccabees* and *Eſdras*. And this, God willing, ſhall follow with all convenient Speed.

ERRATA.

In Diſc. *Pag.* i. *l.* 35. *for* xxxix *read* xlix.
Pag. iii. *l.* 28. *for* ſtill *r.* ſkill.
iv. *l.* 21. *for* Phyſion *r.* Phyſcon.
9. *l.* 34. *for* entirely *r.* entire.
13. *l.* 58. *for* Domine *r.* Domini.
17. *l.* 16. *for* Patients *r.* Parents.
28. *l.* 6. *add* a.
l. 16. *col.* 2. *read* firmus.
51. *l.* 31. *col.* 2. *dele* a. *ibid. for* and *r.* et.
52. *l.* 55. *dele* in.
53. *l.* 57. *read* Captivity.
55. *l.* 50. *for* ſuppoſed it deſigned *r.* agreed.
56. *l.* 60. *for* Reſh *r.* Roſh.
57. *l.* 29. *for* on *r.* one.
Ibid. *l.* 46. *r.* Gomorrah.
Ibid. *col.* 2. *the laſt line inſtead of* ; *put* ?
58. *l.* 47. *for* σκληροσμὸς, *r.* σκληρυσμὸς.
61. *col.* 2. *l.* 12. *for* ſingula *read* multa.
63. *col.* 2. *l.* 32. *read* mandatorum.
66. *col.* 2. *l.* 32. *read* ſubvertet.
70. *col.* 2. *l.* 46. *r.* Weak engage together, the Weak.
71. *l.* 42. *for* his *r.* their. *Ibid.* *l.* 64. *add* it.
73. *l.* 17. *for* etiam *read* aliam.

Pag.
74. *l.* 48. *after* Bleſſings *put a full Point.*
76. *l.* 11. *for* xii. *read* 2.
81. *l.* 26. *read* nec cupiditates peccantium.
96. *l.* 30. *for* in gentes *read* ingentes.
105. *l.* 7. *after* Virtue *put a comma.*
Ibid. *l.* 35. *inſert* ſo.
143. *col.* 2. *l.* 63. *for* thy *read* they.
144. *l.* 1. *for* et *read* ei.
153. *l.* 2. *for* quantum *read* quantam.
Ibid. *l.* 36. *for* acception *read* acceptation.
155. *l.* 30. *for* in to *read* into.
160. *l.* 30. *for* βάρη *read* βαρὺ.
166. *l.* 54. *for* beſt *read* laſt.
173. *col.* 2. *l.* 10. *for* this *read* his.
186. *l.* 13. *for* ad v. *r.* adv.
194. *col.* 2. *l.* 15. *after* God *dele the full Point.*
204. *l.* 34. *for* the *read* this.
208. *col.* 2. *l.* 43. *after* Senſe *put a comma only.*
227. *l.* 7. *for* lxvi *read* xlvi.

In the Author's Preface to the Comment on the Book of Wiſdom, omit And among them the learned Dr. *Duport*, the then *Greek* Profeſſor in the Univerſity of *Cambridge.*

PROLOGUE.

ALMOST after all the Prophets.] Either this is a Miſtake, or they miſtake who make *Malachi* the laſt of all the Prophets; for ſhould we underſtand this of *Jeſus* the Grandfather, (to carry the matter as high as poſſible) though undoubtedly the Grandſon is meant here, as the learned have very juſty obſerved that this Book was wrote in the third Century before *Chriſt*, and tranſlated about 133 Years before his Advent, See Biſhop *Chandler's Def.* p. 41. we cannot reconcile the Aſſertion here with the Time in which Chronologers have fixed the Death of *Malachi*, and the compleating of the Canon; which *Helvicus*, *Prideaux*, *Uſher*, place about *Anno* 428. *Artaxerxes* 37. except the Word Prophet is to be taken in a more lax and extenſive Senſe, See following. *Diſc.* p. i.

PROLOGUE II.

FOR in the eight and thirtieth Year coming into Egypt, when Euergetes was King, &c.] The Learned are greatly divided how to ſettle this Difficulty: They are not agreed whether the Words ſhould be underſtood of the 38th Year of the Tranſlator, or of the Years of the Reign of *Euergetes*, or of the 38th Year of *Jubilee*, or of the 38th of the *Dionyſian Æra*, or the 38th Year of the *Jews* Deliverance from Slavery under *Ptolemy Philadelph*, or of the 38th Year from the Grandfather's writing his Book in *Hebrew*, or of the 38th Year from the Grandſon's coming into *Egypt*. See following Diſcourſe, p. ii, *&c.* where theſe Opinions are diſcuſſed, and the Difficulty cleared up.

Ibid. *I found a Book of no ſmall Learning, therefore I thought it moſt neceſſary for me to beſtow ſome Diligence and Travel to interpret it.*] Our Tranſlators ſuppoſe the Book he tranſlated to be the ſame that he found: But can this be? was he a Stranger to his Grandfather's Work till he happened to meet with it in *Egypt?* The account in the former *Prologue* is, that the original Work was tranſmitted from Father to Son, *viz.* by *Jeſus* the Elder to *Sirach*, and by *Sirach* to *Jeſus* the Tranſlator; and no doubt but it was preſerved by them as a moſt valuable Work in their Family. Of this indeed *Jeſus* the Tranſlator gives ſome Account above; and yet by this Expreſſion it ſeems as if he met with his Grandfather's Work by mere Chance in *Egypt*, which is not an eaſy Suppoſition. May not ἀφόμοιον here ſtand for, and relate to, ſome other Book, the meeting with which was his Inducement to tranſlate his Grandfather's Work in like Manner? for they ſeem to be plainly diſtinguiſhed, as two different Works, but of the ſame Nature and Kind: ἀφόμοιον, which is properly rendred here, from the *Greek*, *Exemplar* in the *Polyglot* Bibles, does not ſignify a Copy or Tranſcript of the Original Book, (nor is it uſual, ſpeaking of a Copy, to ſay, *Exemplar non parvæ doctrinæ*,) but means a learned and ingenious Performance of the like kind, which moved him to an Imitation of it in a ſimilar Caſe, to tranſlate the Work he had before ſpoken of, and to publiſh it for the Sake of his Countrymen in Diſperſion. Though ἀφόμοιος is *diſſimilis*, ἀφόμοιον here muſt be underſtood in the Senſe of ἀφομοίωμα, *Similitude* or *Likeneſs*. And what Book ſo likely to be this ἀφομοίωμα, as one of the τῶν ϖαλαίων Βιϐλίων written after the Prophets, and among theſe what ſo probable, ſays a very learned Friend, to whom I am not a little indebted in the following Work, "As
" the Wiſdom of *Solomon* in particular, the Tranſlation of which into *Greek* he might
" firſt meet with in *Egypt*, after he had made ſome Stay there; and which, being done
" with great Skill, and proving very inſtructive, might be his Motive to think of doing the
" like with his Grandfather's Collection of Sentences, which were of the ſame kind, and
" partly on the ſame Subject, See *firſt Prolog.* This likewiſe might be his Inducement to
" intitle his Work in the ſame Manner, *Wiſdom.* For the firſt Prologue ſays, *he gave it*
" *this* Name, and that *Jeſus* did imitate *Solomon*, which perhaps was the Reaſon why one
" is tacked, or joined to the other. Our Tranſlation therefore of the abovesaid Paſſage (he
" conceives) ſhould run thus: *For in the* 38th *Year* (of my Age) *being in* Egypt, *in the*
" *Reign of* Euergetes, *and ſtaying there ſome Time, I met with a learned and inſtructive*
" *Tract or Inſtance of this Kind, and thereupon I myſelf* [αὐτὸς] *thought I was bound to*
" *apply myſelf with cloſe Study and Diligence, to the rendring into* Greek *this ſame Book*
" τήνδε τὴν βίϐλον, viz. his Grandfather's, which he before recommended as a moſt uſeful
" Book. This makes his whole Prologue conſiſtent with itſelf, and to be eaſy and natu-
" ral, and likewiſe conformable to the account given in the anonymous *Prologue* above."
I could not conceal from the Reader this ingenious Conjecture, how far the Circumſtance of Time, and the Æra of the reſpective Writers will confirm it, the Learned muſt determine.

A
DISCOURSE
CONCERNING
The AGE of the two SIRACHIDES,
One the Author, the other the Greek Tranſlator of
The BOOK of ECCLESIASTICUS.

WHERE there are intrinſick Characters in any Author that ſhew the Age he did, or did not live in, or give Ground for reaſonable Conjectures of the Time he wrote in, little Notice ſhould be taken of any Authorities to the contrary from Writers of a diſtant, ſubſequent Age, to the Prejudice of the Author, whoſe Characters he overlooks or contradicts. This is the Caſe of the *Prologue* of *St. Athanaſius*, which is joined with the Prologue of the *Greek* Tranſlator of the Book *Eccleſiaſticus*. It is probable he is the ſame *Athanaſius*, Biſhop of *Alexandria*, as *Euthalius* dedicated his Edition of the *Acts* and *Epiſtles* to, who flouriſhed between the Years 458 and 490, as is proved by *Zacagny* the Editor: And if ſo, he was above a Century at leaſt from the Age of the Great *Athanaſius*, and at too great a Diſtance from the Age of the Tranſlator of *Eccleſiaſticus*, to be regarded in any hiſtorical or chronological Point, wherein he differs from that Tranſlator.

This I take to be the ſhorteſt way of getting rid of the firſt Difficulty in the Prologue of *Athanaſius* the younger. The Age of *Malachy* is too well ſettled to be ſhaken by ſo modern an Authority; and for the Author of the *Hebrew Eccleſiaſticus*, he is in ſeveral Places expreſs againſt the Aſſertions or Deductions that may be drawn from any Expreſſions in the Prologue aforeſaid. For Inſtance, the *Hebrew Sirachides*, ſpeaks in the Praiſe of the twelve Minor Prophets, Chap. xxxix. 10. *And of the twelve Prophets let the Memorial be bleſſed.*—So that he not only lived *after* them, but even after their Prophecies were collected into one Volume, which went under the Denomination of the Twelve Prophets, as did the Collection of the Five Books of *Moſes*, under the Name of the *Pentateuch*, and of the *Octateuch*, when the Three other Books were added to it.

And to be ſure that *Malachy* the laſt Prophet made one in the Collection of the Twelve Prophets, the ſame *Hebrew Eccleſiaſticus* quotes the very Words of *Malachy* as a Prediction of his, then yet to be fulfilled. For ſpeaking of *Elias*, who, as *Malachy* foretold, was to come before the great and terrible Day of the Lord, he epitomizes what *Malachy* had ſaid upon that Occaſion, Chap. iv. 5, 6. *Elias*, ſays he, *was ordained to pacify the Lord's Judgment before it breaks forth.* And then quotes the very Words of *Malachy*, Chap. xlviii. 10. *To turn the Heart of the Father unto the Son.*

But how then are we to underſtand *Athanaſius* when he ſays, The Son of *Sirach* lived *almoſt* after all the Prophets? It is of no Conſequence whether we underſtand him at all. If he meant almoſt after the Twelve, or any of the Minor Prophets, he is plainly miſtaken. And if he uſes the Word *Prophet* in any other Senſe, it is foreign to your Purpoſe. Poſſibly he might learn of the *Jews* (who eſteemed the בת־קול to be a lower Degree of Propheſy) to call thoſe Prophets who are favoured with that gentle Voice: Or rather, with *Joſephus*, to term ſome holy Men Prophets, who lived in the Interval between the ceaſing of Prophecy and the Advent of *Chriſt*, and predicted a few future Events, relating to publick or private Affairs, which came to paſs accordingly, as *Joſephus* affirms.

The ſame Prologue of *Athanaſius* affirms, that *Sirachides* was no leſs *famous for Wiſdom than Solomon*, which, I think, intends no more than that his Collection of wiſe, pithy Sayings, were in as great Repute, were known and read as much as the Proverbs of *Solomon*, which were in the higheſt Eſteem for their Wiſdom and Learning. As much as to ſay, *Sirachides* was looked on as *another Solomon*, for his wiſe, moral, and oeconomical Precepts,

cepts. Eaſtern Compariſons (and herein the the *Egyptians* imitated them) are not to be ſtretched to every Degree of Equality. *Sirachides* might imitate *Solomon*, and reſemble him in many things without coming up to his full Height of Wiſdom, much leſs to his Spirit of Inſpiration.

The Learned are indeed much divided in Opinion touching *the* 38th *Year*, mentioned in the Prologue of the *Greek Sirachides*, but moſt of their Reaſons may be anſwered eaſily, and methinks I ſee, in the Prologue itſelf, Light enough how to underſtand it differently from them all. His Words are theſe: Ἐν τῷ λή ἔτει (ἐπὶ τοῦ Εὐεργήτου Βασιλέως) παραγενηθεὶς εἰς Αἴγυπτον καὶ συγχρονίσας, εὗρον οὐ μικρᾶς παιδείας ἀφόμιον:—Of which I take the Senſe to be this, "For in the 38th Year "(*Euergetes* being then King) *after I had* "*come into* Egypt *and ſojourned there* all that "whole long Time, I met with a Copy, "or Exemplar of this Book, fraught with "no ſmall Learning."—To ſynchronize, is to be equal in Time or Duration with ſome other thing: And here is nothing to ſynchronize with beſides the 38 Years of his Abode in *Egypt*, which began from the Year of his firſt Entrance into that Country, and concurred with the ſucceeding Years to the 38th.

I am aware that ἀφόμοιου, or ἐφόμοιον (as ſome Manuſcripts have it) is not claſſical *Greek*. For tho' ἀφόμοιος doth uſually ſtand in the *Greek* Writers for *unlike*, taking the Particle ἀπὸ in a contrary Senſe to that I uſe it in, yet ſince ἀφομοίωσις commonly ſignifies *Similitude*, I cannot ſee why ἀφόμοιον may not ſignify a Counterpart of a Writing, copied *upon*, *from*, or *after* it. It muſt be remembered, that in *Alexandria*, the common People, as yet, ſpoke *Macedonian Greek*, and our Tranſlator, converſing much with them, might fall into their Dialect, or compound *Greek* Words as they did, tho' not much in Uſe before him, when he thought them to be moſt expreſſive of his Meaning.

They that underſtand this 38th Year of Part of the Jubilee Year, ſurely did not conſider that thoſe Years, no more than the Sabbatical Years, were obſerved out of the Land of *Canaan*. The Deſign of the Jubilee, was to preſerve the Inheritances of Families within their own proper Tribes; and therefore when a Poſſeſſor, through Misfortune, or luxurious living, had been forced to mortgage his Eſtate, it was ordained to be reſtored to him or his Heirs, at, or after the Revolution of 50 Years, and ſo the Inheritance was reſtored to the Family that formerly poſſeſſed it; but as the *Jews* had no Inheritances in their Diſperſions, the Jubilee Year was impracticable, and the Obſervation of ſuch an Epoch needleſs, and next to impoſſible.

Nor will Recourſe to the *Dionyſian* Year help thoſe who would accommodate this 38th Year to that Epoch, for his *Æra* beginning from the firſt of *Ptolomy Philadelph*, and *Philadelph* reigning but 38 Years, according to *Ptolomy's* Canon, at moſt thirty nine according to *Joſephus*, the firſt of *Euergetes* muſt be the 39th or 40th of the *Dionyſian Æra*, and conſequently exceeds a Year or two the 38th Year of the *Greek Sirachides*.

The Year of the *Jews* Deliverance from Slavery, under *Ptolomy Philadelph*, bids faireſt for a *Jewiſh* Epoch to be remembered in *Egypt*; but as this Deliverance has no other nor better Authority than that of *Ariſteus* (for *Joſephus* follows him) the Fact is doubtful, eſpecially ſince this Deliverance is ſaid to be purchaſed with a large Sum of Money by the *Jews*, which how they that were Slaves, and not long ago led Captives into *Egypt* were able to amaſs, is not eaſy to gueſs. The Year of this Deliverance is not mentioned by *Ariſteus*. *Euſebius* (upon what Authority I know not) places it in the ſecond or third Year of the Reign of *Philadelphus*; but that is moſt improbable, that a wiſe King, juſt come to the Throne of a newly conquered Kingdom, ſhould make it one of his firſt Acts to do the moſt provoking Thing poſſible to a ſuperſtitious, changeable, ſeditious People, *viz.* the procuring the Publication of a Book that rallied their Religion and their Gods, and expoſed the Tyranny and Cruelty of their Anceſtor Kings, and perpetuated the Hiſtory of the ſhameful Deſtruction of their Nation, in the Cauſe of thoſe very *Jews* that were now again their Slaves. *Scaliger*, therefore, from the reckoning of *Julius Africanus*, places it in the latter End of his Reign. By the Computation therefore of *Julius Africanus*, this Verſion was not made under *Euergetes* the firſt, for he reigned but 24 Years, and add to thoſe 24 Years the five or ſix Years of *Philadelph*, after the *Sirachides* had made this pretended *Greek* Verſion, and you get no higher than five or ſix Years more, which fall ſhort of the 38 Years in the Prologue.

Indeed, by *Euſebius's* Computation, the *Greek Sirachides* might come into *Egypt*, and begin his Tranſlation the ſecond or third of *Euergetes*; but then there are other Circumſtances that overthrow this Opinion alſo; for the *Hebrew Sirachides* writ his Book under a King of *Egypt*, who perſecuted the *Jews*, and from whom he was in Danger of his Life after many Sufferings by falſe Accuſations, &c. This could not happen in *Ptolomy Lagi's* Reign, becauſe the *elder Sirachides* was ſcarcely born at that Time, at leaſt he was too young to repair into *Egypt* to get *Wiſdom and Knowledge*, which, as he himſelf ſeems to intimate, was the End of his going thither, much leſs was he of an Age capable of writing a Book of ſuch wiſe Inſtructions and Obſervations. Nor is it likely that he or his People, ſhould ſuffer ſuch grievous Things under *Philadelph*, a Prince of a moſt humane Temper; and particularly favourable to the *Jewiſh* Nation, according to the ſame *Euſebius*: If then we bring the *Hebrew Sirachides* into *Egypt*, not ſooner than the Reign of *Euergetes* the firſt, the *Greek Sirachides* could not in his Reign tranſlate this Book; for a proper Interval muſt be allowed between the *Writing* and the *Tranſlation*, much longer than the Reign of *Euergetes*, or even of his Succeſſor. It muſt be conſidered the *Hebrew Sirachides* wrote his Book in *Hebrew*, or in the Language of the *Jews* at *Jeruſalem*, as a Manual for the *Jews* in *Egypt*, who muſt therefore be ſuppoſed able to read and underſtand well that Language: But the *Greek Sirachides* therefore tranſlated this Book out of *Hebrew*, becauſe the *Jews* had then almoſt all forgot their native Tongue: Thus the *Greek* Prologue of the Tranſlator, "*Having found a Copy of no ſmall Learning, or Inſtruction, I thought it moſt neceſſary for me to beſtow ſome Diligence and Travel to interpret it with great Watchfulneſs, and ſtill in my leiſure Hours* to bring the Book to an End, and ſet it forth, or publiſh it for their Uſe, who in this *Egyptian* Diſperſion, or Peregrination were given to Study or Learning, being before prepared in Manners to live according to the Law." This was the very End propoſed by his Grandfather in writing the Book, *to the Intent*, ſays the Tranſlator in the ſame Prologue, that thoſe which are deſirous *to learn, and are addicted to theſe Things, might profit much more in living according to the Law.* Such a Change in Language in the ſame People, might eaſily happen within the Compaſs of three Generations, or of 120 Years, and not much ſooner; conſequently the *Greek* Tranſlator did not tread too quick upon the Heels of the *Hebrew* Writer, but his Age muſt be brought down to the Reign of a later *Ptolomy*; and if he did tranſlate, as he ſays he did under *Euergetes*, he muſt be under *Euergetes* the ſecond, and at a good Diſtance from *Euergetes* the firſt.

The Opinion of thoſe (which is the general Opinion of learned Men) who make this 38th Year to be the Year of his Life, is liable to few or no Exceptions; but it ſeems to be too vague an Expreſſion, without ſome Word expreſſive of his Age to reſtrain it to that Senſe, unleſs it ſhould appear that ſuch Omiſſions are not infrequent in this Tranſlation: The Mention of his own Age at all does not ſeem to be of any Importance towards raiſing the Value of the Work itſelf; but the long Stay in *Egypt* before he undertook it, implies that he was well qualified for ſuch a Work, and fully acquainted with the Want his Countrymen were in of ſuch a Tranſlation.

The following genealogical Table may contribute to ſtrengthen what I have advanced above concerning the Age the Tranſlator lived in; at leaſt it will ſhew that *Jeſus* the younger could not tranſlate his Grandfather's Book under *Euergetes* the firſt.

I think it may be collected from ſeveral Paſſages of *Eccleſiaſticus*, that *Sirachides the Writer* was of the prieſtly Line, and if we may credit the reading in ſome *Greek MSS. Ecclus* l. 3. he was deſcended from *Eleaſer*, the Brother of *Simon Juſtus* the High Prieſt; and ſhould that be allowed, I make *Jeſus*, the Son of *Sirach* the younger, to have tranſlated 38 Years ſooner than *Archbiſhop Uſher* doth, *viz.* in the firſt Year of *Euergetes* the ſecond ante Chr. 169. and not in his 38th Year, 132, which would protract the Tranſlator's Life too long.

I would not be thought in the Table to fix the Year preciſely, when each Prieſt entered on his Office. It is ſufficient for our Purpoſe, that it is near the Time ſpecified, allowing about thirty Years to each Prieſt's Continuance in his Office.

Jaddus
Onias 1.—Menaſſe.

Before Chriſt
305 Ptol. Lagi beg.
In his Reign
300 bef. C.—— Simon the Juſt began his Prieſthood.—— Eleazar
292 C.—— Eleazar Brother of Simon
Sirach
285 C. Ptol. Philad.
259 C.—— —Menaſſe Brother of Onias. I.
247 C. Euergetes I.
233 C.——Onias II. Son of Simon
222—Ptol. Philop.
219 C.—— Simon II.
205—Ptol. Epiph.
199 C. Onias III—Jeſus called Jaſon—Onias called Menelaus—Lyſimachus
175 C.—— Jaſon
173 C. Menelaus
181 C. Ptol. Philop.
169 11 Philometor depoſed and fled to his Brother whom the Alexandrians had made King.
169 C. 12 } Philometor
1 } Phyſeon, or Euergetes II.

Jeſus the Author of Eccleſiaſticus.
293 C.—he *might be* 9 or 10 Years old, or two before Simon the Juſt died. For he ſaw him officiate, *Ecclus* l. 1.
247 C.—went into Egypt under Ptolomy Philadelph, at the Death of Ptolomy Philadelph; aged 55.
—Some Time under Euergetes I. writ Ecclus, aged about 66—for he *was old* when he writ it about 232 C.

Sirach Son of Jeſus the elder.

Jeſus Son of Sirach, the Tranſlator, who, if he tranſlated, in the 38th Year of his coming into Egypt, and that 38th Year fell on I. Phyſion, or Euerg. II. when he was about 60 Years or upwards, he muſt have come into Egypt 207 before Chriſt, *i. e.* in the End of Ptol. Philopator. At which Time Jeſus might be about 22 Years of Age.

But whether the elder *Sirachides* was of the Family of *Simon* the High-Prieſt by *Eleazar* or not; it is certain he was of a competent Age to remember *Simon's* graceful performing of the Duty of High-Prieſt: That he was not of ſufficient Age and Experience, before the Reign of *Euergetes* I. to write his Book, *in old Age:* And that the Reign of *Euergetes* I. was too ſhort (24 Years) for his Grandſon in advanced Years, to tranſlate this Book under the ſame *Euergetes:* As on the other hand, the Grandſon muſt have lived beyond the uſual Period of Men, to begin this Tranſlation in the 38th of *Euergetes* II. according to *Uſher*, or his Father *Syrach* muſt have exceeded the like Period, did he, the Son, at the 38th Year of his Life, reach the Reign of *Euergetes* II. and yet his Grandfather *Jeſus* be acquainted with *Simon* the firſt.

E. Dureſme.

A COM-

A
COMMENTARY
ON THE
Book of *Eccleſiaſticus*.

CHAP. I.

Ver. 1. ALL *Wiſdom cometh from the Lord.*] The Author opens this Book, as *Solomon* does his of *Proverbs*, with the Commendation of Wiſdom; he ſhews its Eternity, Emanation from God, and Union with him. Wiſdom is ſometimes taken for that Eternal Wiſdom, which is an eſſential Attribute of the Divinity; ſometimes Perſonally, for the *Λόγος*, or the Word begotten of the Father; and ſometimes for that Derivative Wiſdom, which God's infinite Goodneſs is pleaſed to communicate to Mankind, in different Meaſures and Proportion. But in Scripture, and in theſe Sapiential Books particularly, whenever mention is made of Wiſdom with any Mark of Commendation, either the ſincere practice of Religion and Virtue is meant by it, or ſuch Knowledge at leaſt, that has a near and ſtrong Influence upon it. That all Wiſdom cometh from the Lord is exactly the Sentiment of *Solomon*, (whom this Author very often imitates and copies) *Prov.* ii. 6. *The Lord giveth Wiſdom, out of his Mouth cometh Knowledge and Underſtanding.* And therefore *St. James* well adviſes, *If any Man lack Wiſdom, let him aſk it of God, that giveth to all Men liberally*, i. 5. See alſo *Dan.* ii. 20, 21, 22, 23. *Sapientiam homini tribuit Deus*, ſays *Lactantius*, *quam terrenus Pater dare nullo modo poteſt. De Opificio Dei*, c. 19. diſtinguiſhing God in this particular from an Earthly Parent, who tho' he can give Temporal good Things for the Comfort of Life, yet cannot he give Wiſdom for the Conduct of it. This Obſervation of our Author ſhould excite us to adore God with a Reſpect and Duty worthy of him, and to acknowledge with the profoundeſt Humility, that God, in giving us Wiſdom, has given us the greateſt Gift that he can beſtow, even a Gift in ſome Senſe equal to himſelf.

Ibid. *And is with him for ever.*] The *Vulgate* renders, *et cum illo fuit ſemper, & eſt ante ævum.* The firſt Clauſe is not in the *Greek.* The Meaning of the Latter is, that Wiſdom conſidered as the *Λόγος*, or a Divine Attribute, is always preſent with God, as his Joint-counſellor, and the Partner of his Throne. See *Wiſd.* viii. 3. ix. 4. *Prov.* viii. 22, 27, 30. to which agrees the *Tigurin* Verſion, *et eidem ſemper conjuncta eſt. Rabanus Maurus* underſtanding it of the *Logos*, ſays, this Author opens his Book as *St. John* does his Goſpel, *In the Beginning was the Word, and the Word was with God, &c.* If with the *Vulgate* and ſome other *Latin* Tranſlations we underſtand it in the *Præteritum*, the Senſe then may be, "that God had from "all Eternity a perfect Idea of his Future "Works, that the Deſign and Order of the "Creation with the whole Series of Provi"dence, was always preſent in the Eternal "Mind, in a Manner infinitely more perfect, "than the Scheme of any Work can be ſup"poſed to be in the Memory and Under"ſtanding of the beſt Architect.

Ver. 2. *Who can number the Sand of the Sea, and the Drops of Rain, and the Days of Eternity?*] We meet with a Sentence reſembling this, c. xviii. 10. *As a Drop of Water unto the Sea, and a Gravel Stone in Compariſon of the Sand, ſo are a thouſand Years to the Days of Eternity.* *Virgil* has the ſame Compariſon,

Quem qui ſcire velit, Libyci velit æquoris idem
Diſcere, quam multæ Zephyro turbentur arenæ;

whom, and in what Proportion he pleaſes. Our Tranſlators, and the *Geneva* Verſion, to make the Senſe clearer, and to particularize who is meant, inſert, *the Lord*, in the Text, and ſo does *Junius* in his Tranſlation, tho' the *Greek* Copies begin the next Verſe with Κύριος, except the *Alexandrian Mſ.* The *Vulgate* rendering of this Paſſage is very lofty, *Unus eſt altiſſimus Creator omnium, omnipotens, & rex potens, & metuendus nimis, ſedens ſuper thronum illius, & dominans Deus.*

Ver. 9. *He created her, and ſaw her, and numbered her, and poured her out upon all his Works.*] *i. e.* God hath made all Things in Number, Weight, and Meaſure. *Wiſd.* xi. 20. in the moſt exact Order and Proportion, and by the Marks of Wiſdom on all his Works, hath brought her forth, diſplayed, and revealed her Excellency. For ſo κτίζειν may be underſtood here and ℣ 4. and thus the *Oriental* Verſions explain ἔκτισεν, the *Syriac* by *patefecit eam*, and the *Arab.* by *retexit*. See *Pſ.* civ. 24. and *Philo* Περὶ κοσμουργίας. *Calmet* likewiſe underſtands by numbering her, that "God knew her from all Eternity, "and the Time of her firſt Appearance upon "the Earth, or any Part of it.

Ver. 10. *She is with all Fleſh according to his Gift, and he hath given her to them that love him.*] Having ſhewn the Original of Wiſdom, that it was from all Eternity, he proceeds beautifully to ſhew its Production, or gradual Appearance in the World, and that its Effects and Signatures are diſplayed upon the Creation in three Particulars. *Firſt*, in general, as his Wiſdom is plentifully ſhed, and poured out upon all his Works, and is univerſally and in all Reſpects to be admired. *It reaches from one End of the World to another mightily, and ſweetly does ſhe order all Things.* Wiſd. viii. 1. *Secondly*, that tho' there are Tokens and Traces enough of Wiſdom diſcernible in all inanimate Things, yet it is moſt viſible in animal Bodies, and diſtributed to all of them in ſome Degree or other; for in all of them there is a Principle of Inſtinct, ſomething analogous to Reaſon, and much reſembling it. *Thirdly*, that the Gift and high Privilege of Reaſon belongs chiefly to Men, and even to them is communicated in different Degrees and Proportions; to one is given *the Word of Wiſdom, to another the Word of Knowledge, to another divers Kinds of Tongues, to another the Interpretation of them.* 1 *Cor.* xii. 8. 10. Wiſdom is divided ſeverally to every Man, as God pleaſes, and as is moſt neceſſary for each to receive it. *Epheſ.* iv. 7. Such as are religious, and fear the Lord, ſhe is moſt converſant with, and to them ἐχορήγησεν, he hath diſtributed her Graces moſt liberally. Accordingly the Angels, a higher Order in the Scale of Being, whom the Pſalmiſt calls God's Servants, continually doing his Will and Pleaſure, are moſt perfect in Knowledge; and even among theſe Intelligences, *one Star differeth from another Star in Glory.* From this Principle, as *Solomon* does in the Book of *Proverbs*, the Author takes Occaſion to enlarge upon, and recommend the Fear of the Lord.

Ver. 11. *The Fear of the Lord is Honour, and Glory, and Gladneſs, and a Crown of Rejoicing.*] An awful Senſe of God, a devout Affection to him, and a Fear of offending him, ſuch a religious Frame of Mind, is not only a great Credit and Ornament to a Man, but is the Cauſe of much Joy and Happineſs to him. It fills the Soul with a holy Confidence, with inward Satisfaction, and Complacency. And tho' the World has not often a juſt Conſideration of, and Regard to the good Man's Merit, yet is he not the leſs honourable, or glorious in himſelf; his Glory is as much above common Applauſe, as Piety is preferable to Ambition. According to vulgar Opinion indeed, to inſpire Men with the Fear of God, is to fill them with Melancholy and Sadneſs; but the wiſe Man here aſſures us, that this is the only true Source of Joy. To fear God, is not to ſtartle at, and tremble before an All-powerful Being, made up of Severity and Cruelty, intent upon Man's Deſtruction, as the Devil often dreſſes up, and repreſents God to pious Souls, to caſt them into Horror and Deſpair, and raiſe in them Jealouſy and Diſtruſt. If any thus deſcribe God with ſuch Marks of Abhorrence and Terror, it is not the true God they are repreſenting, who is plenteous in Goodneſs, and has more Tenderneſs for his Creatures, than the moſt indulgent Father.

Ver. 12. *The Fear of the Lord . . . giveth . . . a long Life.*] See ℣ 20. A ſtrict Courſe of Piety is moſt likely to prolong Life in a natural Way, whereas Sin, ſometimes by natural Cauſes, ſometimes by the Anger and juſt Judgment of God, is the Cauſe of a ſudden, untimely, or violent Death. Thus the Pſalmiſt: *The Blood-thirſty and deceitful Men ſhall not live out half their Days. Pſ.* lv. 25. But Wiſdom ſays of herſelf, *By me thy Days ſhall be multiplied, and the Years of thy Life ſhall be encreaſed. Prov.* ix. 11. and c. iii. 2, 16. It is alſo the ſureſt Way to procure God's Bleſſing, and to preſerve Men from all Evils and Calamities; for the *Angel of the Lord tarrieth round about them that fear him, and delivereth him. Pſ.* xxxiv. 7. And in ſome following Verſes, to the Enquiry, *What Man is he that luſteth to live, and would fain ſee good Days?* the Anſwer is, *Eſchew Evil and do Good, ſeek Peace and enſue it.*

Ver. 13. *Whoſo feareth the Lord, it ſhall go well with him at the laſt, and he ſhall find Favour in the Day of his Death . . .*] Some Copies read with the Margin, *He ſhall be bleſſed.* The *Syriac* has, *colentis Deum proſper erit exitus, & in fine dierum ſuorum benedicetur*; and the *Arab. timentis Deum optimus erit finis, & in extrema ætate ſua benedicetur.* The Senſe in either rendring is, that the good Man in his laſt Hours ſhall not be tormented with the Worm and Sting of Conſcience, with ſad Reflections upon a paſt ill-ſpent Life, but ſhall have a ſweet Foretaſte of approaching Happineſs, and a joyful Expectation of entering into a better State, and receiving the Reward of his Piety. He ſhall die with a quiet and eaſy Conſcience, and, like good old *Simeon*, depart this Life in Peace. Thus *Galat.* vi. 16. St. *Paul* ſays, *They that walk according to this Rule*, i. e. the Rule of Righteouſneſs, *Peace is on them, and on the Iſrael of God*; for as the Verb is not expreſſed in the *Greek*, we may as well expound the Paſſage, as an Affirmation of what is, as a Wiſh of what may be. I refer it to the Learned to determine, whether this Writer, laying down ſo many fine Rules of Righteouſneſs and moral Conduct, which the Study of the Law furniſhed him with, and Precepts of inward and ſpiritual Obedience, and a ſincere Service of God from the Heart, which occur through the whole Work, and withal the great and certain Reward which attends good Men at all Times, and at their Death more particularly, can be ſuppoſed to be without a firm Belief of a Life to come; and whether the Reflexion here, and many other Expreſſions to the like Purpoſe, can be ſeparated from the Hopes of it, without Violence.

Ver. 14. *To fear the Lord is the Beginning of Wiſdom.*] *A good Underſtanding*, ſays the *Pſalmiſt*, *have all they that do thereafter, the Praiſe of it endureth for ever*; and thus *Job*, *Unto Man he ſaid, Behold, the Fear of the Lord, that is Wiſdom; and to depart from Evil is Underſtanding*, c. xxviii. 28. The Obſervance of the Commandments of the Lord, is the principal Point or Fulneſs of Wiſdom, ſee ℣ 16, the Practice of which gives Men a better Underſtanding of what is moſt conducive to their Happineſs, than any Maxims of Human Learning can infuſe; for without Piety, or the Fear of the Lord, Wiſdom is falſely ſo called, and degenerates into a vicious Cunning. *Plato* has an Obſervation like this, ἡ Θεοῦ γνῶσις, σοφία ἐστὶ, καὶ ἀρετὴ ἀληθινή. The Expreſſion here by the Infinitive ἀρχὴ σοφίας φοβεῖσθαι τὸν Θεὸν, is very elegant and claſſical. Thus *Cicero*, *Ipſum quidem peccare, quoquo te verteris, unum eſt. Paradox.* and *Perſius*, *Scire tuum nihil eſt*; and St. *Auſtin*, more ſtrongly, *Honorifico te debito ſacrificio laudis, pro ſcire & poſſe.* Meditat. c. 12.

Ibid. *And it was created with the Faithful in the Womb. .*] The Faithful from their Infancy, have a Fear and Dread of God, and enter very early on a Courſe of Piety and Religion, and are no ſooner conceived and born into the Church, ſay *Meſſ. du Port Royal*, but the Fear of God is formed in their Heart, and it continues with them to their Lives End. Or it may mean, that a good Diſpoſition, and a Religious Temper is born and brought into the World with the Faithful, and accompanies them after. This is what the Author of the *Book of Wiſdom* means, when he ſays, that *being a witty Child, and having a good Spirit, he came into a Body undefiled*, c. viii. 19, 20. *i. e.* not diſpoſed, or naturally inclined to Evil. And thus *Job* ſays, that from his Mother's Womb he had a natural Compaſſion for the Poor and Fatherleſs, c. xxxi. 18. And the contrary Temper is well deſcribed by the *Pſalmiſt*, *The Ungodly are froward even from their Mother's Womb; as ſoon as they are born, they go aſtray, and ſpeak Lies*, Pſ. lviii. 3. *i. e.* they are naturally addicted to ſuch Vices. Or we may underſtand this of ſome peculiar and ſingular Gift of God to the Faithful, as was the Caſe of the Prophet *Jeremiah*, of whom God ſays, *Before I formed thee in the Belly I knew thee, and before thou cameſt forth out of the Womb, I ſanctified thee*, c. i. 5. The like may be obſerved alſo of *John the Baptiſt.* There is a remarkable Pleonaſm in the *Greek* here, μετὰ πιστῶν ἐν μήτρᾳ συνεκτίσθη αὐτοῖς, which is an Hebraiſm: There are frequent Inſtances of the like Conſtruction in this Book, in the LXX, See *Jerem.* xx. 14. and in approved Authors.

Ver. 15. *She hath built an everlaſting Foundation with Men. . .*] i. e. in juſt Men more particularly, ſuch in whoſe Heart the Fear of the Lord is ſtrongly rooted, the Impreſſions and good Effects of which will not be eaſily effaced in them, or their Children. As Wiſdom was from Everlaſting, ſo her Delights have ever been with the Sons of Men, *rejoicing*, as it is expreſſed *Prov.* viii. 31. *in the habitable Parts of the Earth.* And as ſhe delights in the Children of Men above all others, as being the Image of God, among whom ſhe has fixed her Reſidence, ſo will ſhe abide, eſpecially with ſuch as fear the Lord, and do not by Sin deface his Image, *Wiſd.* i. 5. *John* xiv. 23. What Wiſdom ſays of herſelf, *Prov.* viii. 23. πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με, exactly expreſſes θεμέλιον αἰῶνος here, which is rendred more beautiful by the Metaphor, ἐνόσσευσεν, *fundamentum æternitatis nidificavit*, as *Junius* renders. And what ſhe obſerves of the *Jewiſh* Nation, c. xxiv. 8. that *the Creator of all Things cauſed her Dwelling to be in Jacob, and her Inheritance in Iſrael*, is equally applicable to all true *Iſraelites*, whom ſhe favours above all others. The *Vulgate* here adds three Verſes, which are not in the *Greek* Copies.

Ver. 17. *She filleth all their Houſe with Things deſirable.*] In the foregoing Verſe it is, μεθύσκει αὐτοὺς, according to the Idiom of the *Hebrew* Tongue, which expreſſes a Satiety or Fulneſs, by *Ebrietas*, or *Inebriation.* See *S. Jerom. Quæſt. in Geneſ. Plautus* has the like Expreſſion, *Unde ſaturitate ego ſæpe exii ebrius. in Captiv.* The reading of the *Complut.* οἶκον αὐτῶν, which our Tranſlators here follow, ſeems more agreeable than οἶκον αὐτῆς, which the *Vulgate*, and many *Greek* Copies have. What follows in the next Sentence καὶ τὰ ἀποδοχεῖα ἀπὸ τῶν γεννημάτων αὐτῆς, ſeems alſo corrupt. It would be better read, τὰ ἀποδοχεῖα αὐτῶν γεννημάτων αὐτῆς, and ſo I find Dr. *Grabe* has inſerted in his Edition from Conjecture. See *Prolegom.* c. iv. Tom. iii. The *Vulgate* alſo is faulty here in rendring γεννημάτων by *Generationibus.* The Senſe of the Paſſage is "the Fear of the Lord not only fills Men with ſpiritual Joy, and Comfort, but enriches thoſe that have it." The Pſalmiſt obſerves the like of the Faithful, That *Riches and Plenteouſneſs ſhall be in their Houſe*, cxii. 3. *Solomon* repreſents the Satisfaction and Advantages ariſing from Wiſdom, under the Reſemblance and Image of a moſt elegant and delicious Feaſt, where the τὰ ἐπιθυμήματα generally abound. *Prov.* c. ix.

Ver. 18. *The Fear of the Lord is a Crown of Wiſdom, making Peace, and perfect Health to flouriſh. . .*] Beſides inward Content, and Satisfaction, which is the uſual Senſe of Peace, it has ſeveral other Senſes among the *Jews*, applicable alſo to this Place. Thus *Gen.* xxix. 6. *is he well?* in the *Hebrew* is, *is there Peace to him?* See alſo c. xxxvii. 14. It ſignifies alſo Proſperity; and the uſual Salutation of wiſhing Peace to any one, or his Houſe, always included Proſperity. See *Matt.* x. 12, 13. ſo *Num.* vi. 26. *the Lord give thee Peace*, i. e. make thee happy, and proſperous, and c. xxv. 12. *I give unto him my Covenant of Peace*, *i. e.* to make him, and his Family proſperous. See *Pſ.* lxxii. 3. *Iſai.* xxxvii. 17. *Lament.* iii. 17. According to *Grotius*, the Senſe is "that the Fear of the Lord is of Service both to Soul, and Body, giving εἰρήνη to the former, and ὑγίεια ἰάσεως, (a ſtrong Expreſſion denoting the Perfection of Health and Soundneſs) to the latter." The Concluſion of the Verſe, *and it enlargeth their rejoycing that love him*, is omitted in the *Vatican*, and *Vulgate*, and is probably an Interpolation from ℣ 12, to which it agrees exactly in Senſe.

Ver. 19. *Wiſdom raineth down Skill and Knowledge of Underſtanding.*] Our Author uſes ἐξώμβρησε in the ſame Metaphorical Senſe, c. x. 13. The Meaning is "Wiſdom, or the Fear of the Lord is the Source of true Knowledge and Prudence; without this, Knowledge is falſely ſo called, is proud, preſumptuous, and overbearing; and Prudence degenerates into Craft and Cunning. Perſons of great Abilities and Attainments, without a Senſe of Piety and Religion, are infinitely more dangerous to Society, to the Church or State, than even the moſt wicked Men who have leſs, or but ordinary Skill and Talents. The latter can ſcarce hurt any but themſelves, in Matters at leaſt of a higher Concern; but the former are capable of unſettling, perverting, and ruining Numbers of thoughtleſs and unguarded Souls, and too often ſucceed, by their Sophiſtry and Addreſs, in their miſchievous Attempt." Upon the next Verſe both the *Syr.* and *Arab.* Tranſlations, paraphraſe very largely, and inſert a great deal, omitting all that follows, either in the *Greek* or *Latin* Copies to ℣ 28. as the *Chaldee* Paraphraſe often inſerts very large Portions, without Authority from the *Hebrew*, in many Parts of the old Teſtament.

Ver. 21. *The Fear of the Lord driveth away Sin, and where it is preſent, it turneth away Wrath . . .*] *i. e.* the Fear of the Lord and his Judgments, when it is ſtrongly rooted in the Soul, inclines Men to, and encourages them in, the Performance of their Duty, and thereby keeps them from Sin and Puniſhment, its ſure Attendant. See *Prov.* xvi. 6. It either puts them upon obſerving a prudent Circumſpection and Caution in their Actions, or to atone for Sin committed, by Contrition and Repentance. *Tertullian* ſays excellently, *Qui præſumit, minus veretur, minus præcavet, plus periclitatur: Timor fundamentum ſalutis eſt.* De Cultu Fœminarum. This Verſe is wanting in the *Roman* Edit. and ſome others: Dr. *Grabe* has inſerted it from the *Complut.* which our Tranſlators generally follow, which Copy he obſerves is of ſingular Uſe to ſupply the *Hiatus* in others. *Proleg. Tom. ult.* c. iii. Our Verſion renders παρεμμένων δὲ ἀποστρέφει ὀργὴν, *where it is preſent it turneth away Wrath*; but *Grotius* underſtands by παρεμμένων, the meek and patient Man, whoſe Behaviour and Temper is ſuch, that it is not eaſily inflamed, his Reaſon interpoſes againſt a riſing Storm, its cool Judgment either prevents or aſſwages Wrath, and inſenſibly diſarms its Fury. This Interpretation, though countenanced indeed by the Context, ſeems to want an Article to confirm it. Inſtead of this latter Clauſe, the *Vulgate*, *Grabe*, and *Clemens Alexandrinus*, *Pædag.* L. i. c. viii. inſert ἄφοβος δὲ οὐ δυνήσεται δικαιωθῆναι.

Ver. 22. *A furious Man cannot be juſtified, for the Sway of his Fury ſhall be his Deſtruction . . .*] Our Tranſlators follow a Copy which read θυμώδης ἀνὴρ, as the *Complut.* that of *Camerarius*, and ſome other Copies have it. The *Vat.* and *Alexandr. Mſ.* which *Hœſchelius* here agrees with, have θυμὸς ἄδικος, unjuſt Anger, ſuch as is without ſufficient and good Reaſon, or is immoderate in its Degree. St. *Paul* acquaints us, that we may ſometimes be angry, and yet ſin not, *Epheſ.* iv. 26, And there is a Reſentment, which is highly commendable, ſuch, for Inſtance, is a Zeal for the Service of God, and the Cauſe of Religion, where Unconcernedneſs and Indifference are culpable and ſinful; ſuch a Lukewarmneſs, as is condemned in the *Laodiceans*, *Revel.* iii. 16. Anger, without ſome ſuch juſt Occaſion cannot be juſtified, nor free from Cenſure or Fault. The Senſe is pretty much the ſame, with that of St. *James*, c. i. 20. *The Wrath of Man worketh not the Righteouſneſs of God*, *i. e.* it puts a Man upon ſaying and doing Things contrary to his Duty, and is a Breach of that Perfection, which renders him acceptable to God. Anger proceeds upon a wrong Principle, it ſprings generally from Pride, and is moderated and vanquiſhed moſt effectually by the Fear of the Lord, according to St. *Paul's* Obſervation and Advice, *Be not high minded, but fear. Rom.* xi. 20. Our Author ſpeaks by the Figure *Litotes*, when he ſays, Anger cannot be juſtified, for more is intended than is here expreſſed; it means, that it is highly criminal, and to be condemned, and ſhall not eſcape Puniſhment, according to the *Marginal reading*. It is generally attended with Miſchief to others, or to the furious Perſon himſelf, the Impetuoſity or Violence of whoſe Paſſion, proves often fatal to him in its Conſequences. The *Greek* expreſſes this by ῥοπὴ θυμȣ̃, a Metaphor taken from the Balance, and literally means, that the Exceſs or Preponderancy of Paſſion will overturn a Man. This in a larger Senſe may be underſtood of other irregular Luſts and Paſſions, which, if criminally indulged, will be the certain Ruin of a Man.

Ver. 23. *A patient Man will bear for a Time, and afterward Joy ſhall ſpring up unto him.*] Ὕϛερον αὐτῷ ἀναδώσει εὐφροσύνη. A meek Man will bear with Injuries for a long time, and not diſturb the Calm of his Mind, nor forfeit the Reward of his Patience. According to *Calmet*, the Senſe is, that the good Man is often expoſed in this Life to evil Treatment, Perſecution, and Reproaches, but is not dejected or diſcouraged by his preſent Affliction; he will wait a while, *juſqu'au tems deſtiné*, until the appointed Time, for his Deliverance; in the mean time he reſts himſelf upon God's Promiſes till Death, and then he will find himſelf not only delivered out of his Troubles, but filled with Joy and Glory in a better State. See *Wiſdom* iii. 1, 2, 3. and c. v. 1, 2, 3. God often permits the Righteous to be afflicted in this World, that having approved themſelves to him by their patient enduring of Tribulations, they may at length enter into Joy and Happineſs. The Scriptures furniſh many Inſtances of this, eſpecially in the Hiſtory of the Patriarchs and Apoſtles. St. *Paul* thus deſcribes the State of himſelf and fellow Chriſtians, *We are troubled on every Side, but not diſtreſſed; we are perplexed, but not in Deſpair; perſecuted, but not forſaken; caſt down, but not deſtroyed*, 2 Cor. iv. 8, 9. The Reading of this Verſe, as it is in almoſt all the *Greek* Copies, ſeems corrupt; that of the *Alex. Mſ.* ſeems preferable, ἕως καιρȣ̃ ἀνθέξεται μακρόθυμος, ϗ ὕϛερον αὐτῷ ἀναδώσει εὐφροσύνην, *i. e.* God will give unto him *Beauty for Aſhes, the Oyl of Joy for Mourning, and the Garment of Praiſe for the Spirit of Heavineſs.* Iſai. lxi. 3. or the Reading may be ὕϛερον αὐτῷ ἀνάδοσις εὐφροσύνης, according to the Copy, probably which the *Vulgate* followed, *et poſtea Redditio Jucunditatis.* This Obſervation is particularly true with Reſpect to *Job*, who was an equal Pattern of Suffering, and Patience, and therefore we read, that God made his latter End, as proſperous as the Beginning.

Ver. 24. *He will hide his Words for a time, and the Lips of many ſhall declare his Wiſdom.*..] As applied to the meek Man, the Senſe is, "he will ſtifle his Reſentment, and not break out into indecent and outrageous Expreſſions; he will keep Silence, eſpecially from haſty and injurious Words, tho' ſuch a Command of his Temper be Pain and Grief to him; and his Moderation and Conduct in this particular will be both admired and commended." If underſtood of the good Man ſtruggling under Adverſity, the Meaning is, "that he will not openly complain of the Almighty, but ſilently bear the Diſcipline of Affliction, and wait God's own Pleaſure, knowing that the *Lord is good unto all that wait for him, to the Soul that ſeeketh him.*" Lament. iii. 25. The Deſcription of this Religious Reſignation in ℣ 26, 28, 29. of that Chapter, is very fine, and cloſe to the preſent Purpoſe, *It is good that a Man ſhould both hope and quietly wait for the Salvation of the Lord; he ſitteth alone, and keepeth ſilence, becauſe he hath born it upon him; he putteth his Mouth in the Duſt, if ſo be there may be Hope.* The *Pſalmiſt* gives the ſame excellent Advice of Submiſſion to the Divine Will, *Hold thee ſtill in the Lord, and put thy Truſt in him, and he ſhall bring it to paſs.* Pſ. xxxvii. 7. which whole Pſalm, a *learned Prelate* obſerves, is ſummed up in this, and the foregoing Verſe of this Chapter. *Patrick's Comment. in Loc.* This Truſt in God for Deliverance is very beautifully called by St. *Paul*, ἔργον τῆς ϖίϛεως and ὑπομονὴ τῆς ἐλπίδος; 1 *Theſſ.* i. 3. *The Work of Faith, and Patience of Hope.* *Oſiander* underſtands this of Calumny in particular, which the good Man is loaded with for a time, while his Innocency is ſuſpected, which he takes patiently, ſuffering wrongfully, but that afterwards his Righteouſneſs ſhall be acknowledged and confeſſed before Men, and his juſt Dealings be as clear as the Noon-day. *Comm. in loc.* This may be further underſtood of prudent Silence, and modeſt Reſervedneſs, which is not haſty to ſpeak, nor forward to boaſt or extol itſelf; which Inſtance of Wiſdom ſhall not go without its due Praiſe, nor ſuffer for its own backwardneſs. Some Copies read χείλη ϖιϛῶν, the *Lips of the Faithful*, but ϖολλῶν is the more general reading, which the *Vulgate* and our Tranſlators follows, i. e. his Silence ſhall be recompenced with the Praiſe of all Men. Our Author has the like Expreſſion c. xxxix. 9.

Ver. 25. *The Parables of Knowledge are in the Treaſures of Wiſdom, but Godlineſs is an Abomination to a Sinner.*] *i. e.* In the Treaſury, or Boſom of a wiſe Man, are many uſeful Reflections and Obſervations upon Men and Things, which he underſtands the moſt proper Seaſon to bring forth and publiſh. For the true Mark of a wiſe Man is to know how to keep his Thoughts and Words to himſelf, and not to talk at random, and ſpeak confidently about every Thing, or unſeaſonably of any Thing. *Who is a wiſe Man, and endued with Knowledge among you?* ſays *St. James*, iii. 13. *Let him ſhew out of a good Converſation his Works with Meekneſs of Wiſdom.* Or the Senſe may be, "Many good Leſſons of Inſtruction and Morality are delivered by Perſons of great Piety and Underſtanding, which are diſagreeable to the Wicked, and, as ſo many Reproofs, are diſregarded by him." See *Wiſd.* ii. 12, 14, *&c.*

Ver. 26. *If thou deſire Wiſdom, keep the Commandments, and the Lord ſhall give her unto thee. . .*] See ℣ 5. The Author of the *Book of Wiſdom* accordingly obſerves, *That into a malicious Soul Wiſdom will not enter, nor dwell in a Body ſubject unto Sin.* i. 4. Some Copies read the Beginning of this Verſe with an Interrogation, as the *Roman* in particular, ἐπεθύμησας σοφίαν, *Doſt thou deſire Wiſdom? keep the Commandments.* And thus St. *Auſtin*, *Concupiſti ſapientiam? Serva mandata:* And he makes this Obſervation upon it, *Prior eſt in recta hominis eruditione labor operandi, quam voluptas intelligendi quæ vera ſunt.* Adv. Fauſtum. The Senſe of this Paſſage is not unlike that of *St. John*, vii. 17. *If any Man will do his Will, he ſhall know of the Doctrine whether it be of God.* And thus the Pſalmiſt, *the Secret of the Lord is with them that fear him, and he will ſhew them his Covenant*, Pſ. xxv. 14. *Job* has determined the Matter when he ſays, *Behold, the Fear of the Lord that is Wiſdom; and to depart from Evil, is Underſtanding.* c. xxviii. 28.

Ver. 28. *Diſtruſt not the Fear of the Lord when thou art poor*] μὴ ἀπειθήσης φόβῳ Κυρίου. According to the *Marginal* reading, "Be not diſobedient to the Fear of the Lord, *i. e.* to the Commandments of the Lord, when thou art poor or diſtreſſed." The *Tigurin* Verſion renders, *Religioni Domini parere ne recuſes inops.* The Senſe is, "Do not diſtruſt God's Goodneſs in the Time of thy Adverſity, or low Eſtate, as if he either could not, or would not ſuccour thee, and ſo be induced to uſe unlawful Means, or fly to forbidden Arts, or truſt too much upon any human Help for Preſervation." For this Reaſon, ſays the Pſalmiſt, *the Lord will not leave the Rod of the Ungodly upon the Lot of the Righteous, i. e.* ſubject them to their Scourge and Tyranny, *leſt the Righteous put their Hand unto Wickedneſs.* Pſ. cxxv. 3. And upon account of the Temptation and Dangers, attending the Extremes of each State, the Prophet *Agur* prays equally againſt Poverty and Riches, *Prov.* xxx. 9. The Words ἐνδεὴς ὢν, *when thou art poor*, are not in the *Vat. Alex. Ms.* nor *Vulgate.* The *Oriental* Verſions too omit them. Dr. *Grabe* has inſerted them from the *Complut.* which our Tranſlators here likewiſe follow.

Ibid. *Come not unto him with a double Heart. .*] *i. e.* with Affections divided betwixt God and the World, for God requires the whole Heart, and to be ſerved with uniform Obedience and Sincerity. Or the Senſe may be, "Do not offer thy Devotions with a doubting Spirit." Accordingly St. *James* adviſes to *aſk in Faith, nothing wavering*, becauſe a Perſon of ſuch a diſtruſtful Diſpoſition has no Grounds to expect that he ſhall receive any thing of the Lord. *James* i. 6, 7. *Matt.* xxi. 21. *Mark* xi. 23, 24. 1 *Tim.* ii. 8. The *Arabick* takes it in this Senſe, rendring, *Neque accedas, dubius exiſtens in corde tuo.* The ſame Apoſtle calls ſuch a one, a double minded Man, ἀνὴρ δίψυχος, and deſcribes him as divided and diſtracted in what he goes about, and unſtable in all his Ways. *Quomodo præſtabit Deus*, ſays *Lactantius*, *precanti quod oraverit, cum ad precandum neque ex animo, nec obſervanter accedit?* L. v. 20. The wicked are deſcribed by the Pſalmiſt, as flattering with their Lips, *and diſſembling with a double Heart.* Pſ. xii. 2. which the *Hebrew* expreſſes by *leb valeb*, a Heart, and a Heart. See alſo 1 *Chron.* xii. 33. where it is ſaid of the Children of *Zebulon*, that they were not of double Heart, which according to the Marginal reading from the *Hebrew* is, They were without a Heart, and a Heart. *abſque corde & corde*, as ſome old *Latin* Verſions have it.

Ver. 29. *Be not a Hypocrite in the Sight of Men, and take good heed what thou ſpeakeſt.*] μὴ ὑποκριθῆς ἐν στόμασιν ἀνθρώπων. *Grotius* underſtands this of Lying, *ne mentiaris coram hominibus*, and ſays, that ὑποκρίνεσθαι is ſo taken in ſeveral Parts of Scripture, *Job* xxxiv. 30. *Matt.* xxiv. 51. *James* v. 12. And indeed this hath ſome Countenance from the following Sentence, *Take good heed what thou ſpeakeſt*, which the *Arab.* expounds of Veracity, *ſit ſermo labiorum tuorum æquus, & verax.* There may alſo another Interpretation be given of this Place, "Act not the Hypocrite before Men, by putting on the Maſk of Religion, or boaſting of thy Perfection in it, when thy Actions ſpeak the contrary;" one of them, *qui Curios ſimulant, & Bacchanalia vivunt.* And thus the *Syriac* ſeems to underſtand it, *neque de Religione Dei glorieris*; or act not the falſe Friend, with an Intention to deceive others, by the ſpecious Shew and Appearance of Friendſhip. Laſtly the Senſe may be, "Do not play the Hypocrite by pretending to be what you are not, commending your ſelf before others, and extolling your Merit, to gain their good Opinion and Applauſe." And thus the *Geneva* Verſion takes it, *Be not a Hypocrite, that Men ſhould ſpeak of thee.* *Junius* has ſtill a new Interpretation, *Ne ſimulatus eſto, ut ſi ora humana habeas*, which the Margin explains, "Do not play the Hypocrite by acting different Parts, and aſſuming two or more Perſons, and ſpeaking with two or more Mouths," but this ſeems forced. Probably ἐν στόμασι is a Hebraiſm literally rendred, and means no more than *coram.*

Ver. 30. *Exalt not thy ſelf, leſt thou fall, and bring Diſhonour upon thy Soul, and ſo God diſcover thy Secrets.*] *i. e.* do not think to deceive, and impoſe upon God, as thou haſt upon thy Friends and Neighbours, but avoid Diſſimulation and ſpiritual Pride, leſt

God humble thee, and diſcover the Hypocriſy and Naughtineſs of thy Heart, and expoſe thee to publick Shame and Contempt, by publiſhing thy ſecret Wickedneſs, which is the Moral of the proud *Phariſee* in the Goſpel, *Luke* xviii. This the Lord threatens alſo by his Prophet, *This is thy Lot, the Portion of thy Meaſures from me, ſaith the Lord: becauſe thou haſt forgotten me, and truſted in Falſhood, and I have ſeen thine Adulteries, and thy Neighings, the Lewdneſs of thy Whoredom, and thine Abominations on the Hills; therefore will I diſcover thy Skirts upon thy Face, that thy Shame may appear,* Jer. xiii. 25, 26, 27. and τὰ κρυπτὰ σοῦ means here τὰ κρυπτὰ τῆς αἰσχύνης, as it is expreſſed 2 *Cor.* iv. 2. *Plato* finely obſerves, δεῖ θεραπεύειν θεὸν οὐ σχήμασι τεχνάζοντας, ἀλλὰ ἀληθείᾳ τιμῶντας ἀρεττῶ.

Ibid. *Caſt thee down in the Midſt of the Congregation.*] This refers to the Cuſtom of bringing Criminals to a publick Hearing, and puniſhing them openly for their Faults. See *Eccleſ.* xxiii. 31. *Prov.* v. 14. and c. xxvi. 26. where *Solomon*, ſpeaking of ſuch a Deceiver, ſays, ἐκκαλύπτει τὰς ἑαυτοῦ ἁμαρτίας, εὔγνωστος ἐν συνεδρίοις, *revelabitur malicia ejus in concilio. Vulg.*

Ibid. *Becauſe thou cameſt not in Truth to the Fear of the Lord.*] ὅτι οὐ προσῆλθες τῷ φόβῳ Κυρίου ἐν ἀληθείᾳ, *i. e.* ſincerely and heartily, without Hypocriſy, contrary to the double Heart, ℣ 28. for our Love to God muſt be entirely and undivided; and Sincerity is the Formality, or Soul of it. Some Copies read, ὅτι οὐ προσῆλθες ἐν φόβῳ Κυρίου, *becauſe thou cameſt not in the Fear of the Lord.*

CHAP. II.

Ver. 1. MY *Son, if thou come to ſerve the Lord, prepare thy Soul for Temptation.*] *Corn. a Lapide* thinks that the Occaſion of this Advice was, that at this Time the Jews were grievouſly afflicted under *Ptolemy Lagus*, who took *Jeruſalem*, and uſed the *Jews* with great Severity, and ſent many thouſands captive into *Egypt*, which change of State, it was apprehended, might incline many to forſake Judaiſm; to confirm whom, and keep them ſteddy to the Religion of their Fathers, the Author gives them this ſeaſonable Advice. *Comm. in loc.* See alſo *Dupin's Prelim. Diſſert.* p. 23. All Temptations may be referred to two Sorts; either they proceed from God, or the Devil and his Agents. God tempts Men for the Trial and Manifeſtation of their Faith, he proves the Sincerity of their Virtue by occaſional Afflictions, his Deſign is to make them better, more vigilant, more reſolute, and more humble; to train them up to Victory, to prepare them for a Crown, and to increaſe their Glory and Reward; and he gives them, for this Purpoſe, Force and Strength proportionable to the Combat he ſuffers them to be expoſed to. The Devil tempts Men, when he ſolicits them to Sin, when he invites them by Offers of imaginary Wealth or Greatneſs to fall down, and worſhip him, when he is buſy with Men's Thoughts, and by falſe Suggeſtions would gain over their Affections, when he inſinuates the Difficulties and Diſcouragements of Religion, and the Pleaſures of Vice and Licentiouſneſs: His Temptations are always to be dreaded, they are deſigned to impoſe upon, and cheat Men, to rob them of their Innocency and Peace, to make them fall from one Wickedneſs to another, to diſregard the Fear of God, to be indifferent about Matters of Religion, and, in Conſequence of that, to fall from the Faith, and at length to ſink them into Perdition, the Portion of Libertines and Unbelievers. To be tempted in the former Senſe, is the Portion of all God's faithful Servants and Children, ſee *Hebr.* xii. 6. Thus *Moſes* had a great Trial of variety of Afflictions, when he was appointed to ſerve the Lord in *Egypt*; he met with Contempt and ill Uſage, not only from the *Egyptians*, but from the ungrateful *Iſraelites*, whoſe Deliverance he was ſoliciting and labouring for, and was often in Danger of his Life, from the Malice of *Pharaoh* and his People, but he was not frighted from executing the Commiſſion he was entruſted with, by any Threats or Hardſhips which he endured; for *he had a Reſpect unto the Recompence of the Reward* from him that ſent him. *Heb.* xi. 27. So under the Goſpel, when the Sons of *Zebedee* coveted Places of Truſt and Honour in an imaginary Kingdom, our bleſſed Lord told them, that the Preferments of his Court, did not conſiſt in the Vanity of Precedence, in ſitting at his right Hand, or at his left; but in drinking of his bitter Cup, and being baptized with his bloody Baptiſm, *Matt.* xx. 21. And when St. *Paul* was called to an Apoſtleſhip, the Lord told *Ananias* in a Viſion, that his Miſſion was not deſigned to triumph over the *Gentile* World, nor ſhould his Revelations diſcover to him, what Kingdoms he ſhould convert; but *I will ſhew him*, ſays God, *what great Things he muſt ſuffer for my Name's Sake*, Acts ix. 16. And this that Apoſtle well underſtood; for when he reckons up the Signs of an Apoſtle, he begins with his Patience under Afflictions, as if that Greatneſs of Mind which ſlighted the Tribulations, which attended upon preaching the Goſpel, was a more eminent, and ſurer Sign of his Apoſtleſhip, than all his Power of working Signs, and Wonders, and mighty Deeds, 2 *Cor.* xii. 12. St. *Chryſoſtom's* Obſervation upon this Notice to prepare for Temptations, is both pertinent and entertaining, καλαὶ αἱ ἐπαγγελίαι ἐκ προοιμίων εἰς πειρασμοὺς ἐμπεσεῖν· μεγάλη προτροπὴ καὶ παράκλησις ἐναργὴς τῆς δουλείας κινδύνων εὐθέως ἀπογεύσασθαι κ. τ. λ. *Bella vera promiſſio in tentationes incidere! Egregia verò exhortatio & conſolatio ejus ſervitutis pericula ſtatim deguſtare! plane egregia ſimul & admiranda, & maximum lucrum adferens. Audi quæ ſequuntur, ſicut Aurum igne examinatum, purius redditur, pari modo etiam anima, quæ inter*

afflictiones

afflictiones verſatur & pericula, ſplendidior per illa evadit, omnemque peccatorum maculam abſtergit. Serm. xxiii. Tom. 5. Nor is the following leſs worthy of Notice and Regard, *Qui Deo placere cupit, ante omnia longanimitatem apprehendens ac patientiam, debet fortiter obvias quaſque ſufferre tribulationes, anguſtias, atque neceſſitates, ſive corporales morbos ac paſſiones, ſive improperia, atque injurias ab hominibus, ſive etiam diverſas inviſibiles anxietates, quæ a ſpiritibus malignis inſeruntur animæ.* S. Ephrem. Tract. de Patientia: The *Vulgate* adds, *Accedens ad ſervitutem Dei, ſta in juſtitia & timore,* which is not in the *Greek* Copies; but St. *Auſtin de Speculo,* St. *Cyprian, Tract. de Mortal.* and St. *Bernard* all retain them; probably they were in ſome ancient Copy which they uſed, the ſame which the *Vulg.* follows.

Ver. 2. *And make not Haſte in Time of Trouble.*] Καὶ μὴ σπεύσῃς ἐν καιρῷ ἐπαγωγῆς· Ἐπαγωγὴ here ſignifies the Evils which God is pleaſed at any Time to viſit his Servants with: See ℣ 4. And thus it is uſed in very many Places by this Writer, iii. 28. c. v. 8. xxiii. 11. xl. 9. xlvi. 3. xlviii. 2. See alſo *Pet.* ii. 5. The Senſe is, When Tribulation and Anguiſh are upon thee, patiently depend upon God, wait till he graciouſly vouchſafes the Times of Refreſhment and Deliverance, and do not, through Diſtruſt of his Mercy, betake thyſelf to any unlawful Means of extricating or ſaving thyſelf; for God knoweth when, and how to bring his afflicted Servants out of their Temptations, 2 *Pet.* ii. 9. The Expreſſion is the ſame with that, *Iſa.* xxviii. 16. *He that believeth, ſhall not make Haſte,* i. e. he that believeth God's Promiſes made to his faithful Servants, will not ſhew any Diſtruſt, nor fly, or haſten to any baſe and unlawful Means, ſuch as thoſe mentioned to be made Uſe of in that Chapter, ℣ 15. by ſome, *who made Lies their Refuge, and hid themſelves under Falſhood*; which Senſe is preferred by the learned *Vitringa. Com. in loc.* The Virtue recommended in the Words before us, is what the *Greeks* call σωφροσύνη, and is, according to the *Roman* Orator, *Non perturbari in rebus aſperis, nec tumultuantem de gradu dejici. De Offic.* L. i. And in the Scripture-Language it is to tarry, to wait the Lord's Leiſure, and to poſſeſs the Soul in Patience; and in the Phraſe of this Writer, to ſet the Heart aright, to endure conſtantly, and to wait for his Mercy. St. *Chryſoſtom*'s Comment upon the Words is, ἐν νόσῳ ϗ πενίᾳ ἐπ' αὐτῷ πεποιθὼς γίνου. *Hom.* 39. *Adv. Jud. Orat.* 6. According to *Calmet,* it is to ſhew no Signs of Anger and Impatience at any Trying, or ſevere Diſpenſation we may labour under, nor to let any haſty Word fooliſhly eſcape us, as if we queſtioned or diſputed God's Right, Wiſdom, or Goodneſs in ſo viſiting us.

Ver. 3. *Cleave unto him and depart not away, that thou mayſt be encreaſed at thy laſt End.*] *i. e.* That thou mayſt receive the juſt Recompence of thy Patience. The *Port Royal* Comment underſtands this of encreaſing to Perfection, that nothing ſo much diſplays and improves Men's Virtue as Submiſſion and Conſtancy in Sufferings, that the Harveſt, which will at laſt be reaped from thence, after Patience has had its perfect Work, ſpringeth up unto eternal Life. Some Copies accordingly read the former Part of the Verſe thus, μεῖνον τὴν ὑπομονὴν, κολλήθητι αὐτῷ, ϗ μὴ ἀποστῇς, which is agreeable to the Context, and invigorates the Senſe; or the Meaning may be, that in thine old Age, thou mayſt abound with ſuch good Things as may make thy latter End comfortable. Under the old Law God rewarded the faithful Services of ſuch as cleaved unto him with long Life, Victory over Enemies, and ſuch like temporal Bleſſings. *Junius* renders, *ut augearis ad finem uſque tuum,* that thou mayſt always thrive and proſper, even to thy latter End. Inſtead of apoſtatiſing or revolting from God, in whom alone the Happineſs of Man centers, make the *Plaſmiſt's* Reſolution your own, and devoutly ſay, *It is good for me to hold me faſt by God, and to put my Truſt in the Lord God,* Pſal. lxxiii. 27.

Ver. 4, 5. *Whatſoever is brought upon thee, take chearfully, and be patient when thou art changed to a low Eſtate: for Gold is tried in the Fire, and acceptable Men in the Furnace of Adverſity.*] Some Copies have, ἐν καμίνῳ ταπεινώσεως σωθήσονται, alluding probably to the Deliverance of the three holy Children from the fiery Furnace. The *Arabic* rendring of δέξαι ἀσμένως, is much to be admired and approved, *id in quo te Deus tentaret, ſuſtine cum gratiarum actione*; the rendring of what follows, ϗ ἐν ἀλλάγματι ταπεινώσεως σου μακροθύμησον, is neither literal, nor full; the true rendering is, be patient in hoping for a Change of your preſent low Eſtate; and ſo *Grotius* takes it, *Patiens eſto in mutatione depreſſionis tuæ ſperanda:* And *Junius, & ad commutationem dejectionis tuæ ſperandam eſto longanimus.* The *Geneva* Verſion, *Be patient in the Change of thine Affliction,* is literal indeed, but reaches not the Senſe. The *Pſalmiſt* ſeems better to expreſs it, *Pſa.* xxxvii. 7. *Hold thee ſtill in the Lord, and abide patiently upon him.* See *James* iv. 7. 1 *Pet.* v. 6. *Pythagoras* gives the ſame Advice in the like Circumſtances,

> Ὅσσα τε δαιμονίῃσι τύχαις βροτοὶ ἄλγε' ἔχουσιν,
> Ὧν ἂν μοῖραν ἔχῃς, πρᾴως φέρε, μηδ' ἀγανάκτει.
> Χρυσ. επη. v. 16.

In ſuffering, or bearing Afflictions, God enjoins not an Apathy, he neither expects, nor wills an utter Inſenſibility; he intends a Feeling when he ſcourges, and allows a proper Concern to be expreſſed, provided it be with Moderation, Submiſſion, and Reſignation. St. *Chryſoſtom* thus illuſtrates the Senſe in ℣ 5. ὥσπερ τὸ χρυσίον τῷ πυρὶ βασανιζόμενον, καθαρώτερον γίνεται, οὕτω ϗ ἡ ψυχὴ θλίψεσιν ὁμιλοῦσα, ϗ κινδύνοις, φαιδροτέρα, ϗ λαμπροτέρα, ἄνεισι, ϗ πᾶσαν ἁμαρτημάτων ἀποῤῥάπτεται κηλῖδα, i. e. by Temptations and Afflictions a Man is brought, as it were, to the Touchſtone; by theſe his intrinſic Excellency and Goodneſs is diſcover'd, and the greater the Improvement and Proficiency is under them, the more acceptable is the Sufferer to God, and the brighter Luſtre is added to his Virtue.

Ver. 7. *And go not aſide, leſt ye fall.*] *i. e.* have not Recourſe to any unlawful Means for Succour, which Men of little Faith and great Impatience are apt to fly to. Many in time of Tribulation are tempted to fall away after different Sorts, ſome take to evil Courſes, and the hidden Works of Diſhoneſty to get a Living: others have denied the Faith, and for Fear of Perſecution, or the Sword, have turned to a falſe Religion. Some have applied to, and truſted in evil Arts, as Sorcery or Magick, to help them in their Loſſes and Diſtreſs, as was the Folly of *Saul*, in conſulting the Witch of *Endor*. The Precept of fearing the Lord, and waiting for his Mercy is, though the Phraſe is ſomewhat varied, often repeated in this Chapter, and yet there is no Tautology in this reſpect; 'tis only, ſays *Oſiander*, to keep our Faith awake, that we ſhould not be tempted to think God had forgot us, if at any Time, in our Opinion, God ſeems ſlack concerning his Promiſe, and defers for a while anſwering our Expectation. *Comm. in loc.*

Ver. 9. *Ye that fear the Lord, hope for good, and for everlaſting Joy and Mercy.*] Ελπίσατε εἰς ἀγαθὰ, ϗ εἰς εὐφροσύνην αἰῶνος, ϗ ἐλέους· probably the true reading is ἔλεος· ἐλπίζειν in this Conſtruction, ſignifies to expect, wait for, or truſt to or in any thing or Perſon. The *Geneva* Verſion takes it in this latter Senſe, *Ye that fear the Lord, truſt in good Things, and in the everlaſting Joy and Mercy.* See the Uſe of this Phraſe, *Pſal.* cxxx. 5, 6. cxlv. 16. *Iſa.* li. 5. according to the LXX. By ἀγαθὰ we may underſtand the good Things of this Life, which ſuch as fear the Lord have the greateſt Reaſon to expect. For did the Lord rain Bread from Heaven upon his faithful *Iſraelites*, and ſhall any doubt whether he can at all Times nouriſh his People, or ſend Food to thoſe that ſtand in Need of it, and truſt in his Goodneſs for it, though even the Fields ſhould fail, and the Earth itſelf grow barren? God is not tied to ordinary Means, nor our Maintenance to the Fruits of the Earth, or other common Supplies. The Ravens ſhall find Meat, and bring it to *Elijah*, if God ſo commands, 1 *Kings* xvii. 6. and a little Oyl, as long as he pleaſeth ſhall continue running, and not fail, ℣ 14. Infinite is his Power, and infinite are his Methods and Ways, to reward and comfort them that cleave to, and depend upon him.

Ver. 10. *Look at the Generations of old, and ſee, did ever any truſt in the Lord and was confounded? or did any abide in his fear, and was forſaken? or whom did he ever deſpiſe that called upon him?*] Run over the Hiſtories of all Ages and Nations, conſider that of the Patriarchs and Prophets in particular, which affords many and ſhining Inſtances of the regard God has for his faithful, and of his Care and Protection of them in all Straits and Dangers. The Pſalmiſt had obſerved, and was convinced of an extraordinary Providence watching over thoſe that led a godly Life, and ſays, *I have been young, and now am old, and yet ſaw I never the Righteous forſaken, nor their Seed begging their Bread*, Pſal. xxxvii. 35. To the ſame Purpoſe is that, *Job* iv. 7. *Remember, I pray thee, who ever periſhed being innocent; or where were the Righteous entirely cut off?* This Obſervation is confirmed by an Enumeration of Particulars, 1 *Maccab.* ii. 51—61. where the Writer inſtances in *Abraham*, *Joſeph*, *Phinees*, *Joſhua*, *Caleb*, *David*, *Elias*, *Daniel*, and the *three Children*; and then concludes, in Terms not unlike our Author's, *Thus conſider ye throughout all Ages, that none that put their Truſt in him ſhall be overcome.* On the contrary, did ever any rebel, and fight againſt Heaven, and proſper? Conſider the *Jewiſh* Nation in particular, they promiſed themſelves upon the Death of the righteous Heir, that the Inheritance would be their own, and yet how were their very Hopes blaſted? Inſtead of ſecuring their Title, they ruined it; inſtead of an expected Greatneſs, which they thought would laſt for ever, their Power and Juriſdiction had a quick and fatal Period; their ſuppoſed and boaſted Right to the divine Favour, was ſwallowed up of Vengeance; their Patrimony was alienated, and transferred to the *Gentile* World; and this probably by a wiſe Providence, that the *Gentiles* might dread the like Ingratitude towards God, which made the *Jews* ſo deplorable an Inſtance, and ſuch a dreadful Spectacle of the divine Vengeance. And hath not the ſame Indignation ſeized upon many Churches of the *Gentiles* too for their Diſobedience, which before fell ſo heavy upon *Jeruſalem*? For in what a ſad and deplorable Condition are the once famous Churches of *Carthage*, and the reſt of *Africa*? and hath not Anti-Chriſt fixed his Seat in the Temple of God, even in the once venerable ſeven Churches of *Aſia*? If therefore no favourite Church or People, however they might preſume upon, were protected by their Privileges, none ought to think themſelves ſecure of the divine Favour any longer than they are careful to do his Will, and obey his Commandments. What a fine Reflexion is this of our Author's? And what a noble Encouragement does it contain in the Light we have conſidered it in, to invite Men to Obedience, and the Fear of the Lord? Can there be a ſtronger Inducement to Piety in ſucceſſive Generations, than his confident Appeal for the Succeſs of it, to the happy Experience of all former Ages?

Ver. 11. *For the Lord is full of Compaſſion and Mercy, and forgiveth Sins, and ſaveth in Time of Affliction.*] As Afflictions are generally occaſioned by Sins, ſo 'tis obſervable here, that the ἄφεσις ἁμαρτιῶν, or God's forgiving, and remitting Sins, is mentioned firſt in order, before his releaſing or delivering in Time of Affliction. And ſo in *Hezekiah*'s Sickneſs, when the Prophet is ſent unto him, the Method of his Recovery is the ſame, *Iſai.* xxxviii. Thus 2 *Mac.* iii. 32. and following Verſes, when *Heliodorus* had been ſcourged for his ſacrilegious Enterprize, the Prieſt is firſt ſaid to have made an Atonement, and God thereupon to have granted him Life. See alſo *Eccleſ.* xxxviii. 9. and the Note on that Place. And in the Cures wrought by *Chriſt* himſelf, we find that the forgiving the ſick Man's Sins, *Son, thy Sins are forgiven thee*, is the ordinary Preface to his Recovery. See *Pſal.* ciii. 3.

Ver. 12. *Woe be to fearful Hearts.*] i. e. ſuch as fall away in Time of Perſecution. As Fear is often recommended, ſo we find it as often forbidden. Unbelief is ſo commonly the Cauſe of Fear, and Fear ſo commonly leads to Unbelief, that we find them often linked together. See ℣ 13. and *Rev.* xxi. 8. where δειλοὶ ϗ ἄπιστοι occur together. When St. *Peter* was frighted upon the Sea, and cried, *Lord, ſave me*, as he was juſt ſinking; although it was a good Prayer, yet becauſe it proceeded from carnal Fear rather than Faith, our Saviour preſently rebuked him, *Wherefore didſt thou doubt, O thou of little Faith?* And as Faintheartedneſs argues Want of Faith, ſo Patience in Adverſity, the Fear of God, and a conſtant Reliance upon his Promiſes and Mercy, are inſpired, and ſtrengthened by Faith. Some Copies read, οὐαὶ καρδίαις διπλαῖς; and ſuch a one the *Vulgate* ſeems to have followed, rendring *væ duplici corde*; but the preſent reading ſeems preferable, as the other is expreſſed in the latter Part of the Verſe. By faint Hands here, we may underſtand ſuch as are negligent and ſlothful in the Work of the Lord. The Writer to the *Hebrews* uſing the ſame Expreſſion, adviſes to *lift up the Hands that hang down*, τὰς παρειμένας χεῖρας, and the feeble Knees, and to make ſtraight Paths, *i. e.* to go ſtraight forward in the Paths of Holineſs. See alſo *Jerem.* xlviii. 10.

Ibid. *And the Sinner that goeth two Ways.*] i. e. Such Sinners as are for ſerving two Maſters, God and Mammon, God in outward Appearance and Profeſſion, but the World in reality, and at the Bottom of their Hearts. God abhors ſuch Hypocriſy and Inſincerity, he demands the whole Heart, and undivided Affections; he hath bought us, ſays St. *Auſtin*, at ſo great a Price, to make us his own, and to exclude any Partner, *tanti emit, ut ſolus poſſideat.* Tract. ix. in Johan. And thus God declares, *Zephan.* i. 5. that *he will cut off them that worſhip the Hoſt of Heaven, them that worſhip and ſwear by the Lord, and that ſwear by Malcham.* Such a double Heart had the People of *Sepharvaim*, who at the ſame Time feared the Lord, and ſerved their own Gods, 2 *Kings* xvii. 28, 29. 'Twas this doublemindedneſs which *Elijah* reproved, when he ſaid to all the People, *How long halt ye between two Opinions? If the Lord be God, follow him; but if Baal, then follow him*, 1 Kings xviii. The Inconſiſtency of ſerving two ſuch Objects, or even their ſubſiſting together, is intimated in *Dagon*'s falling down before the Ark, and in *Moſes*'s refuſing to ſacrifice the Abominations of the *Egyptians* unto the Lord, *Exod.* viii. 26.

Ver. 13. *Woe unto him that is fainthearted, for he believeth not, therefore ſhall he not be defended.*] The *Vulgate* is more explicit, *Væ diſſolutis corde, qui non credunt Deo, & ideo non protegentur ab eo*; i. e. ſuch as either diſbelieve God's Promiſes, or that their Prayers ſhall be heard and anſwered, and ſo do not aſk in Faith without wavering, ſuch have no good Reaſon to expect God's Protection, nor will they be ſo happy to find it; whereas *the Lord is nigh unto all them that call upon him, yea all ſuch as call upon him faithfully*, Pſal. cxlv. 18. But the Promiſe is ſtill ſtronger to them, *Pſal.* xxxvii. 40, 41. *The Salvation of the Righteous cometh of the Lord, who is alſo their Strength in the Time of Trouble; and the Lord ſhall ſtand by them and ſave them, he ſhall deliver them from the Ungodly, and ſhall ſave them, becauſe they put their Truſt in him.* Where the Repetition is not idle nor ſuperfluous, but is purpoſely introduced to confirm the Truth of the Obſervation. The *Greek* is ſtill more obſervable and full, ϗ βοηθήσει αὐτοῖς Κύριος, ϗ ῥύσεται αὐτὸς, ἐξελεῖται αὐτοὺς ἐξ ἁμαρτωλῶν, ϗ σώσει αὐτοὺς, ὅτι ἤλπισαν ἐπ' αὐτόν. If even the Fathers of our Fleſh think an Injury done them, when their Children either diſtruſt, or refuſe to apply to, or depend upon them, how much greater Affront is offered to God, when after ſo many Tokens of his Goodneſs to his Creatures, and of his Readineſs and Power to aſſiſt them, they fix their Dependance elſewhere, and ſeek a Foreign Help and Protection? Or the Meaning may be, that ſuch as through a Diſtruſt of God, have Recourſe to unlawful Means for their Safety, or place too much Dependance upon any, ſhall find themſelves diſappointed, and be taken in their own Craftineſs. And thus God by his Prophet, threatens the rebellious Children, that, *inſtead of taking Counſel of God, ſtrengthened themſelves in the Strength of Pharaoh, and truſted in the Shadow of Egypt; that the Strength of Egypt ſhould be their Shame, and the Truſt in the Shadow of Egypt, their Confuſion*, Iſa. xxx. 2, 3.

Ver. 14. *Woe unto you that have loſt Patience, and what will ye do, when the Lord ſhall viſit you?*] i. e. *viſit your Offences with the Rod, and your Sin with Scourges.* The *Vulgate* reaches not the Force of ἐπισκέπτεσθαι, when it renders it by *inſpicere.* The Verſion of the *Arabic* is far preferable, *Quid facturi eſtis, quum vos invaſerit judicium ejus?* And *Junius*, I preſume, means the ſame, when he renders, *cum animadvertet Dominus.* The Senſe may either be, If in ſmaller Evils, which Men here at any Time brought upon you, ye have betrayed great Impatience, and have with Difficulty been kept from Revenge, how will ye be able to ſupport yourſelves under the mighty and avenging Hand of God, or ſtand in his Sight when he is angry, and is a conſuming Fire? Or, according to *Calmet*, What Anſwer will ye be able to make him, who have diſbelieved his Word, and diſobeyed his Commandments, when Inquiſition ſhall be made about your Faith and Practice? The *Port Royal Comment* underſtands it in this farther Senſe, of being weary in well doing, not going on with, or finiſhing a Courſe well and happily begun; the ſuffering the good Seed, which fell neither by the Way-ſide, nor on ſtony Ground, nor among Thorns, to bring no Fruit at length, with all theſe Advantages, to Perfection, through a want of Perſeverance, and a patient Continuance in well doing. Such are doubly unhappy, as they not only loſe the Benefit of all the Good they formerly have done, but will moreover be puniſhed for their Apoſtaſy in abandoning God, and being aſhamed of his Service.

Ver. 16. *They that love him ſhall be filled with the Law.*] The *Vulgate* has *replebuntur lege ipſius*, which the *Geneva* Verſion follows, *they that love him, ſhall be fulfilled with his Law.* Where there ſeems a ſmall Miſtake; the rendring probably was deſigned to be, *they that love him, ſhall be fully filled with his Law.* *Syr. Diligentes eum addiſcunt legem ipſius. Arab. Amici ejus exequuntur voluntatem ipſius*; and *Coverdale* is to the ſame Effect, *They that love him, ſhall fulfil his Law*, i. e. they will ſearch into and ſtudy his Law to know and find out his Will from thence; and the Holy Spirit ſhall engrave on their Hearts the Knowledge of the Word of God, becauſe they ſought it not merely for Speculation, but to practiſe it, not for Amuſement only, but to be improved by it, not ſlightly or ſuperficially, but to be filled with it.

Ver. 17, 18. *They that fear the Lord will prepare their Hearts, and humble their Souls in his Sight, ſaying, We will fall into the Hands of the Lord, and not into the Hands of Men: for as his Majeſty is, ſo is his Mercy.*] The Author ſeems to have had the Words of *David* in his View, who had the melancholy Option of three great Evils which threatned him, 2 *Sam.* xxiv. 14. *I am in a great Straight, let us fall into the Hands of the Lord, for his Mercies are great, and let us not fall into the Hands of Men*, eſpecially as the Context relates to Adverſity. The *Vulgate* renders, *ſi pœnitentiam non egerimus, incidemus in manus Domine*, i.e. into the Hands of an angry God. In this Senſe the Words reſpect *Heb.* xx. 31, and indeed ἐμπεσούμεθα, which is more properly rendred *incidemus* than *incidamus*, gives ſome Countenance to this. But the Reflection in the following Part of the Verſe, with which the Chapter concludes, plainly determines for the firſt. The Senſe of the whole, as it ſtands connected, is, that, as terrible as God is, clothed with Majeſty and Power, yet there is this pleaſing Conſideration, that his Power is tempered with Equity, that he is full of Mercy and Loving-kindneſs, and therefore to rely upon his Goodneſs, and ſubmit to what he ſhall appoint by way of Viſitation and Puniſhment, is far preferable, than to truſt to the Injuſtice, Malice, and revengeful Paſſions of Men, whoſe Mercies themſelves, as they are falſly called, are often cruel. Whereas all the Diſpenſations of God are full of Tenderneſs; when he ſpares us, 'tis through his Mercy; when he threatens or puniſhes us, 'tis with a merciful Intent of doing us good, the comfortable Conſideration of which glorious Attribute, in ſome Meaſure diſarms his Thunder, and makes it a leſs fearful Thing to fall into the Hands of the living God. 'Twas the dreadful Majeſty of God, and an Apprehenſion of his future Wrath, which determined *Suſannah*, when ſtraitned on every Side, and in imminent Danger of Death, or ſinning, to make this pious Reſolution to fall into the Hands of the Elders, rather than ſin in the Sight of the Lord, ℣ 22, 23. The Power of God, conſidered abſtractedly, may fill us with Terror; but that the Mercy of God is as infinite as his Majeſty, is a never failing Spring of Comfort. The Author of *the Book of Wiſdom*, will help us to conceive aright in this Matter, See *Wiſd.* xii. 16. where he obſerves, that that Power, which in Men is the Foundation of Injuſtice and Oppreſſion, in God *is the Beginning of Righteouſneſs, and becauſe he is the Lord of all, it makes him to be gracious unto all.* See alſo ℣ 18. and the Note upon both.

CHAP. III.

Ver. 2. THE *Lord hath given the Father honour over the Children, and hath confirmed the Authority of the Mother over the Sons.*] i. e. he hath enjoined Honour to be paid them by their Children, or made them honourable with regard to them; and thus the *Tigurin* Verſion, *Dominus patrem liberis honorabilem reddidit.* His Will is, that their Children ſhould render them Reverence, Honour, and Obedience, having made them as it were his Repreſentatives on Earth, and his ſupreme Authority is in ſome Sort, veſted and lodged in them, to inſtruct, command, reprove, or puniſh them. Hence ſome have aſſerted an almoſt abſolute Authority in Parents. 'Tis certain, that anciently, and even under the old Law, the Parents had a Power to ſell their Children, *Exod.* xxi. 7. if they themſelves were reduc'd to extreme Poverty; and in ſome Caſes had a Juriſdiction of Life and Death over them. Κρίσις μητρὸς, which the Margin renders, *Judgment*, and the *Vulgate*, *Judicium*, and our Tranſlators more properly, *Authority*, is a Hebraiſm, for *Shaphat* in that Language ſignifies both *to judge* and *to rule.*

Ver. 3. *Whoſo honoureth his Father, maketh an Atonement for his Sins.*] Our Verſion follows a Copy which read ἐξιλάσκεται, as the

Alex. MS. alſo has it; but in moſt Editions it is ἐξιλάσεσθαι, *peccata expiabit*, i. e. ſhall obtain Remiſſion and Forgiveneſs of his own Sins when he prayeth: And thus St. *Ambroſe*, quoting theſe Words, expounds ἐξιλάσεται, *in die Orationis ſuæ exaudietur*, as in ℣ 5. The *Tigurin* Verſion has, *votorum quotidianorum compos erit*, which perhaps is the Meaning of the Vulgate, *in oratione dierum exaudietur*. Some underſtand this of the Father's Sins, that a dutiful Son will pray for the Forgiveneſs of his Father's Sins. But the firſt Senſe I think preferable.

Ver. 4. *And he that honoureth his Mother, is as one that layeth up Treaſure.*] i. e. he layeth up a Store of good Deeds to recommend him to God's Favour and Bleſſing. See 1 *Tim.* vi. 19. *Tob.* iv. 9. where ἀποθησαυρίζων is uſed in the ſame Senſe. It has been obſerved by learned Men, that human Laws generally provide only that due Regard and Honour be given by Children to their Fathers, but take no Notice of the Mother, as may be ſeen in ſome *Perſian* Laws mentioned by *Ariſtotle*, the *Roman* ones recited in the *Digeſts* and *Conſtitutions*, and in ſeveral Paſſages of the *Greek* Philoſophers, which occur in *Epictetus* and *Simplicius*; all which conſult only the Honour of the Father. But God in his Law takes Care to preſerve a juſt Reverence to both the Parents equally, as the Perſons whoſe Miniſtry he uſes, to bring a young Generation into the World. See *Grotius in Decal. Prov.* i. 8. And this wiſe Author, like another *Solomon*, bred up under the ſame divine Inſtitution, preſſes the Duty owing to both very largely in the firſt ſixteen Verſes of this Chapter.

Ver. 5. *Whoſo honoureth his Father, ſhall have Joy of his own Children. . .*] i. e. God ſhall bleſs that Man with a numerous Poſterity, who pays the Reverence and Reſpect due to his own Parents; and thus the *Arabic* takes it, *qui patrem ſuum honore affecerit, multos habebit filios*; or, God will give ſuch a one obedient and dutiful Children, who by their diſcreet Conduct, and religious Behaviour, will be a Joy and Comfort to him. The *Greek* has only in general, εὐφρανθήσεσθαι ἐπὶ τέκνοις; our Tranſlators properly enough inſert the Words, *his own*, and the *Syriac* confirms their Senſe, *jucunditatem percipiet e filiis ſuis.* They will prove to him ſuch, as he himſelf was to his own Parents, "Upon "the ſame Account and Grounds, ſays a very "learned *Prelate*, that any one expects Obedi"ence from his own Children, he muſt know "that he ought to pay it to his Parents like"wiſe. And where is the Parent that does "not think it reaſonable that his Children "ſhould obey him even againſt their Inclina"tions, and prefer his Wiſdom and Experi"ence to their own Wills and weak Under"ſtandings, and truſt to his Affection, Love, "and Favour, rather than purſue their own "Humours?" *Fleetwood's Rel. Dut.* p. 26. It was a wiſe Saying therefore which is recorded of the Philoſopher *Thales*, "Such a Beha"viour as you ſhew to your Parents, ſuch ex"pect from your own Children," ὃς ἂν ἐράνους εἰσενέγκῃς τοῖς γονεῦσι, τοὺς αὐτοὺς προσδέχου καὶ παρὰ σῶν τέκνων. *Apud Laert.* L. i.

Ver. 6. *He that honoureth his Father ſhall have a long Life.*] This may either be ſtrictly taken according to the Promiſe in the Fifth Commandment, *Honour thy Father and thy Mother, that thy Days may be long upon Earth, which the Lord thy God giveth thee*; or it may mean, Since long Life is promiſed to the Obſervance of God's other Commandments likewiſe, that dutiful Children ſhall in general be bleſſed. Long Life being counted a Bleſſing, is therefore in Scripture frequently uſed for it. And the *Jews* underſtood it no otherwiſe, than of being in general bleſſed.

Ibid. *And he that is obedient unto the Lord ſhall be a Comfort unto his Mother.*] i. e. he that obeys God's Commandment in this particular, will comfort, ſupport, and ſuccour his Mother under any, or all the Burthens and Neceſſities of Life, particularly will be tender of, and provide for her in her old Age, when ſhe is helpleſs: For ſo I would underſtand ἀναπαύσει μητέρα αὐτοῦ, and in this Senſe ἀνάπαυσις is probably taken, *Philemon.* ℣ 20. Or it may mean that a virtuous good Child will be a Bleſſing, and occaſion much Joy to his Mother. Thus *Homer* introduces *Hector* embracing his Son *Aſtyanax*, and praying that he may prove virtuous, and be a Comfort to his Mother, χαρείη δὲ φρένα μήτηρ. The *Oriental* Verſions underſtand the Place of the Reward which attends ſuch Obedience. *Syr. Optime meretur de Deo, qui matrem honorat*; and *Arab. Optimum erit præmium ejus propter obedientiam matri impenſam.*

Ver. 7. *He that feareth the Lord. . . . will do Service unto his Parents, as to his Maſters.*] i. e. he will behave himſelf towards them with the Fear of a Servant, as well as the Reverence of a Child. See *Luke* xv. 29. *Mal.* iii. 17. *Gal.* iv. 1. *Phil.* ii. 22. Fathers and Mothers have a Right over their Children by giving them Birth, ſuperior to what Maſters have over their Slaves by Purchaſe. The one is founded on Force and Neceſſity; the other on Nature, and thoſe numberleſs Obligations, which Children owe to them that were the Cauſe of their coming into the World; for next unto God they are the Authors of their Being and Exiſtence, Health, Power, and all the Advantages either of Body or Soul which they poſſeſs. A Slave in the Language of Scripture, *Exod.* xxi. 21. is the Money of his Maſter; but Children are the Blood and Subſtance of their Parents. A Slave owes his Labour and Service to his Maſter; but Children Reverence, Love, Gratitude, Succour, and all the kind Returns which it is poſſible for them to make. *Calmet in loc.* Anciently the Authority of the Parent over the Child was almoſt abſolute; the *Roman* Lawgivers put Children while in the Parents Power, in the ſame Capacity with Slaves; the Parents were Maſters

of

of them, and all they had, till they were emancipated, as Slaves are, and had not only Power to expoſe, or ſell them, but in certain Caſes to put them to Death. *Simplicius in Epictet.* "But theſe are Privileges which "do not naturally or reaſonably attend the "Parent's Authority and Relation; and therefore there is great Abatement to be made "from all Arguments that conclude only from "Cuſtoms and Uſages, though of wiſe and "civilized People. The Cuſtom and Practice "of the *Jews*, and all the Eaſtern Nations indeed, ſufficiently evidence the Power and "Authority that Parents exerciſed in the Diſ"poſal of their Children; but they do not ſhew "the Reaſonableneſs of ſuch Authority, nor is "it of the Law of Nature ſo to do." *Fleetwood's Rel. Dut.* p. 45. *Lactantius's* Obſervation is cloſe to the preſent Purpoſe, *Dominum eundem eſſe qui ſit pater, etiam Juris Civilis ratio demonſtrat*; *quis enim poterat filios educare, niſi habeat in eos Dominipoteſtatem?* Lib. iv. 3. And thus St. *Jerom* to *Gaudentia*, concerning the Education of her Child, *Amet te ut Parentem, ſubjicatur ut Dominæ*: So *Plautus*, *mater tu, eadem & hera es.* And in another Place, *tuis ſervivi ſervitutem imperiis, Pater.* Aſinar.

Ver. 8. *Honour thy Father and Mother both in Word and Deed, that a Bleſſing may come upon thee from them.*] The *Vulgate* adds, *& in omni patientia*, i. e. by ſubmitting patiently to their Animadverſions and Chaſtiſements. Καὶ τὴν μητέρα is omitted in many *Greek* Copies, as it is alſo by the *Vulgate*, and *Oriental* Verſions; the *Complut.* has it, which our Tranſlators follow, and *Grabe* has inſerted it from thence. And very properly is the Mother not only mentioned, but joined as to equal Reverence, that ſhe may not ſeem to be ſlighted or over-looked on account of her Sex, which inclines them generally to more Tenderneſs for their Offſpring. The Scripture in many Places, *Exod.* xxi. 15, 17. *Deut.* xxi. 18. xxviii. 16. *Exod.* xx. enjoins the ſame Duty to be paid to the one as the other. And there is indeed equal Reaſon in moſt Caſes why it ſhould be ſo, and in ſome greater. The Mothers undergo moſt Sorrow and Pain for them, bear all the Fatigue and Trouble of their Infancy and Childhood, attend and do all they can for them in that helpleſs State, and have the ſame Intereſt in their Good and Welfare; and therefore in Reaſon and Gratitude the Children are obliged to make no Difference between the Parents in their Obedience to them. See Note on c. vii. 27. Τιμᾷν, which our Tranſlators here render *Honour*, ſignifies more when applied to Parents, it comprehends likewiſe the Duty of maintaining them, and in this Senſe it is uſed by St. *Paul*, 1 *Tim.* v. 3, 17. And what St. *Matthew* expreſſes, οὐ μὴ τιμήσῃ τὸν πατέρα; in St. *Mark* is, οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ, where ποιεῖν anſwers to ἀγαθοποιεῖν.

Ver. 9. *The Bleſſing of the Father eſtabliſhes the Houſes of Children, but the Curſe of the Mother rooteth out Foundations.*] The Prayer of a Parent procures the Bleſſing of God upon ſuch dutiful Children as have been careful to pay that Honour and Reverence which Religion and Nature require from them; their Bleſſing is as an Inheritance, or an Eſtate to their Children, though they ſhould have nothing elſe to leave them. But ſuch as by their Diſobedience provoke their Parents, and thereby draw down their Curſe upon them, have felt the terrible Effect of it upon them, and their Poſterity. Hiſtory furniſhes but too many Examples of Misfortunes brought upon Children by the Imprecation of Parents. The moſt ancient we meet with is that of *Noah* upon his younger Son *Canaan*, *Curſed be Canaan, a Servant of Servants ſhall he be unto his Brethren*; which was accordingly fulfilled, as the Learned agree many Ages afterwards; and of how great Importance a good and dutiful Behaviour towards Parents is, we may learn from the happy Conſequences of the Patriarchal Benedictions, which God ſo confirmed by his Providence in the Event, that it might powerfully prevail upon Children to honour and obey their Parents, and not do any thing whereby they may come in danger of incurring their Diſpleaſure and Imprecation. With this Expectation and View *Iſaac* bleſſed *Jacob*, and *Jacob* the Twelve Patriarchs. *Jacob's* Care in particular not to offend his Father, and thereby bring on him his Curſe, is very remarkable, and is an Example to all Children not to make Light of a Parent's Diſpleaſure. *My Father*, ſays he, *peradventure will feel me, and I ſhall ſeem to him as a Deceiver, and I ſhall bring a Curſe upon me, and not a Bleſſing*, Gen. xxvii. 12. And is not the Parent's Curſe, which *Jacob* ſo much dreaded, when forced from a Parent by Undutifulneſs and ill Uſage, as ſtrong and fatal now as formerly, and our Author's Obſervation as applicable to all Perſons at this Time, as heretofore to a *Jew* and his Children? St. *Auſtin* mentions a moſt melancholy Inſtance of ten Children, who were curſed by their Mother, all of whom for many Years felt the Effect of her Imprecation, by a continual trembling of all their Limbs, *De Civit. Dei*, L. xxii. c. 8.

Ver. 10. *Glory not in the Diſhonour of thy Father, for thy Father's Diſhonour is no Glory unto thee.*] St. *Chryſoſtom*, quoting this Paſſage, illuſtrates it by the inſtance of *Cham*, who expoſed his Father's Shame and Nakedneſs. "Children ought to be exceeding care"ful to conceal the Faults and Miſcarriages "of their Parents; the ſame Piety would have "endeavoured to cover *Noah's* Cruelty or In"juſtice, had he been guilty of them, that was "ſo careful to conceal his Nakedneſs and Fol"ly; for they are alſo the Shame and Na"kedneſs of a Man's Underſtanding; and "ſuch Infirmities being no leſs diſhonourable "than thoſe of the Body, the like Caution "ſhould be uſed in not diſcovering, or expoſing "them." *Fleetwood's Rel. Dut.* p. 77. Much leſs ſhould any aſſume the Liberty to throw Reflexions upon a Parent, to render him little and deſpicable in the Eſteem of others. We meet with and deteſt this Behaviour in *Abſalom*, who laboured to depreciate *David* his Father in the Sight of his People, and to undermine and weaken him in their good Opinion and Favour, *For when any Man that had a Controverſy came to the King for Judgment, Abſalom ſaid to him, There is no Man deputed of the King to hear thee; O that I was made Judge in the Land, I would do to every Man Right and Juſtice.* And by this intriguing and inſinuating Addreſs, he ſtole the Hearts of the Men of *Iſrael*, 2 *Sam.* xv. 2, 6. This in any other was criminal, in a Son quite unnatural: There is that near Relation and Intimacy between Parents and Children, that nothing can affect the Welfare or Honour of the former, without being communicated to, and deſcending upon the latter, the Branches will in proportion ſhare in the good or ill Condition of the Root; if this ſickens, they of Courſe wither. Or the Senſe may be according to *Calmet*, Be not aſhamed of thy Birth and Original, for this is a Reflexion upon thy Parents, and in conſequence a Blot upon thine own ſelf. *Alexander the Great* thought himſelf more than mortal, and was aſhamed to paſs any longer for the Son of *Philip*; but when he claimed *Jupiter Ammon* for his Father, he paid ſo indifferent a Compliment to the Honeſty of his Mother *Olympias*, as to render even his own Birth tainted, and ſuſpicious.

Ver. 12, 13. *My Son, help thy Father in his Age, and grieve him not as long as he liveth: and if his Underſtanding fail, have Patience with him.*] Though old Age is generally attended with a Number of Infirmities, yet neither any Weakneſs of Body, or Decay of Senſe and Reaſon, give any Right to a Child to deſpiſe his Parents. With regard to their Children, they always ſuſtain a Character that demands Reſpect, which neither Age, nor its attendant Evils can, or ought to diminiſh. And particularly in the laſt Stage of Life, when they are helpleſs, and as it were Infants a ſecond Time, they demand all that Care, Compaſſion, and Tenderneſs at their Children's Hands, when they are going out of the World, which they themſelves happily experienced from their Parents at their firſt coming into it. All the ancient Philoſophers give the ſame Leſſon as our Author; *Plato* ſays, that he that has in his Houſe a Father or Mother enfeebled with Age, ought to regard them as a Treaſure, and to be aſſured that they can never want a Tutelar Deity ſo long as they continue with them, and are taken Care of by them. *De Legibus. Heſiod* obſerves, that the Gods will certainly puniſh the ill Uſage of an aged Parent by ſome great Calamity inflicted on the Child. Ἐργ. ϗ Ἡμερ. ℣ 29. Meſſ. *du Port Royal* in their Comment on the Place, properly obſerve, that what is ſaid by our Author of the Fathers of our Fleſh, is very applicable to our ſpiritual ones, we ſhould reſpect their Perſons, revere their Authority, and cover even their perſonal Defects and Failings.

Ibid. *And deſpiſe him not, when thou art in thy full Strength.*] ἐν πάσῃ ἰσχύϊ σοῦ. We have a remarkable Inſtance of Reverence to an aged Parent in the Behaviour of *Joſeph* to an old blind decrepit Father, when he himſelf was in the higheſt Point of Strength, Glory, and Power, *Gen.* xlviii. Nor is the Behaviour of *Jacob*, then in his Prime, towards his aged Sire, *Iſaac*, his Pains and Quickneſs to oblige him, by getting the Veniſon, and making ſavoury Meat, ſuch as his Father loved, thereby to win his Favour, and obtain his Bleſſing, leſs to be admired, *Gen.* xxvii. *Calmet* underſtands by ἰσχὺς, Riches and Power; and then the Senſe is, If thou art more rich, more powerful, more honoured, more vigorous and healthful than thy Father, deſpiſe not his Weakneſs, Obſcurity, or Poverty. The marginal Reading *in all thine Ability*, may ſeem to comprize all theſe, but the firſt ſeems favoured by the Context. That ἰσχὺς is often taken in this Book in the Senſe of Riches, ſee c. ix. 9. which our Tranſlators render, *Give not thy Soul unto a Woman to ſet her Foot upon thy Subſtance*, ἐπιβῆναι ἐπὶ τὴν ἰσχύν σου, *&c.* xiv. 13. xxviii. 11. xliv. 6. xlv. 8, 12. and then the Senſe and Expreſſion here will be equivalent to that in c. xxxvii. 6. μὴ ἀμνημονήσῃς αὐτοῦ ἐν χρήμασί σου, be not unmindful of him in thy Riches. *Grotius* thinks that there is an Elipſis here, and makes the Senſe to be, endeavour ἐν πάσῃ τῇ ἰσχύϊ, with all thy Power, and as much as poſſible, not to deſpiſe, or any way bring thy Father into Diſgrace, nor through any Miſconduct be the occaſion of Grief to him, by ſlighting his Advice, and acting contrary to it. And ſo *Junius*, *honorem habe omnibus viribus tuis*, and refers to *Gen.* xxxiii. 10. as a parallel Ellipſis: And the *Tigurin* Verſion is to the ſame Effect, *Illum aſpernari ſummo cave ſtudio.*

Ver. 14. *For the relieving of thy Father ſhall not be forgotten.*] ἐλεημοσύνη πατρός. *Syr. Benignitas in patrem præſtita.* The kind and charitable Relief of a Parent, by attending upon him in his feeble Eſtate, or, if Need ſo require, occaſionally ſupplying him with Neceſſaries, will be ſo far from being over-looked or forgotten by God, that he will bear the good Deed in Remembrance to reward it ſuitably. *Homer* mentions it as a calamitous Circumſtance in the Death of a young Hero, that he was cut off in his Bloom, before he had made any Retribution to his Parents for their Care and Support of him,

οὐδὲ τοκεῦσι
Θρεπτὰ φίλοις ἀπέδωκε.

And it was a wiſe and noble Inſtitution of *Solon*, the great *Athenian* Lawgiver, which decreed, that any Child that refuſed or neglected to ſupport his Parents, when their Age or Infirmities called for Aſſiſtance, ſhould be branded with Infamy, and deprived of all the Privileges of Society.

Ibid. *And inſtead of Sins, it ſhall be added to build thee up.*] καὶ ἀντὶ ἁμαρτιῶν προσανοικοδομηθήσεταί σοι. Our Tranſlators have rendred this Paſſage very imperfectly and obſcurely; ἀντὶ ſignifies here *for* or *againſt*, rather than *inſtead.* They have made the like Miſtake in the rendring of this Prepoſition, *Wiſdom* vii. 10. See Note on that Place. By Sins ſome underſtand here the Puniſhment due to them, and thus it is uſed *Iſai.* xl. 2. And indeed I the leſs incline to underſtand this of Sins properly ſo called, as they are mentioned, ℣ 3. and 15. of this Chapter, and ſuch a Tautology could not be juſtified. Others by Sins, underſtand the Imperfections and Failings of the Patients; and thus the *Vulgate, pro peccato matris reſtituitur tibi bonum*, i. e. for the Peeviſhneſs, Impatience, and Moroſeneſs of your Mother, which you have paſſed over and ſubmitted to, a proportionable and adequate Compenſation and Recompence ſhall be made you by God. Others expound it of the perſonal Sins of the Children themſelves, that, by ſuch Acts of Kindneſs and Charity done to their Parents, they ſhall cover and blot out the Multitude of their Sins, which ſeems to be the Meaning of the *Arabic, Beneficium in Patrem non deletur, imo, deletur per illud multitudo peccatorum.* According to *Grotius* the Meaning is, his (the dutiful Child's) Houſe ſhall be built again; God ſhall bleſs him with a numerous and flouriſhing Poſterity, who ſhall be a Comfort through their Piety and good Conduct. In Scripture, building a Man's Houſe is a known Metaphor for raiſing up Children. See *Gen.* xvi. 2. *Exod.* i. 21. *Deut.* xxv. 9. *Ruth* iv. 11. *Pſ.* cxxvii. 1.

Ver. 15. *In the Day of thine Affliction it ſhall be remembred; thy Sins alſo ſhall melt away as the Ice in the fair warm Weather.*] i. e. ſuch an Inſtance of Piety ſhall be remembred to thy Advantage, or God himſelf ἀναμνησθήσεταί σου, ſhall remember thee. He will not only bleſs obedient Children here, but he will bleſs them with heavenly Bleſſings, of which the Land of *Canaan*, with all the Beauty and Fertility thereof, was but a faint Type and Shadow. The latter Clauſe ὡς εὐδία ἐπὶ παγετῷ, is not literally, nor indeed rightly tranſlated. The true rendring of the *Greek* either is, Thy Sins ſhall be no more, as the Mildneſs of the Weather ceaſeth in a hard Froſt; and thus *Druſius* tranſlates: Or thy Sins ſhall melt away, as Ice does when fine Weather comes upon or after a Froſt; and ſo *Junius* takes it. The Senſe alſo of the *Arab.* is full and clear, *In afflictione erit tibi adjutor, pelletque a te mala, quomodo pellitur frigus vehementiâ caloris.*

Ver. 16. *He that forſaketh his Father, is as a Blaſphemer.*] By ſome of the ancient Lawgivers, Parents are ſtyled a ſort of Earthly Gods, and by *Philo* they are expreſly called ſo, *De Decal.* And therefore to offend againſt their Authority, and much more to diſregard, deſert, or injure them, is not improperly here made a Species of Blaſphemy: or the Senſe may be, according to that of the old *Greek* Poet, He that reviles or injures his Father, ſhews a Diſpoſition wicked enough to blaſpheme even the Deity.

> Ὁ λοιδορῶν τὸν πατέρα δυσφημεῖ λόγῳ,
> Τὴν εἰς τὸ θεῖον προμελετᾷ βλασφημίαν.
> *Menand.*

Our Author uſes a Variety of Arguments to enforce the Duty of Reverence to Parents; *Tirinus* reckons up no leſs than thirteen urged by him in theſe few Verſes.

Ver. 17. *Go on with thy Buſineſs in Meekneſs, ſo ſhalt thou be beloved of him that is approved.*] ὑπὸ ἀνθρώπου δεκτοῦ· i. e. by all worthy and good Men, ſuch as are themſelves, for the like good Qualities, beloved both of God and Men. The *Vulgate* renders, *ſuper hominum gloriam diligeris*, from a Copy probably which had ὑπὲρ· which the *Oriental* Verſions ſeem alſo to have followed, and to have miſtaken the Senſe of δεκτὸς, when they expound it by *præ viro munera largiente.* That of our Tranſlators is more juſt and proper. We have ἄνθρωποι δεκτοὶ to the ſame Senſe, c. ii. 5. See alſo *Luke* iv. 24. and *Acts* x. 35. ὁ ἐργαζόμενος δικαιοσύνην, δεκτὸς αὐτῷ ἐστιν· which differs not much from the Expreſſion before us. As the Author begins here a new Subject about Modeſty and Humility; ſome Copies begin here a new Chapter.

Ver. 18. *The greater thou art, the more humble thyſelf.*] ὅσῳ μέγας εἶ: *Vulg. Quanto magnus es*, which is a literal rendring of the *Greek*, as that is of the *Hebrew*, which having neither comparative or ſuperlative Degree to compare Things by, makes uſe always of the poſitive. There are two Inſtances of this Conſtruction together in the ό, *Pſal.* cxviii. 8, 9. ἀγαθὸν πεποιθέναι ἐπὶ Κύριον, ἢ πεποιθέναι ἐπ' ἄνθρωπον, — ἀγαθὸν ἐλπίζειν ἐπὶ Κύριον, ἢ ἐλπίζειν ἐπ' ἄρχουσι, which the *Latin* Interpreter is ſervile in following; but the *Chaldee*, St. *Jerom*, and our Verſion rightly render by the *Comparative.* See alſo the like, *Matt.* xviii. 8, 9. and *Glaſſ. Philol. Sac. Can.* 18. This fine Sentiment is worthy of the Goſpel, ſays *Calmet.* Though the Heathen Philoſophers knew a great Number of moral Virtues, Humility was never well underſtood or practiſed by them; they could talk plauſibly of deſpiſing Glory, Honours, Riches, *&c.* but found it difficult or diſagreeable to exert ſuch Self-denial. True Humility, which conſiſts in the Contempt of ourſelves and a Deference to others, is no where taught, or ſo well inſpired as by Wiſdom or Religion. 'Tis this ſhews us our Weakneſs, Imperfection, and Nakedneſs, and the Value which we ought to ſet upon the Worth of others. St. *Ambroſe* has well expreſſed the Senſe of our Author, *Menſura humilitatis cuique, ex menſura ipſius magnitudinis data eſt. De Virginit.* c. xxxi. The Meaſure of our Humility muſt correſpond with that of our Elevation, as a Tree ſhoots its Roots downwards in proportion to the ſpreading of the Branches upwards. The higher we are advanced, the more have we to fear from Pride. “If Humility does not go before, accompany, and follow all the good Actions we do, if it is not the End which we propoſe, the Guide we follow, and the Weight to balance, or rather ſink us, Pride will take away the Merit of our beſt Actions,” *Aug. ad Dioſcor. Epiſt.* 118. It will ever be the greateſt Glory of *Titus Veſpaſian* above the reſt of the *Roman* Emperors, that he was moulded by his auguſt Station and Dignity from the worſe to the better, from being a very arbitrary and proud Perſon, to be as eminently mild and humble. The Reflection of our Author is finely exemplified in the Parable of the Trees, *Judg.* ix. 8. The Olive, Fig-tree, and Vine, being deſired by the Trees to be reſpectively King over them, content with their native Sweetneſs and Fruit, modeſtly refuſed the Offer, which the Bramble was ambitious to accept. The Moral of which is, that the more noble any one is by Birth or Education, the more lowly and contented will he be with his Lot and Station, the freer from Envy, Pride, and Ambition, the Stain of baſe and mean Souls.

Ver. 19. *Myſteries are revealed unto the Meek.*] This is a weighty Reaſon for the Practice of Humility: for the Truth of the Obſervation here made, See *Pſal.* xxv. 8. where the Pſalmiſt ſays, *Them that are meek, thoſe he will teach his Way*; and again, ℣ 13. *The Secret of the Lord is with them that fear him, and he will ſhew them his Covenant.* It is particularly true of *Moſes*, that as no body was more meek than he, ſo none had more Favours, or more frequent Communications with God than he. And our Saviour ſays to his Diſciples upon account of their Humility, *To you it is given to know the Myſteries of the Kingdom of God*, Luke viii. 10. And in another Place, *Thou haſt hid theſe Things*, i. e. the Myſteries of the Goſpel, *from the wiſe and prudent, and haſt revealed them unto Babes*, Matt. xi. 25. Where Babes, or ſuch as have humble Sentiments, are oppoſed to συνετοὶ, or ſuch as were ſelf-ſufficient and wiſe in their own Conceits. The humble Soul is God’s Temple, and the Man upon whom he delights to look, and in whom he is pleaſed to dwell, is one of a poor and contrite Spirit, *who trembles at his Word*, Iſa. lxvi. 1, 2. And ſo St. *Paul*, *Not many wiſe Men after the Fleſh*, but the ſeemingly fooliſh and baſe, *the deſpiſed Things of the World are choſen of God*, 1 Cor. i. 26. This whole Verſe is wanting in ſeveral Copies, and in the *Vulg.* and *Oriental* Verſions.

Ver. 20. *The Power of the Lord is great, and he is honoured of the Lowly. . .*] All Greatneſs compared to that of God is Meanneſs, but great as he is, he regards the Meek and Lowly chiefly, and chuſes ſuch to worſhip him. Kings and Potentates take a Pleaſure in State and Grandeur; to ſee others crouching at their Feet is an Acceſſion to their Glory, and by binding Kings in Chains and Nobles with Links of Iron, they aggrandize their Triumph. The infinite Majeſty of God delights not in ſuch Pageantry and Shew, he expects no flattering Service, he expects only that every Man ſhould humbly own his Dependance upon him, and his infinite Meanneſs in Compariſon of him. All Worſhip, devoid of Sentiments of profound Humility, is diſagreeable to, and diſregarded by him. Hence the Angels conſider themſelves as nothing in his Preſence, and on Earth the moſt pious Souls are moſt ſenſible of their Imperfection, and acknowledge their beſt Services to be Darkneſs and Sin.

Ver. 22. *What is commanded thee, think thereupon with Reverence, for it is not needful for thee to ſee with thine Eyes the Things that are in Secret. . .*] This is manifeſtly tranſlated from the *Vulgate*, *Non eſt enim tibi neceſſarium ea quæ abſcondita ſunt videre oculis*; whereas the *Greek* only has, οὐ γάρ ἐστί σοι χρεία τῶν κρυπτῶν· *i. e.* thou haſt no need of, nor Buſineſs with, nor will gain any Advantage from intricate and abſtruſe Speculations, and therefore do not exerciſe thyſelf in great Matters, which are too high for thee, nor raſhly pry into myſterious Points above the Reach of thy Underſtanding. Such a Curioſity is criminal, and proceeds from Pride and Self-conceit. Content thyſelf with plain and neceſſary Truths, and learn from thence thy Duty, in order to practiſe it. There are a thouſand Things which we cannot learn, and which it does not concern us at all to know; the Ignorance of which will be of no Prejudice nor Diſadvantage to us. It is rather a Piece of Wiſdom, with regard to ſuch Things as are really τὰ κρυπτὰ, to ſit down contented with our Ignorance, and endeavour after ſuch Knowledge as becomes us, and will be uſeful to us. Believe that there is a God, ſays one of the Antients, and worſhip him ſincerely; but ſearch not into his Nature, what he is, and how he acts, for there is nothing more out of thy reach than ſuch an Enquiry. Our Saviour came not into the World to teach Men ſwoln and conceited Notions, or the Pride and Vanity of human Science, but that Men ſhould ſubmit every high Thought to the Obedience of Faith, and think upon what is commanded them. A Soul thirſty and greedy after forbidden Knowledge nothing will content, it knows no Ends of its Deſires and Purſuits, its Ambition and Curioſity pant after unknown Worlds, tho’ the Contempt of one is its trueſt Glory. A little Knowledge will ſuffice an humble Soul; it neither aims at human Greatneſs or Admiration, nor to fathom the Depths of the Wiſdom and Power of God; it deſires ſuch a Knowledge only of God, as may create a greater Degree of Love towards him, and aſks only ſo much Light as may be ſufficient to direct it in its Duty and Conduct in the Ways of Godlineſs. Our Author probably alludes in this Verſe to *Numb.* xv. 39. *Seek not after your own Heart and your own Eyes, that ye may remember, and do all my Commandments, and be holy unto your God.*

Ver. 23. *Be not curious in unneceſſary Matters, for more Things are ſhewed unto thee than Men underſtand.*] ἐν τοῖς περισσοῖς τῶν ἔργων σȣ μὴ περιεργάζȣ. Some Copies have τῶν λόγων σȣ̃, the original Word doubtleſs was *debar*, which ſignifies both the one and the other. The Senſe is either, Do not endeavour by the Strength of thine own Parts, to ſearch the deep Things of God, ſince even thoſe that are before us we cannot comprehend, if left to ourſelves; and ſuch as we do underſtand, we came not to the Knowledge of them merely by our own natural Powers. Or be not over curious, for ſo περιεργάζεσθαι is generally underſtood, or over buſy, (ſee 2 *Theſſ.* iii. 11.) in Things which do not concern thee to know, and of which no Account will be demanded of thee. The *Geneva* Verſion renders not amiſs, *be not curious in ſuperfluous Things.* *Grotius* underſtands this of prying into the Reaſons of God's Laws, which God has not thought fit to diſcover or reveal; and ſo does Dr. *Spencer*, Vol. I. c. 2. God, it is certain, has enjoined the Reach of human Apprehenſion, and muſt be reſolved ſolely into his Will. Many, or moſt of the ritual and ceremonial Laws, are abſolute Prohibitions, or Commands, and no reaſon of their being forbidden, or commanded, at all appears; God only ſays, *I am the Lord which commanded them*; and this, according to the *Jewiſh* Doctors, is ſufficient to ſtop all Doubt and Cavilling about the Uſe or Importance of ſuch Precepts, or too curious a Search into the Reaſons for them. Such are the Laws of not eating Swines-Fleſh, not wearing a Garment of Linnen and Woollen, Diſcalceation, or pulling off the Shoe, Purification of the Leproſy, the Scape-Goat, and that of the Firſtling of an Aſs, and innumerable others. And if we examine the *Pentateuch* throughout, we ſhall not perhaps find any Reaſon ſet down, or annexed to any ſuch Laws, as if God by his Silence in this reſpect, would purpoſely reſtrain Men from a criminal Curioſity. And indeed it is very notorious, that as ſoon as the Scope and Intention of a Law among the *Jews* was gueſſed at, and preſumed to be diſcovered, it abated of its Force and Authority, and the Senſe of it was often perverted to the Hurt and Deſtruction of ſuch Enquirers. So true is the Obſervation in the following Verſe, that an evil Suſpicion, founded upon Men's vain Opinion, hath led them into many and great Miſtakes; for ſo πολλȣ̀ς ἐπλάνησεν ſhould be rendred, and not in the preſent Tenſe, as our Tranſlators give it.

Ver. 25. *Without Eyes thou ſhalt want Light: profeſs not the Knowledge therefore that thou haſt not.*] The literal rendring of the *Greek* is, without the Pupil or Sight of thine Eye thou ſhalt want Light, *Pupillas non habens indigebis luce. Junius.* And if thou haſt not Knowledge, profeſs it not; or, according to *Druſius*, Betray not thine Ignorance by pretending to Knowledge. The Senſe of the Paſſage is, 'Tis not only a fruitleſs Undertaking to attempt to explain Myſteries, or fathom the τὰ βάθη τȣ̃ Θεȣ̃, but is likewiſe dangerous, and apt to lead ſuch preſumptuous Enquirers into Errors, and ſometimes Hereſies. It highly concerns every one therefore to think ſoberly of himſelf, according to the Meaſure of Faith and Knowledge which God has afforded him; for as the Eye has a certain Sphere and Boundary of Viſion, beyond which all is Darkneſs and Obſcurity, ſo there are certain Limits likewiſe to the Underſtanding, though ſome may ſee farther, and underſtand more than others; but let no Man profeſs or boaſt of more Knowledge than God has really beſtowed upon him, or his own finite Nature is capable of, ſee 1 *Tim.* vi. 4. Where a Perſon of Curioſity in Matters of Faith is termed νοσῶν περὶ ζητήσεις, and evil Surmiſes, ὑπόνοιαι πονηραὶ, the very Expreſſion here uſed, are likewiſe condemned. The *Syriac* and *Arab.* Verſions underſtand it, of preſuming to give Advice as a Profeſſor or an Adept in any Science, when at the ſame Time the Perſon is ignorant and unqualified, *Si doctrinæ careas, ne conſilium des hominibus quaſi doctus.* This Verſe is wanting in the *Roman* Edition, and the *Vulgate.*

Ver. 26. *A ſtubborn Heart ſhall fare evil at the laſt, and he that loveth Danger ſhall periſh therein.*] A hardned and impenitent Heart, ſuch as was that of *Pharoah*, *Antiochus*, *Judas*, and other obdurate Sinners, who are deaf to all God's Calls, or the Warnings of his Miniſters, ſhall experience his Vengeance, and particularly at the Hour of their Death, they ſhall be ſeized with ſuch a Dread, as ſhall fling them into Deſpair, and too late bewail their Unhappineſs and ſad Eſtate. Such as will fetch neither Cattle nor Servants into the Houſe, though kindly forewarned; to them for their Obſtinacy it ſhall happen, as it did to the *Egyptians*, Vengeance ſhall come down upon them one Way or the other, as Thunder and Hail, Fire and Lightning, did upon the Deſpiſers of *Moſes's* Warning. Or a hard Heart may ſignify, one that is devoid of the Sentiments of Humanity, that has no Bowels of Tenderneſs and Compaſſion; ſuch a one ſhall have cutting Reflexions for his paſt Cruelty; and as he afforded no Mercy, ſhall be in Deſpair of finding any: But the firſt Senſe is preferable. St. *Bernard*'s Deſcription of a hardned and ſtubborn Heart is very juſt, *Cor durum dicitur, quod non compunctione ſcinditur, nec pietate mollitur, nec movetur precibus, minis non cedit, flagellis duratur. Ingratum ad beneficia, ad conſilia infidum, ad judicia ſævum, inverecundum ad turpia, impavidum ad pericula, inhumanum ad humana, temerarium ad divina, præteritorum obliviſcens, præſentium negligens, futura non prævidens*, i. e. A hard Heart is neither rent with Compunction, nor ſoftned with Pity, nor moved with Prayers; regardeth not Threats, is hardened with

Stripes; in Kindneſs unthankful, in Counſel unfaithful, in Judgment cruel; without Shame in bad Actions, without Fear in Dangers; in human Matters moſt inhuman, in divine ones raſh; forgetful of Things paſt, neglecting Things preſent, careleſs of Things to come. *De Conſider. ad Eugen.* L. i. According to *Calmet*, the Meaning of the laſt Clauſe is, that the raſh and fool-hardy, who tempt Danger without any Reaſon, ſhall at length ſuffer for their Imprudence. He thinks the Author here indirectly aims at them, who maintain Fate, or Deſtiny; and on that Account face Dangers, without any Apprehenſion or Concern; perſuading themſelves, that, if it is appointed that they ſhall die upon ſuch or ſuch an Attempt, or Enterprize, 'tis to no Purpoſe to pretend to guard againſt it: That the Time and Manner of our Death is fixed by an eternal and irreverſible Decree, and if the fatal Hour is not yet come, no Raſhneſs or Accident can haſten it. Againſt this weak and extravagant Notion, the Author oppoſes this wiſe Caution, *He that loveth Danger ſhall periſh therein*; which in the *Roman* Edition makes the former Part of this Verſe.

Ver. 27. *An obſtinate Heart ſhall be laden with Sorrows, and the wicked Man ſhall heap Sin upon Sin.*] *Calmet* thinks the two Members of this Verſe correſpond to each other, and are the ſame in Senſe; accordingly he renders, *Le cœur endurci ſe chargera de crimes, & le pecheur ajoûtera péché ſur péché*, i. e. An obſtinate Heart ſhall be laden with Crimes, and the Wicked will heap Sin upon Sin. He conjectures, that in the original Work, compoſed by the Grandfather *Jeſus*; the *Hebrew* Word ſignified both Crimes and Sorrows, which is not improbable. Πόνος, the Word here uſed, has likewiſe ſuch a double Signification, and the Tranſlators very frequently miſtake it. See *Pſal.* vii. 14. ἰδοὺ ὠδίνησεν ἀδικίαν, συνέλαβε πόνον, καὶ ἔτεκεν ἀνομίαν, which our Verſion, following the *Vulgate*, *Concepit dolorem & peperit iniquitatem*, wrongly renders, *He hath conceived Sorrow, and brought forth Ungodlineſs*; and the like falſe rendring occurs, ℣ 16. in both which Places the Context manifeſty determines it to the other Senſe; but in *Pſal.* x. they render πόνος differently, and rightly underſtand it in two Places in the Senſe of Wickedneſs. Thus ℣ 7. *His Mouth is full of Curſing, Deceit, and Fraud; under his Tongue is* κόπος καὶ πόνος, *Ungodlineſs and Vanity.* And ℣ 14. σὺ πόνον καὶ θυμὸν κατανοεῖς, *Thou beholdeſt Ungodlineſs and Wrong*; in both which Places the *Vulgate* expreſſes it inaccurately by *Dolor*. See alſo *Pſal.* cxxxix. 24. where the *Hebrew* Word rendred by *Ar. Montanus*, and ſome *Latin* Verſions *Dolor* is in the ó, ἀνομία, and *Pſal.* lv. 10. where πόνος which is coupled with ἀνομία, would be better rendered by Wickedneſs than Sorrow, as it ſtands now in our Verſion. The Senſe then of our Author in this Place is, that God permits the Sinner to fall from one Wickedneſs to another, till he fills up the Meaſure of his Iniquities. St. *Auſtin* aptly compares the habit of ſinning to a long Chain which keeps the Sinner confined like a Priſoner, he is brought into a continual Bondage by it, and is unavoidably a Slave to it, *Velle meum tenebat inimicus, & indigni mihi catenam fecerat: quippe ex voluntate perverſa facta eſt libido, & dum ſervitur libidini, facta eſt conſuetudo, & dum conſuetudini non reſiſtitur, facta eſt neceſſitas.* Confeſſ. L. viii. c. 5.

Ver. 28. *In the Puniſhment of the Proud there is no Remedy.*] ἐν ἐπαγωγῇ ὑπερηφάνου οὐκ ἔστιν ἴασις. The marginal Reading is much clearer, The proud Man is not healed by his Puniſhment; to which *Junius* ſeems to agree, *Quum inducitur ſuperbo afflictio, non eſt curatio*, underſtanding by ἐπαγωγὴ Affliction, as it is often taken in this Book. *i. e.* The proud Man, one who is ſtrictly ſuch, is not bettered by any thing that befalls him; he is ſo ſelf-ſufficient and opinionated, that he is deaf to the Admonition of Friends for his Reformation, he defies and laughs at God's Judgments, and is incorrigible under them. The *Arabic* underſtands this of the proud Scorner in particular, *Irriſoris pœnæ non eſt remiſſio, quoniam planta illis peſſima plantarum eſt.* But by the Proud here I would underſtand the obdurate Sinner, for throughout the Book of *Pſalms*, and theſe Sapiential ones, the Proud and Sinner are ſynonymous Terms. And ſuch great Offenders as commit Sins with Boldneſs, and with a Sort of Defiance, are in the Scripture Phraſe, called Deſpiſers, according to that excellent Deſcription of them, *Prov.* xviii. 3. as it occurs in the ó, which our Verſion renders very imperfectly, ὅταν ἔλθῃ ἀσεβὴς εἰς βάθος κακῶν, καταφρονεῖ, ἐπέρχεται δὲ αὐτῷ ἀτιμία καὶ ὄνειδος, which *Jerom's* Bible well renders, *Impius cum in profundum venerit peccatorum, contemnit, ſed ſequitur eum ignominia & opprobrium.* The ſad Cataſtrophe of ſuch hardned Sinners is more ſtrongly noted by our Author, That when God viſits ſuch Offenders, he does not dally with them, but ſtrikes a deadly Blow, their Wounds are mortal and incurable, and paſt all Remedy, there is no Balm in *Gilead* that can do them good. The *Vulgate* has *Synagogæ Superborum non erit ſanitas*, following a Copy probably which had ἐν συναγωγῇ ὑπερηφάνου, κ. τ. λ.

Ver. 29. *The Heart of the Prudent will underſtand a Parable.*] To a hard Heart juſt mentioned, a teachable and docile Diſpoſition is here oppoſed, one deſirous of Learning, that will make Uſe of the neceſſary Means of attaining it, *viz.* hearing, reading, and meditating. Two Things therefore ſeem here required, a Deſire and Eagerneſs after Wiſdom, and the liſtening to the Words of the Wiſe, and their Interpretation. Or the Senſe may be, as applied to the Teacher himſelf, that his Wiſdom will appear by his apt Diſcourſe, and juſt Obſervations, *Cor ſapientis intelligitur in ſapientia. Vulg.* And the *Port Royal* comment, *Le cœur du ſage paroiſtra par ſa ſageſſe*, i. e. the prudent or wiſe

Man will diſtinguiſh himſelf, when he opens his Treaſures; as long as he is ſilent, and his Wiſdom confined to his own Breaſt, he appears like other Men, but when he thinks proper to ſpeak, the Clearneſs of his Conceptions, the Juſtneſs of his Sentiments, and the Uſefulneſs of his Maxims ſtand confeſſed and admired, and every judicious Ear will liſten with Greedineſs and Pleaſure.

Ibid. *And an attentive Ear is the Deſire of a wiſe Man.*] οὖς ἀκροατοῦ ἐπιθυμία σοφοῦ· *i.e.* A wiſe Man will wiſh to have ſuch Diſciples as will mind and regard what he ſays, and treaſure up his wiſe Reflexions, in order to improve by them. And thus the *Tigurin* Verſion, *Sapiens aurem attentam expetit*; and *Junius*, *Auris ejuſmodi auditoris a ſapiente exoptatur*. See c. xxv. 9. and the Note on it. There may alſo another Senſe be given, that the Ear, deſirous of Inſtruction, longs to hear and attend to the Diſcourſe of wiſe Men; and ſo the *Vulgate*, *Auris bona audiet cum omni concupiſcentia ſapientiam*; and the *Arab. Auris auſcultans delectatur ſapientibus.*

Ver. 30. *Water will quench a flaming Fire, and Alms maketh an Atonement for Sins.*] To this Purpoſe is that Counſel of *Daniel*, *To break off Sins by Righteouſneſs, and Iniquities by ſhewing Mercy to the Poor*, iv. 27. See *Luke* xi. 41. 1 *Pet.* iv. 8. *Prov.* xvi. 6. *Tob.* iv. 7. xii. 9. But at the ſame Time that they preſs this Duty, they generally lay down this Reſtriction, that Men muſt not think, becauſe Sins are taken away by Alms, that by their Money they may purchaſe a Licence to Sin; for all Alms are too little to atone for a Sin, if the Perſon reſolves to continue in it. Alms muſt be accompanied with Repentance, for God's Juſtice is not venal, nor the ſovereign Judge to be bribed into a Toleration of Sin. St. *Cyprian* quotes this Paſſage, and illuſtrates it by the following Compariſon, *Sicut Lavacro aquæ ſalutaris Gehennæ ignis extinguitur, ita eleemoſynis atque operibus juſtis, delictorum flamma ſopitur.* De Opere & Eleemoſ. Alms, according to the Fathers, is as a ſecond Baptiſm, and has the Advantage of it in ſome reſpect, as the former can be often repeated, but Baptiſm can be performed but once. See *Ambr. Serm.* ii. *Tom.* 2. St. *Chryſoſtom*, ſpeaking of Charity, urges the Duty upon the ſame weighty Conſideration, μὴ παρατρέχωμεν τὸ κέρδος τῶν ἡμετέρων ψυχῶν· κ. τ. λ. *Ne prætereamus lucrum noſtrarum animarum & remedium noſtrorum vulnerum; hoc enim, hoc maximum pharmacum ita curabit & abolebit ulcera animarum noſtrarum, ut neque veſtigium neque cicatrix aliqua apparitura ſit, id quod in corporis vulneribus non eſt poſſibile.* *Hom.* lvi. in c. 29. *Gen. Tom.* ii. See alſo *Hom.* xliii. in c. 19. *Gen.* And *Apoſt. Conſtit.* L. xvii. 13. *Lactant.* L. vi. 12.

Ver. 31. *He that requiteth good Turns, is mindful of that which may come hereafter.*] ὁ ἀνταποδιδοὺς χάριτας μέμνηται εἰς τὰ μετὰ ταῦτα. The *Syr.* and *Arab.* underſtand this of the beneficent and charitable Man, who, for his Readineſs to ſuccour others, ſhall himſelf find Help in Time of Need. Others apply ὁ ἀνταποδιδοὺς to God himſelf, who requiteth all good Turns, *i. e.* all Inſtances of Loving-kindneſs ſhewn to thoſe that are in Miſery and Diſtreſs. Accordingly ſome *Greek* Copies read, καὶ Κύριος, ὁ ἀνταποδιδοὺς χάριτας, μέμνηται, κ. τ. λ. which the *Vulgate* follows, *Deus proſpector eſt ejus qui reddit gratiam: meminit ejus in poſterum*; and *Junius*, *Dominus qui reddit gratioſe facta, in poſterum recordaturus eſt.* He looks upon what is given to the Poor as done to himſelf, and keeps an account of good and charitable Deeds, to return them with Encreaſe. God is as the Debtor, to ſpeak in the Language of St. *Chryſoſtom*, of ſuch as give Alms; and to aſſiſt the Poor with our Subſtance, is putting out our Money wiſely, and on the moſt valuable and certain Security. *Hom.* liii. *ad Pop.*

CHAP. IV.

Ver. 1. D*EFRAUD not the Poor of his Living.*] τὴν ζωὴν τοῦ πτωχοῦ μὴ ἀποστερήσῃς. Βίος is uſed in the like Senſe by the *Greeks*, and *Vita* by the *Latins*; thus *Terence*, *Cui opera vita erat.* This is a Continuation of the former Chapter concerning Alms-giving; the *Vulgate* accordingly renders, *Fili, eleemoſynam pauperis ne defraudes*; *i. e.* refuſe not a poor Man that Charity which you owe him, and is his Due; for you commit a Sort of Robbery or Fraud, when you keep from him that which he wants, and you can well ſpare; *Non minus eſt criminis habenti tollere, quam, cum poſſis & abundas, indigentibus denegare.* Ambr. Serm. 81. To deny a poor Man when you can relieve his Neceſſities out of your Abundance, is not a leſs Crime than to rob. St. *Auſtin* has the like Thought, *Superflua diviti, neceſſaria ſunt pauperi; aliena retinet, qui iſta tenet:* Pſa. cxlvii. St. *Chryſoſtom* quotes the Paſſage, and reaſons upon it in like Manner, ὁ ἀποστερῶν, τὰ ἀλλότρια ἀποστερεῖ, κ. τ. λ. *Qui ſpoliat, aliena tollit; nam ſpoliatio quædam dicitur, cum aliena detinemus: quoties eleemoſynam non præſtiterimus, pari cum his qui ſpoliant, ſupplicio afficiemur.* De Lazaro, Serm. ii. Tom. 5. By *Living*, we may underſtand here his Bread, *for the Bread of the Poor is his Life, he that detains it is a Man of Blood*, See Note on c. xxxiv. 21, 22. or more largely, Food in general, Raiment, Lodging, and all that Nature demands, for the Preſervation and Support of Life; to refuſe ſuch Neceſſaries is the ſame Thing as to take Life away, *Hoc eſt hominem occidere, vitæ ſuæ ei ſubſidia denegare.* Auguſt. in Pſal. cxviii.

Ver. 3. *Add not more Trouble to a Heart that is vexed.*] Poverty is of itſelf a ſore Affliction enough, without adding to it any freſh Occaſion of Complaint. The Soul of a poor Man, already uneaſy and dejected, and pinched with Grief and Hunger, is of all others the moſt ſenſible of a Slight, and more ready to lay every ſuppoſed Injury to Heart.

If you give therefore, give chearfully; if you refuſe, do it without Inſult or Upbraiding, and add not Contempt or Outrage to your Denial. We are hence alſo inſtructed not to inſult the Miſery of the Unfortunate, whether ſuch by Accident, or made ſo through their own Folly or Wickedneſs, not to call even condemned Criminals, by any harſh or opprobrious Names, however undeſerving of our Regard or Pity. We have a remarkable Inſtance of this Tenderneſs towards the Afflicted in pious *Abraham:* When the rich Man applies to him, to ſend *Lazarus* to dip the Tip of his Finger to cool his Tongue; he does not reproach him in any ſharp or bitter Language for his paſt Life, he does not ſhew any Anger or Reſentment againſt him, but ſpeaks to him in Terms of Kindneſs, and even vouchſafes to call him Son. St. *Chryſoſtom* has the like Remark, upon this Part of the Parable, ὅρα φιλοστοργίαν δικαίου· οὐκ εἶπεν, ἀπάνθρωπε, κ. τ. λ. *Vide humanitatem Juſti: non dixit, Inhumane, crudelis, ſceleratiſſime; ſed filium illum appellat. Satis eſt animæ dejectæ ſuus cruciatus, ut ne illius calamitatibus inſultemus.* De Lazaro Conc. ii. Tom. 5. See *Eccleſ.* c. vii. 11. It is obſervable that our Author in a very ſhort Compaſs, three times repeats the Precept of not turning away the Eyes from a poor Man, to enforce it the more ſtrongly, and make the deeper Impreſſion on the Memory.

Ver. 6. *If he curſe thee in the Bitterneſs of his Soul, his Prayer ſhall be heard of him that made him.*] The Senſe is much the ſame with that, *Prov.* xxviii. 27. *He that giveth to the Poor, ſhall not lack; but he that hideth his Eyes, ſhall have many a Curſe.* And *Exod.* xxii. 22, 23. God ſays, *Ye ſhall not afflict any Widow or fatherleſs Child; if thou afflict them in any wiſe, and they cry at all unto me, I will ſurely hear their Cry, and my Wrath ſhall wax hot,* &c. And that, *Prov.* xxi. 13. is much to the ſame Effect, *Whoſo ſtoppeth his Ears at the Cry of the Poor, he alſo ſhall cry himſelf, and ſhall not be heard. Homer* in a very beautiful Manner repreſents Prayers as ſo many living Perſons; the Daughters of *Jupiter,* which when ſlighted and diſregarded by Men, carry their Complaint before his Throne, and beg of him that he would ſend after ſuch Perſons the Goddeſs *Ate,* to revenge the Affront and Injury done them, See *Il.* x. ✝ 493. The fine Allegory, and uſeful Moral couched under it, cannot fail of pleaſing every judicious, and pious Reader. This Fiction, ſays *Calmet,* repreſents and illuſtrates the wiſe Man's Meaning here. Though the Poor may appear mean and deſpicable in the Eyes of the World, and their importunate Requeſts diſagreeable and troubleſome, yet are they dear to their Maker, as his Creatures, and equal Objects of his Love. See *Prov.* xiv. 31. xvii. 5. But in their diſtreſſed State, when they look for ſome to have Pity on them, and no Man will know them, they are *then* his more peculiar Charge, and Objects of his Pity. The good Wiſhes, the Prayers, and the Bleſſing of the Poor, we allow to be regarded of God, and their Interceſſion to be powerful with him; if God then favourably hears their Prayers and Petitions for Rewards and Bleſſings upon their Friends and Benefactors, we may be aſſured he will not be leſs diſpoſed to hear their Complaints for Vengeance, on ſuch as deride, reject, or oppreſs them, and that their Curſes will be fatal to the Hard-hearted.

Ver. 7. *Get thyſelf the Love of the Congregation, and bow thy Head to a great Man.*] i. e. Be courteous and affable to the poor and meaner Sort: And thus the *Vulgate, Congregationi pauperum affabilem te facito;* and ſo the *Oriental* Verſions, *Concilia tibi amorem turbæ, & principibus urbis adhibe reverentiam.* Study to be popular, complaiſant, and agreeable to the common People, and dutiful and ſubmiſſive to the Prince or Magiſtrate, and ſuch as are above thee. According to *Druſius,* the Senſe is, Endeavour to get the good Opinion of the whole Sanhedrim, and ſhew a more particular Reſpect and Regard μεγιστᾶνι, to the Preſident of it.

Ver. 9. *Be not faint hearted, when thou ſitteſt in Judgment.*] If thou art in a public Poſt, as a Judge or Magiſtrate, hear willingly the Complaints of the Poor, ſuffer his Defence, weigh his Reaſons, render Juſtice impartially, and neither through fear of Diſobliging, or hope of Advantage, be prevailed upon to condemn the Innocent, or abſolve the Guilty. It was one Part of *Jethro's* Character of a good Magiſtrate, *Exod.* xviii. 21. that he ſhould be a Man of Courage. Hence ſome conjecture, that every Step to *Solomon's* Throne of Judgment, is repreſented as ſupported by Lyons, 1 *Kings* x. 20. to teach Kings and Magiſtrates, that Courage and Reſolution is neceſſary for all thoſe that ſit on the Tribunal of Juſtice.

Ver. 11. *Wiſdom exalteth her Children.*] ἡ σοφία υἱοὺς ἑαυτῆς ἀνύψωσε, See *Prov.* iv. 8. The Fathers who quote this Paſſage, read and underſtand it very differently. *Clem. Alex.* has ἐνεφυσίωσε τὰ ἑαυτῆς τέκνα, *Strom.* Lib. 7. As if his Meaning was, either that of St. *Paul, Knowledge puffeth up,* or rather, that Wiſdom inſpires noble Sentiments into Men; and *Tertullian,* if in Truth he intends this Paſſage, renders more ſtrangely, *Sophia jugulavit filios ſuos,* In Scorp. as if the Copy he made Uſe of, had ἐνεθυσίασε. The *Vulgate* has quite the contrary, *Sapientia filius ſuis vitum inſpirat,* from a Copy which probably had ἐψύχωσεν, i. e. breaths a ſpiritual Life into them, transforms their Nature into a better and more heavenly, and infuſes a Perfection approaching to that of Angels.

Ibid. *And layeth hold of them that ſeek her.*] ἐπιλαμβάνεται, i. e. helpeth, and taketh under her Protection them that ſeek her. She catcheth hold of them, as *Camerarius* underſtands the Word, and recovers them as from falling, ſnatching them by the Hand out of Miſchief or Danger, as it were out of the Fire. See his *Myrothecium*, p. 304.

Ver. 13. *He that holdeth her faſt ſhall inherit Glory, and whereſoever ſhe entreth, the Lord will bleſs.*] See *Prov.* iii. 35. *The Wiſe ſhall inherit Glory, but Shame ſhall be the Promotion of Fools*, where the reading of the ὁ is remarkable, οἱ δὲ ἀσεβεῖς ὕψωσαν ἀτιμίαν; the Wicked exalt Diſgrace and Shame; whereas Wiſdom, or the Practice of Religion, exalts ſuch as walk in her Ways unto Glory and Happineſs, and makes them bleſſed in the Life that now is, and in that which is to come; which I take to be the Meaning of the *Vulgate*, rendring, *Qui tenuerint illam, vitam hæreditabunt.* The Obſervation in the latter part of the Verſe, is particularly verified in the Hiſtory of *Jacob* and *Joſeph*, whom God's Bleſſing went along with, and proſpered their Maſter's Family and Subſtance for their Sakes; but probably this Writer alludes to God's Bleſſing the Houſe of *Obed-Edom*, and all that pertained unto him; becauſe of the Ark of the Lord, which continued in his Houſe three Months, 2 *Sam.* vi. 11, 12. In like Manner will God bleſs a Soul, into which Wiſdom vouchſafes to enter, and by her Indwelling, prepares a fit Temple for his Reception.

Ver. 14. *They that ſerve her, ſhall miniſter to the Holy One.*] λειτουργοῦσιν ἁγίῳ. The Manner of the Expreſſion here ſeems to confine this to the Houſe, rather than the Perſon of God, to the *Sanctum Sanctorum*, or Holy of Holies; as it was called, and ſo the marginal Reading has it. What may ſeem to confirm this is, that ἁγίῳ is here uſed without an Article; as it is likewiſe, *Pſal.* xx. 2. where it means a ſacred Place; whereas when God himſelf is meant or referred to, he is the ὁ ἅγιος, the Holy One κατ᾽ ἐξοχὴν, See c. xxiii. 9. But in either Senſe, it furniſhes a very uſeful Reflexion, that none ſhould miniſter to the Holy One in the ſacred Office, or execute the miniſterial Function, but ſuch as are truly wiſe, and ſtrictly religious, for ſuch the Lord requires only to ſerve at his Altar. The *Vulgate* will admit this Senſe, *Qui ſerviunt ei, obſequentes erunt Sancto*; and the *Oriental* Verſions require it, *Miniſtri ejus ſunt ſancti ac puri*, *Holineſs unto the Lord*, is their Motto.

Ver. 15. *Whoſo giveth Ear unto her, ſhall judge the Nations.*] See *Wiſd.* iii. 8. and the Note on it, where the like Privilege and Authority is ſaid to belong to the Faithful; and St. *Paul* affirms the ſame of the Saints, 1 *Cor.* vi. 2. Or the Senſe may be, that ſuch as hearken to Wiſdom, are fitteſt to rule and judge; accordingly the *Syriac* renders, *Qui me audit, judicabit veritatem.* And in fact ſuch have been appointed by God to preſide over his People, who have been thus qualified, as *Moſes*, *Samuel*, *David*, *Solomon*, &c. and in particular the laſt, with much Earneſtneſs and Importunity applied to God, at the Beginning of his Reign, for the Gift of Wiſdom, as the moſt neceſſary Help to judge the Nations. According to *Calmet* the Senſe is, that Wiſdom is the Source of true and ſolid Greatneſs, and that a wiſe Man ſhall not only ſerve as a Prieſt, as mentioned in the former Verſe, but as a Judge and Prince of the People; he ſhall at once merit and wear the Honours both of the Pontificate and Regale. Almoſt all the Editions read, ὁ ὑπακούων αὐτῆς, κρινεῖ ἔθνη, ϗ ὁ προσελθὼν αὐτῇ, κ. τ. λ. The *Vulgate* which renders, *Qui intuetur illam, permanebit confidens*, probably followed a Copy, which had ϖροσορῶν. The true reading ſeems to be that which is followed by our Verſion, ὁ ἐπακούων αὐτῆς, κρινεῖ ἔθνη· ϗ ὁ ϖροσέχων αὐτῇ· κατασκηνώσει ϖεποιθώς, which is a ſtrong Expreſſion. See c. xiv. 24, 25, 26, 27. where the like Security is promiſed, and deſcribed.

Ver. 16. *If a Man commit himſelf unto her, he ſhall inherit her, and his Generation ſhall hold her in Poſſeſſion.*] Various are the Readings of this Place, the trueſt ſeems to be, ἐὰν ἐμπιστεύσῃ, κληρονομήσει αὐτὴν, ϗ ἐν κατασχέσει ἔσονται αἱ γενεαὶ αὐτοῦ. The Senſe is, If a Man aſks of God Wiſdom, with Faith and Truſt in him, he will give her to him, and his Poſterity. Or if a Man is faithful and ſincere in his Enquiry for her, and conſtant and perſevering in his Search after her, he ſhall find and obtain her, and leave her as an Inheritance to his Poſterity; *Sa poſterité la poſſedera*, ſays *Calmet*; and the *Oriental* Verſions make the Poſſeſſion to be perpetual, *in omnes mundi Generationes*. *Boſſuet* expounds, that a Man's Poſterity ſhall be eſtabliſhed by her, *Ipſa ejus ſoboles conſiſtet firmius.* Some have forced the Words to another Senſe, That a faithful Enquirer ſhall inherit her, and her Fruits, αἱ γενεαὶ αὐτῆς, as ſome Copies have it, or the Advantages which attend upon, and go along with her, ſhall be in his Poſſeſſion. But I think though γεννήματα αὐτῆς would give this Senſe, the preſent reading will not admit it.

Ver. 17. *For at firſt ſhe will walk with him by crooked Ways.*] i. e. The Way that leads to Wiſdom is rough at firſt ſetting out, and has ſeveral Difficulties and Turnings to perplex and diſcourage the Traveller. The ancient Philoſophers have well repreſented this by the Emblem of two Roads; that which leads to Virtue, which is another Word for Wiſdom; and Happineſs at the End of it, is deſcribed at the Entrance as rough and unpleaſant; the other, which terminates in a Precipice, or Deſtruction, and is the Way of Wickedneſs, is wide beaten, and eaſy. See *Tab. Ceb.* Our Saviour repreſents the good and evil Courſes of Mankind under the ſame Image of two Roads, the one ſtrait and difficult, leading to Life, the other opening wide to Ruin and Deſtruction, *Matt.* vii. 13, 14. If we underſtand this of Science, *Quintilian's* Obſervation will hold true, *Liberaliora ſtudia incipientibus aſpera, progredientibus oneroſa, proficientibus jucunda, perficientibus beata.*

Ibid. *She will bring Fear and Dread upon him, and torment him with her Diſcipline, until ſhe may truſt his Soul, and try him by her Laws.*] Wiſdom will prove the Diſciple that addreſſes her, before ſhe is familiar with, or communicates herſelf to him, and particularly at the beginning, or at his firſt Approach, when he attempts to wooe or gain her, ſhe appears diſtant to him, and will make Trial of his Conſtancy by Hardſhips and Sufferings, and the Sincerity of his Love to her by his Readineſs to execute her Commands. And thus *Abraham*, *Jacob*, and *Moſes*, and all the Worthies mentioned *Wiſd.* c. x. were proved by Sufferings, for her Sake, and at length ſaved through Wiſdom. The Deſign of the Author here is to encourage young Candidates at their firſt ſetting out; and he compares the Procedure of Wiſdom in this particular to a wary Man, proving the Integrity of a new Acquaintance, before he ventures to take him into his Boſom, or make him his Confident,—or to a coy Miſtreſs, who at firſt ſcarce admits her Lover into her Company, delights to diſappoint, teaze, and croſs him, and often ſeemingly ſlights him on purpoſe to try his Temper, and the Sincerity of his Paſſion, and how much he is ready to do, and undergo for her Sake.

Ver. 19. *But if he go wrong, ſhe will forſake him, and give him over to his own Ruin.*] παραδώσει αὐτὸν εἰς χεῖρας πτώσεως αὐτοῦ. Our Tranſlation here does not reach the Spirit of the *Greek*. To deliver into the Hands of Ruin, is a Hebraiſm, not much unlike that Phraſe in Scripture, *The Hand of Adverſity, the Hand of Hell, and of the Grave.* So God is ſaid ſometimes to give Men over into the Hands of their own Counſel, which is in Effect giving them, εἰς χεῖρας πτώσεως. The Author ſtill continues the Metaphor of two Roads, that of Virtue is called the ſtrait, comfortable, and delightful Way; the other crooked, wrong, deceitful, and dangerous.

Ver. 20. *Obſerve the Opportunity, and beware of Evil.*] συντήρησον καιρόν. Here a new Subject begins. We may underſtand this, either as a Maxim of Prudence only, Be careful to do every thing in its proper Time and Seaſons; or it may mean in a moral Senſe, Obſerve the Time, *i. e.* be apprized of the Badneſs of the Times, and the Wickedneſs of the Age, that you be not led away by evil Examples, or ſinful Cuſtoms; like that of St. *Paul*, *See that ye walk circumſpectly, becauſe the Days are evil.* This Senſe ſeems confirmed by the Context; and becauſe when the Times are bad, and Vice faſhionable, there is Danger through a falſe Modeſty, which often hinders Men from doing what a good Conſcience requires of them, for fear of diſobliging, or being thought ſingular; it therefore follows very properly, *Be not aſhamed, when it concerneth thy Soul.*

Ibid. *Be not aſhamed, when it concerneth thy Soul.*] The *Vulg.* adds, *dicere verum*, not improperly. If by ψυχὴ we underſtand Life, the Senſe may be, Be not afraid to ſpeak the Truth even at the Hazard of Life, See ℣ 28. *Grotius* expounds it, Do not affect an Indifference or Unconcern for Life, or brave Death raſhly; but when thy Life is in danger, uſe thy own and Friends Intereſt to preſerve it; but this ſeems harſh and forced. If ψυχὴ be taken ſtrictly, to mean the Soul, as our Tranſlators rightly underſtand it, the Meaning then is, that we muſt not at any time be aſhamed of what is right, nor omit any Duty through a faulty Modeſty, whereby our Conſcience may be offended, and our Salvation endangered. We muſt not only be ready to confeſs and bear Teſtimony to the Truth ourſelves, but alſo dare to reprove any Falſehood or Vice in others. St. *Chryſoſtom* accordingly applies it to admoniſhing an offending Brother. *Hom.* xlvii. *in S. Julian.* There is alſo another Inſtance of faulty Shame, wherein our Souls are immediately concerned, which is, when we are aſhamed, and loth to examine our own Conſciences, to accuſe and condemn ourſelves, to confeſs and bewail our Sins, and to entreat for the Pardon of them.

Ver. 21. *There is a Shame that bringeth Sin, and there is a Shame which is Glory and Grace.*] As he that ſhould die of Hunger through a fooliſh Shame of aſking for neceſſary Food, would be juſtly thought guilty of his own Death, ſo he that complies with evil Company, or ſinful Cuſtoms, out of a vicious Modeſty of offending, or contradicting others, who, when Sinners entice him, ſheepiſhly complies even againſt his own Sentiments and Conſcience, or, to pleaſe them, owns and adopts Vices he has never been guilty of, ſuch a criminal Compliance in a Man is a Sin againſt his own Soul. There is alſo a Shame which bringeth Sin, when a Man is laughed out of his Modeſty, when he is diſcouraged from doing any good Action, or going on in the way of Godlineſs, through others Raillery or profane Jokes, which a Soul ſteadily fixed, is reſolute enough to deſpiſe and withſtand. Thus *David*, *The Proud have had me exceedingly in Deriſion*, yet have *I not ſhrinked from thy Law*, Pſal. cxix. This was the great Commendation of *Noah*, that he went on in building the Ark, and doing what God had appointed him, notwithſtanding the Sneers of an Infidel Multitude about him, See St. *Chryſoſtom, in Cap.* vi. *Gen. Hom.* xxiii. who produces this Example to illuſtrate the Paſſage before us. An Inſtance of a commendable Shame, and which brings Credit and Glory to a Man is, when he bluſhes to do any baſe or unworthy Action, when he is aſhamed of a paſt miſpent Life, and ſhews by his great Penitence and Contrition, that he is determined not to offend in the like Inſtances for the future; and thus St. *Bernard* comments upon this Place. Our Author reſumes this Subject, c. xli, and xlii. and gives Inſtances himſelf, when Shame is faulty or commendable. See *Prov.* xxvi. 11.

where there is the like Diviſion, and the Words in the ό, are exactly the ſame as here, ἔςιν αἰσχύνη ἐπάγȣσα ἁμαρτίαν, ϗ ἔςιν αἰσχύνη δόξα ϗ χάρις.

Ver. 22. *Accept no Perſon againſt thy Soul.*] Thoſe that underſtand ψυχὴ of Life, make the Meaning to be, when it concerns your Life, Reputation, or true Intereſt, defend yourſelf againſt all Oppoſers, without reſpect of Perſons. But the Senſe ſeems rather to be, Pay no Man ſo great a Compliment as to commit a Sin to pleaſe him; nor let any Man perſuade thee, or his Authority induce thee, to do any thing againſt thy Duty and Conſcience; but ſhould even a Friend ſollicit thee to an infamous and wicked Action, to engage in a bad Cauſe, to bear a falſe Teſtimony, to lie in wait for the Innocent, &c. prefer the great Virtues of Truth and Juſtice, and a Regard for your own Character, before every other Conſideration.

Ver. 23. *Refrain not to ſpeak when there is Occaſion to do Good.*] i. e. When you have an Opportunity of doing Good, either to Religion if it is attacked, or to thy injured Neighbour, or if thou haſt Hopes to reclaim the Guilty. St. *Chryſoſtom* extends this brotherly Reproof to all that are inconſiderate or faulty in ones Family, or Neighbourhood; he expreſſes himſelf very ſtrongly, ϗ τὴν γυναῖκα διορθȣ̃ν, ϗ τȣ̀ς οἰκέτας, ϗ τȣ̀ς γείτονας, ϗ τὸν φίλον, ϗ τὸν ἐχθρὸν αὐτόν· in c. ix. *Gen. Hom.* 29. And in another Place, his Concern for a lapſed Brother, and his Warmth to reclaim him are truly noble, ἀδελφὸν εἰπὲ βȣ́λομαι σῶσαι, κ. τ. λ. *Dic ſalvum volo facere fratrem, pereuntem animam cerno, neque cognatione junctos poſſum contemnere; reprehendat qui velit, accuſet qui velit; imo vero nemo reprehendet, omnes laudabunt, quod apud nos tanta ſit vis Charitatis.* Hom. xlvii. in Julian. We are alſo obliged to break Silence, when we may ſave an innocent Man's Life or Property by ſpeaking ſeaſonably, and when it may do Service, ἐν καιρῷ σωτηρίας; though the Verſions render this, *in tempore ſalutis*, yet undoubtedly tis a Hebraiſm, and ſhould be rendred, *in tempore ſalubri*, i. e. on a proper and fit Occaſion, the Perfection of Speech being in the well timing of it. *A Word ſpoken in Seaſon, how good is it?* as *Solomon* obſerves.

Ibid. *And hide not thy Wiſdom in her Beauty.*] μὴ κρύψῃς τὴν σοφίαν σȣ̃ εἰς καλλονήν. This whole Sentence is wanting in the *Roman* Edit. and *Alex.* MS. *Syr.* and *Arab.* omit the Words, εἰς καλλονὴν only, which make the Difficulty. The *Vulgate* turns them to an eaſy Senſe, *Nec abſcondas ſapientiam tuam in decore ſuo*, i. e. Hide not the Beauty of thy Wiſdom, when it ought to be diſplayed, and may do Service. *Grotius* takes it in the ſame Senſe, but ſuppoſes an Ellipſis here. Poſſibly the true reading of the *Greek* may be, μὴ κρύψῃς τὴν σοφίαν σȣ̃ ὡς καλλονὴν, *i. e.* Hide not thy Wiſdom as Beauty, which is carefully guarded from the Sun and Weather. The Author may be ſuppoſed here to attack another Sort of falſe Modeſty, which hinders a Man from exerting the Skill and Learning he is poſſeſſed of, even upon Occaſions when it is really wanted, and will be uſeful to others, and for his own Reputation and Honour to diſplay; for though Oſtentation ſhould be avoided, yet the good of the Church or State, a Regard for Truth, ones own Preſervation, or the Defence of injured Innocence, are always Reaſons ſufficient, to engage even the moſt reſerved and timorous to ſpeak and act.

Ver. 25. *Be abaſhed of the Error of thine Ignorance.*] i. e. Ingenuouſly own thoſe Miſtakes and Falſhoods, and even Sins, for ſo the *Oriental* Verſions extend it, which thy Ignorance, Prejudice, or Paſſions, have led thee into, and do not obſtinately defend them, or encreaſe their Guilt through any Lie or Equivocation. A pertinacious maintaining of an Error is the Effect of an immoderate Self-Eſteem, as well as a Token of Ignorance, and is attended with this bad Conſequence, that it diſqualifies Men from the Means, and even the very Endeavours of Improvement. 'Tis a wiſe Obſervation of *Cicero*, *Multi ad ſcientiam perveniſſent, niſi ſe jam perveniſſe credidiſſent.* To own a Miſtake, and Failing, either in Matter of Science or Morality, is the Way to amend; and it will ever be remembred to the Honour of St. *Auſtin*, that he ingenuouſly acknowledges his Errors in many Points of Doctrine and Practice, in his Books of *Retractations* and *Confeſſions.*

Ver. 25. *Be not aſhamed to confeſs thy Sins, and force not the Courſe of the River.*] The Senſe of this whole Verſe, as it ſtands in the preſent *Greek* Copies, ſeems to be, When your Conſcience is pricked with a Senſe of your Sins, and would vent and eaſe itſelf by a Confeſſion of them, do not, through a faulty Shame, ſuppreſs them, nor offer Violence to it by ſtifling its Motions, and turning it out of its good Courſe. According to *Grotius* the Meaning is, Acknowledge your Sins when you are admoniſhed of them, and do not offer to juſtify or defend wicked Actions, which it would be fruitleſs in you to attempt. *Force not the Courſe of the River*, probably is only a Proverb for a vain Endeavour. The *Syr.* and *Arab.* wholly omit this Sentence, and inſtead of it render, Contend not with a Fool, which perhaps may be a Paraphraſe of the Proverb, Strive not againſt the Stream, for the one Attempt is as fruitleſs as the other, according to that of *Solomon*, *If a wiſe Man contend with a Fool, whether he rage, or laugh, there is no Reſt.* The *Vulgate* puts this Sentence at the End of the next Verſe, where indeed it would be better placed, *Noli reſiſtere contra faciem potentis, nec coneris contra ictum fluvii*, which Sentences are well connected; for a Man has little Proſpect of Succeſs, who contends with one very powerful. And thus all the ancient Verſions expound, μὴ λάβῃς πρόσωπον δυνάςȣ. St. *Jerom*'s Bible changes the Compariſon, and renders, *Ne* *coneris contra ictum fulminis*, which places the Folly of engaging with a mighty Man in a much ſtronger Light. St. *Auſtin* reads in like Manner, *in ſpeculo.* 'Tis the Way to draw upon ourſelves ſome Miſchief, which is no Inſtance of Wiſdom. *Fruſtra niti, & nihil aliud laborando, quam odium quærere, extremæ eſt dementiæ.* Salluſt.

Ver. 28. *Strive for the Truth unto Death, and the Lord ſhall fight for thee.*] *Daniel*, the *Maccabees*, and the Saints, Martyrs, and Confeſſors under their ſeveral Trials, are laudable Inſtances of adhering firmly and reſolutely to the Truth. *Calmet* obſerves, that the Author adds this by way of Reſtriction of the former Sentence, leſt the Power and Authority of the Mighty ſhould induce or force us to any ſinful Compliance againſt our Conſcience; for there are certain Caſes, in which we ought with a becoming Temper and Deference to oppoſe them, as when they openly attack Religion, or break in upon Juſtice, or Truth; for this Precept may without Violence be extended ſo far, as to mean the being zealous for the Lord of Hoſts, not ſeeing or hearing with Patience, much leſs with Approbation, his Honour or Ordinances expoſed or ridiculed; the ſhewing a proper Diſlike and Reſentment upon ſuch an Occaſion, even beyond any Inſult, that may be offered to ourſelves. St. *Chryſoſtom* reaſons finely upon this Subject, τὰ μὲν εἰς ἡμᾶς ἁμαρτήματα παρεμπέμπωμεν, κ. τ. λ. *Si quid in nos peccatum fuerit, remittamus; quando autem ad Deum pertingit, tunc pœnas exigamus.* And then he piouſly laments, *Sed neſcio qui fit, ut peccata quæ ad Deum pertingunt, prorſus inulta eſſe ſinimus; ſi quis autem parum quid in nos peccaverit, ejus graves ſumus ultores*, In cap. viii. Gen. Hom. xxvi.

Ver. 30. *Be not as a Lion in thy Houſe, nor frantic among thy Servants.*] καὶ φαντασιοκοπῶν ἐν τοῖς οἰκέταις σου, i. e. be not imperious or tyrannical towards thy Servants, or Inferiors, nor affect to appear terrible to them; avoid flying out into intemperate Sallies of Anger, beating, or threatning them even upon ſlight Occaſions, *Ne ſcutica dignum horribili ſectere flagello.* A learned Critic underſtands φαντασιοκοπῶν ἐν οἰκέταις, of one that prideth himſelf in a numerous and magnificent Train of Servants; and this he thinks ſuits beſt with the foregoing Sentence, *Be not as a Lyon in thy Houſe*; the Pride of the Lyon, and his ſtately Gait, being as obſervable, as his Terribleneſs. *Grotius* prefers φαντασιοσκοπῶν, which he explains of a Maſter, who is jealous and ſuſpicious of his Servants, and takes and reſents Things which exiſt only in Imagination, as if they were real Facts and Grievances. The *Vulgate* and Oriental Verſions underſtand it in the Senſe of our Tranſlators; the *Arab.* in particular, is very full and ſtrong, *Ne ſis moroſus, clamoſus domi tuæ; tetricus, aſper in operibus tuis.* The *Port-Royal* Comment applies this Advice, not only to Maſters of Families, but ſpiritual Governors, who are hence warned to govern thoſe who are under their Charge, with a Spirit of Love and Meekneſs, as being Part of God's Family, and of the Houſhold of Faith.

Ver. 31. *Let not thine Hand be ſtretched out to receive, and ſhut when thou ſhouldſt repay.*] Or as the Margin has it, *When thou ſhouldſt give*; and thus St. *Cyril* expounds, quoting this Paſſage, ἕτοιμος εἰς τὸ ἐργάζεσθαι. Be not fonder of receiving Gifts, which betrays an avaritious Temper, than of giving to others from a Motive of Generoſity and Charity, as it is more bleſſed to give than to receive. The former lays a Man under freſh Obligations, the latter procures him new Friends. Or, according to the *Port Royal* Comment, Let not your Hand be always open towards God, always ready to receive from him ſuch Favours and Graces as you have need of, and ſhut, or backward to return to him any Proof of your Acknowledgment and Thankfulneſs for Mercies already conferred upon you.

CHAP. V.

Ver. 2. FOLLOW *not thine own Mind, and thy Strength to walk in the Ways of thy Heart, and ſay not, Who ſhall controul me for my Works? for the Lord will ſurely avenge thy Pride.*] As in the firſt Verſe an immoderate Truſt in Riches, eſpecially in ſuch as are unjuſtly gotten, is condemned; in which Senſe the *Vulgate* takes it, becauſe Riches eſpecially ſo procured, are uncertain in their Continuance, not having God's Bleſſing attending them, ſee *Luke* xii. 19. *James* i. 11. So here Pride, and an imagined Self-ſufficiency upon account of them; the pretending to an Independance, and a Reliance upon our own Power, are forbidden, as dangerous and diſpleaſing to God. Imitate not, ſays this wiſe Writer, the wicked Boaſters, nor the Tongue which ſpeaketh proud Things; nor yet the haughty *Pharaoh*, in ſaying, *Who is the Lord that I ſhould obey his Voice?* For the Lord will puniſh ſuch Preſumption, as he revenged the Pride of that Prince by a ſignal Overthrow. Neither exalt thyſelf upon the Greatneſs of your good Fortune, or the Succeſs of your Enterprizes; but remember who gave thee the Power to get Wealth, Honour, or Victory. *Sennacherib* boaſted, that he had ſubdued all the Nations and their Gods, but the true God ſhewed him his Weakneſs by the prodigious Slaughter of his Army, *Iſa.* xxxvi. 37. The like may be obſerved of *Nebuchadnezzar*, *For the Kingdom departed from him, becauſe he ſet himſelf up for a God, and prided himſelf in the Strength of his Works*, Dan. iv. 31.

Ver. 4. *Say not I have ſinned, and what Harm hath happened unto me? for the Lord is long-ſuffering, he will in no wiſe let thee go.*] This is not juſtly tranſlated, for the long-ſuffering of God ſeems rather a Reaſon to encourage the Sinner's Hopes of an Eſcape, rather than to imply any Certainty of his Puniſhment:

niſhment; it rather means, and ſhould be rendred, Though the Lord is long ſuffering, he will not abſolutely ſpare and acquit thee, but will puniſh thee at laſt. The *Tigurin* Verſion gives the full Senſe, *Dominus patiens quidem eſt, ſed impune te non dimittet*, and the *Vulgate*, though more conciſely, by *Patiens redditor*. We have an Inſtance of the like Inaccuracy, *Wiſd.* i. 6. See Note on that Place. Many Copies omit the laſt Clauſe, *He will in no wiſe let thee go*, as the *Roman*, *Alexandr.* and *Druſius* in his Edition. And if we omit this Clauſe, the whole may then be conſidered as a Continuation of the Sinner's Plea, and as a farther Motive for going on ſtill in his Wickedneſs; and ſo the *Syriac* and *Arabic* repreſent it; for the two principal Things which encourage Men in Sin, are a Delay of God's Vengeance, and a fond Preſumption upon his Long-ſuffering and Mercy. Supported with ſuch broken Reeds, wicked Men flatter themſelves, and ſay, What Ground or Reaſon is there for the threatning of Preachers againſt ſuch and ſuch Actions? God is not ſo haſty as they would make him, nor yet ſo ready to ſtrike as they repreſent him. I have hitherto found him favourable, I have eſcaped unpuniſhed, though I have delighted in Wickedneſs, and practiſed all Uncleanneſs with Greedineſs. But take Heed, ſays the wiſe Man, of ſuch falſe Reaſonings and Concluſions; God's Forbearance is no ſufficient Reaſon to overlook his Juſtice, he often ſpareth a wicked Perſon, or Nation, not becauſe he will not ſmite, but becauſe he meditates a ſorer Payment, and a more dreadful Vengeance. He ſuſpends his Judgments till the Wickedneſs of the *Amorites* is full, and when Iniquity is at the Height, he unbares his Arm, and deſtroys them at once in his Juſtice. St. *Chryſoſtom* finely expoſes this kind of falſe Reaſoning, εἰ δὲ λέγεις; οἶδα μὲν ὅτι ἄξιος εἰμὶ κολάσεως, κ. τ. λ. *Si dicas ſcire quidem te quod pœnæ ſis dignus, interim tamen quod non ſtatim in te animadvertatur, nihil pendas; timere potius, & tremere te ob hoc oportet. Quod enim nondum dederis pœnas, id non tibi accidit ut nullas, ſed ut graviores luas pœnas.* Homil. de Peccat. & Confeſſ.

Ver. 5. *Concerning Propitiation, be not without Fear to add Sin to Sin.*] περὶ ἐξιλασμοῦ μὴ ἄφοβος γίνου. Do not preſume too much upon Pardon, and thereby be induced to ſin the more frequently, in Expectation of it, which ſeems the Senſe of the *Arab.* Verſion, *De venia ne præſumas, ne adaugeas peccata tua*; or, Do not go on in a Courſe of Wickedneſs, becauſe thou haſt hitherto eſcaped through the Mercy of God; which the *Syr.* ſeems to favour, *Super data venia ne confidas, ne peccata peccatis accumules*: or, as a learned Prelate explains it, After Forgiveneſs be not bold or confident to ſin afreſh; like that Precept in the Goſpel, *Behold thou art made whole, ſin no more, leſt a worſe Thing come unto thee.* Biſhop Taylor's *Un. Neceſſ.* The wiſe Man does not here diſcountenance a well-grounded Aſſurance of Pardon, which Religion even encourages us to hope for and expect, and has appointed Sacraments, and other means of Reconciliation, and bids Men rely upon God's Promiſes, Grace, and Mercy, for their Acceptance; he only condemns an over Security, a criminal Exceſs in our Confidence, which may betray us into Preſumption. Laſtly, if περὶ ἐξιλασμοῦ be underſtood of the Act by which God is appeaſed, *viz.* the Offering, the Expiation, by whatever Means it is made, as ἐξιλασμός, ἐξίλασμα, and ἐξίλασις, are generally, I believe taken; then ἁμαρτία which follows, may ſignify, a Sin-Offering. See *Lev.* iv. 21. *Rom.* viii. 3. and ſo the original Word in the *Hebrew*, and *Piaculum* in *Latin*, ſignify both the Crime and Expiation of it. But the Senſe either way comes to the ſame Thing: A Caution to be fearful of provoking God by many Sin-Offerings, or Propitiations for Sin, means no more, than to be afraid of provoking him by repeating the Acts of Sin. Some Copies read, περὶ ἐξιλασμοῦ μὴ ἄφοβος γίνου ἐν πλεονασμῷ· προσθεῖναι ἁμαρτίας ἐφ᾽ ἁμαρτίαις. *De propitiatione ne eſto ſecurus in abundantia, ad addendum peccata ſuper peccata.* The Meaning of which additional Phraſe either is, that we ſhould not be too confident, or ſo abundantly ſecure, ἐν πλεονασμῷ ἄφοβος, that our Sins ſhall be forgiven, as to take a Handle from thence to commit them with the greater Liberty. Or the Senſe may be, That we ought not to be ſo ſecure, or truſt ἐν πλεονασμῷ, in Abundance, or Riches, as to imagine, that by them we ſhall have our Sins redeemed, and taken away; and ſo under the Notion of being able to purchaſe Forgiveneſs, be tempted to ſin the more freely. If πλεονασμὸς may be taken in this laſt Senſe, as ſome Commentators, and *Latin* Verſions take it; this Paſſage, which the *Romaniſts* have abuſed to their Purpoſe of Indulgencies, will be found to conclude directly againſt that Doctrine.

Ver. 8. *Set not thine Heart upon Goods unjuſtly gotten, for they ſhall not profit thee in the Day of Calamity.*] μὴ ἔπεχε ἐπὶ χρήμασιν ἀδίκοις. Almoſt all the Editions have οὐδὲν ὠφελήσεις, but the Reading followed by our Tranſlators, οὐδὲν ὠφελήσει σε, ſeems preferable. *Solomon* confirms the Truth of the Obſervation, when he ſays, *Treaſures of Wickedneſs profit nothing*, Prov. x. 2. When the Author here aſſerts, that Riches unjuſtly gotten, will profit nothing in the Day of Calamity, he either means, that they will neither prevent nor alleviate any Illneſs; or that they will be of no Service to a Man at the Time of his Death, becauſe he muſt then quit all his large Poſſeſſions, nor will the ſovereign Judge have any Regard to, or Conſideration of the Power, Dignity, or Eſtate, of ſuch Offenders, as have enriched themſelves by repeated Acts of Injuſtice; but naked ſhall they deſcend unto the Grave, and naked ſhall they riſe from thence, to appear at the great Tribunal: According to that of the *Pſalmiſt*, *Be not thou afraid, though one* *be made rich, or if the Glory of his Houſe be encreaſed, for he ſhall carry nothing away with him when he dieth, neither ſhall his Pomp follow him*, Pſal. xlix. 16, 17. Or elſe the Meaning may be, that Riches gotten by Deceit, ſhall add to Man's Torment, and be the Fuel to increaſe it, which is finely exemplified in the Parable of the rich Man, *Luke* xvi. 19. But may we not underſtand *χρήματα ἄδικα* in the Senſe of the Mammon of Unrighteouſneſs, Μαμωνᾶ *τῆς ἀδικίας*, *Luke* xvi. 9. ſo called by our bleſſed Saviour, not only becauſe Riches are often the Effect of Fraud, and the Fruits of Unrighteouſneſs, but becauſe they often lead Men into Sin, by filling their Owners with Pride, and put them upon doing ſome violent or unjuſt Action; or they may be ſo called on account of their Deceitfulneſs, in Contradiſtinction to ſpiritual good Things which are true, and more durable. See *Auguſt.* in *Pſal.* xlviii. or becauſe they are more generally the Portion of the Wicked; or laſtly, becauſe Men are apt to ſet too immoderate a Value on them, and ſacrifice to them as their God: The *Pſalmiſt* has expreſſed all, or moſt of theſe Senſes, *Pſa.* lxii. 10. *O Truſt not in Wrong and Robbery, give not yourſelves unto Vanity, if Riches increaſe ſet not your Heart upon them.*

Ver. 9. *Winnow not with every Wind.*] This is a proverbial Expreſſion, *Plautus* has one very like it, *Ubi ventus eſt, velum verte.* The Advice ſeems nearly the ſame with that of *Epheſ.* iv. 14. *Not to be toſſed to and fro, and carried about with every Wind of Doctrine*; ſee alſo *Heb.* xiii. 9. *Plutarch* expreſſes himſelf in like manner, *μὴ παντὶ λόγῳ πλάγιον, ὥσπερ πνεύματι, παραδιδοὺς ἑαυτόν.* *Calmet* underſtands this of one, who is inconſtant in his Sentiments, and wavering in his Conduct, who judges not for himſelf, but is apt to receive all Impreſſions. One who is ſo complaiſant, as to ſay and do every Thing to ingratiate himſelf; and, as *Theophraſtus* deſcribes ſuch Sort of Men, will, if a Diſpute ariſe, eſpouſe both Sides, to give no Offence, Ἠθικ. Χαρ. περὶ ἀρέσκου. Whereas a prudent and wiſe Man will ſeriouſly and impartially weigh on which Side the Truth lies, and continue ſtedfaſtly and firmly attached to it; and not imitate thoſe double Dealers, who having no ſteddy Principles of their own, are juſt what other People would have them. According to that of the Poet, *Negat quis? nego. Ait quis? aio.* Ter.

Ibid. *Go not into every Way.*] Truth is uniform, and but one; to fall in with every Opinion is the way to miſs of it. *Seneca* has a Thought like this, *Qui quò deſtinarit, pervenire vult, unam ſequi viam, non per multas vagari debet. Non ire iſtud, ſed errare eſt.*

Ver. 10. *Be ſtedfaſt in thy Underſtanding.*] i. e. Search narrowly into the Truth, and reſolutely maintain what thou knoweſt to be true; and to avoid the Inconvenience of winnowing with every Wind, and changing your Opinion upon almoſt every Occaſion, have a well informed Judgment, and a Stedfaſtneſs and Conſtancy of Mind, to act according to it. A Man of this Character will not be too eaſy or credulous; but when any new Opinion or Doctrine offers itſelf, or is propoſed by others, will ſtrictly examine the Grounds thereof, and if upon a due and ſerious weighing of it, he finds Reaſon to approve it, as a ſolid Truth, will gladly acquieſce in it, and not be ſoon ſhaken in Mind. There is a Paſſage in *Seneca*, much to the ſame Purpoſe, *Cogitationes vagas, ac veluti ſomno ſimiles, non recipies, quibus ſi animus tuus ſe oblectaverit, triſtis remanebis. Sed cogitatio tua ſtabilis & certa ſit. Sermo quoque tuus not ſit inanis.* The *Vulgate* renders, *Eſto firmius in via Domini*, following perhaps a Copy which read, *ἴσθι ἐστηριγμένος ἐν συνέσει Θεοῦ*, a Corruption I preſume of *σοῦ*. But the Senſe however of it is good, and the Advice uſeful.

Ibid. *And let thy Word be the ſame.*] *εἷς ἔστω σοῦ ὁ λόγος*, *let thy Word be one*, i. e. Let thy Speech or Diſcourſe be of a Piece, conſiſtent with itſelf, according to *Grotius*; or let thy Words be according to the inward Sentiment of thy Mind, and alter not out of Fear or Affection. According to *Calmet*, the Senſe is, Let thy Sentiments continue the ſame, and do not ſhuffle or equivocate in thy Words or Actions, that Men may know how to depend upon thee, and have, or continue an Eſteem and Regard for you, for there is no Safety or Dependance upon a double Tongue, ℣ 9.

Ver. 11. *Be ſwift to hear.*] This is agreeable to the Apoſtle's Advice, *Be ſwift to hear, ſlow to ſpeak*, Jam. i. 19. *i. e.* Be ſwift to hear, not every Sort of Communication, but ſuch as *is profitable to the Uſe of edifying*, Epheſ. iv. 29. Accordingly *Junius* renders, *Eſto celer ad bene audiendum*; and St. *Jerom's* Bible more ſtrongly and explicitly, *Eſto manſuetus ad audiendum verbum Dei, ut intelligas*, to which agrees the *Geneva* Verſion. The Sentence that follows, *viz.* let thy Life be ſincere, *i. e.* without Artifice or Hypocriſy, is ſcarce in any of the *Greek* Copies, 'tis omitted alſo in the *Vulgate* and *Oriental* Verſions. The *Complut.* indeed has it, from whence our Tranſlators, and Dr. *Grabe* took it; but it ſeems improperly placed here, for it diſturbs the Senſe, and ſpoils the Connection.

Ibid. *With Patience give Anſwer.*] St. *James* expreſſes the ſame by *βραδὺς εἰς τὸ λαλῆσαι*, i. 19. See alſo *Prov.* xxix. 20. in the LXX Verſion. It is a Sign of great Weakneſs for a Man to anſwer haſtily and unadviſedly, and without having any Regard to Time, Place, or Perſons, or perhaps even Truth itſelf. Some *Greek* Copies therefore very properly read, *φθέγξου ἀπόκρισιν ὀρθὴν*, *i. e.* give a true and right Anſwer. The *Vulgate* is very full, *Cum ſapientia proferas reſponſum verum.*

Ver. 12. *If thou haſt Underſtanding, anſwer thy Neighbour; if not, lay thine Hand upon thy Mouth.*] *Digito compeſce labellum*, as the *Lâtin* Phraſe is. *Iſocrates* has a Maxim very like this, *δύο ποιοῦ καιροὺς τοῦ λέγειν ἢ περὶ ὧν οἶδα σαφῶς, ἢ περὶ ὧν ἀναγκαῖον εἰπεῖν, ἐν δὲ τοῖς ἄλλοις ἄμεινον σιγᾷν, ἢ λέγειν*; *i. e.* Obſerve two Rules with reſpect to Speech, to ſpeak only of ſuch Things as thou underſtandeſt, or of ſuch as you are under a Neceſſity to ſpeak to; in all other Caſes 'tis better to be ſilent; which is intimated by the Phraſe of laying the Hand upon the Mouth. There is the like Expreſſion, *Job* xxi. 5. xxix. 9. Accordingly among the *Egyptians*, *Harpocrates* the God of Silence, is pictured with his Finger on his Mouth, to recommend *σιγὴ εὔκαιρος*, a well timed Silence, or the true Government of the Tongue. The *Vulgate* inſerts a Reaſon for ſuch a Caution in Speech, *Ne capiaris in verbo indiſciplinato, & confundaris.*

Ver. 13. *Honour and Shame is in Talk.*] *Solomon* has more fully expreſſed this, when he ſays, *Life and Death are in the Power of the Tongue*, Prov. xviii. 21. Nothing is more ſerviceable, and at the ſame Time more miſchievous, than the Tongue; it advances Men to Honour, or expoſes them to Shame, according to the good or ill Uſe that Men make of the Bleſſing of Speech. It is the Seat of Perſuaſion in ſome, and a World of Iniquity in others; it ſhines in, and recommends the Orator, eloquent in a good Cauſe, and diſgraces the Libertine labouring in a bad one. When employed to bleſs and praiſe God, it is the beſt Member we have; when abuſed to blaſpheme its Maker, and curſe Men, it is ſet on Fire of Hell, and will ſink Men into it. It is therefore of the laſt Importance to know how to govern the Tongue, for without a diſcreet Conduct of it, a Man can neither be uſeful in ſocial Life, nor eſteemed religious before God.

Ibid. *The Tongue of Man is his Fall...*] This is rather too laxly expreſſed; the *Vulgate* very properly adds, *lingua imprudentis ſubverſio eſt ipſius. Euripides* has a Sentiment very like this, *ἀχαλίνων σωμάτων τὸ τέλος δυστυχία.*

Ver. 14. *Be not called a Whiſperer, and lie not in wait with thy Tongue.*] Whiſpering, is the ſpeaking ill of our Neighbour privately, and doing him an ill Turn by a ſecret and ſly Inſinuation to his Prejudice. This Sort of Slander is a poiſon'd Arrow that flieth in the dark, that wounds covertly, when a Man is not aware of it, and is very properly called by this Writer, lying in wait with the Tongue. Καταλαλιὰ and ὕβρις, backbiting and railing, differ from this Vice only in Degree. *Solomon* has admirably deſcribed the Character of the Whiſperer, *Prov.* xxvi. 20, 22. *Where no Wood is, there the Fire goeth out, ſo where there is no Talebearer*, [in the *Heb. Whiſperer*,] *Strife ceaſeth.* —*The Words of a Talebearer are as Wounds, and go down into the innermoſt Parts of the Belly.* Such inſidious Perſons are with Reaſon compared to the Serpent, which bites without giving any Warning; one feels the Sting without knowing from what Quarter the Miſchief came. *Solomon* uſes this Compariſon, *Eccleſiaſt.* x. 11. *Surely the Serpent will bite without Enchantment, and a Babler is no better*, according to our Tranſlation; but the *Hebrew* Words truly rendred, are much cloſer to the Purpoſe; A Serpent will bite without any Warning, *Vulg. in ſilentio*, without the leaſt Noiſe or Intimation, and a Babler, *Vulg. qui occulte detrahit*, is no better.

Ibid. *For a foul Shame is upon the Thief, and an evil Condemnation upon the double Tongue...*] The *Vulgate* renders, *Denotatio peſſima ſuper bilinguem*, and *Junius*, *Bilingui peſſima condemnatio*, as if it were worſe to be a Whiſperer than a Thief. And indeed there is ſome Reaſon to think ſo; for the Thief or Cheat aims only at Money, and is generally ſo ſcandalous and notorious, that one may either avoid him, or by chance take him; but the baſe and ſecret Whiſperer one cannot poſſibly guard againſt, nor even know who, or where he is. The Thief too is often forced upon Robbery, and ſtealing through Want and Neceſſity, and in ſuch a Caſe can plead a Sort of an Excuſe, *Prov.* vi. 30. but the Whiſperer does as great, if not a greater Injury to his Neighbour, without any Advantage to himſelf. And whoever conſiders the great Value which *Solomon* ſets upon a good Name, making it preferable even to great Riches, *Prov.* xxii. 1. cannot think the taking away a Man's Property, to be the greater Crime, See *Rom.* i. 29, 30. where Whiſperers and Backbiters are ranked amongſt the vileſt of Perſons, and ſuch as are worthy of Death.

Ver. 15. *Be not ignorant of any thing in a great Matter, or ſmall.*] If this be underſtood ſtrictly, ſuch a Perfection as this is not poſſible in our weak State, and ſhort Continuance here; the Meaning rather is, Endeavour to get as much Knowledge and Inſight into Affairs as you can, whether they be Matters of Speculation, or Practice. The *Vulg.* ſeems to underſtand the Words in a judicial Senſe, *Juſtifica puſillum & magnum ſimiliter*, as if the Meaning was, that in any Suit or Controverſy, the ſame fair and impartial Judgment ſhould be pronounced in the Cauſe of a poor, as well as a much richer, or more powerful Perſon, according to that Charge of *Moſes*, *Deut.* i. 17. There is alſo another Senſe of this Paſſage, Fall not into any Sins of Ignorance, or Inadvertency, commit not any Sin either great or ſmall, but have ſuch a Guard over yourſelf, as not to be ſurprized into them, by any great or little Occaſion. And thus the *Syr.* underſtands it, *Multum, vel parum ne delinquas.* And ſo *ἀγνοεῖν* is often uſed by the Helleniſts for *Errare, peccare, imprudenter agere*, and as equivalent to *ἁμαρτάνειν*; and ſo it is often to be underſtood in the ὁ, ſee *Numb.* xii. 11, *&c.* 1 *Eſdr.* viii. 77. and by this Writer himſelf it ſeems to be ſo uſed, c. xxiii. 3. xxviii. 7. The learned *Hooker's* Remark upon this

Paſſage is, "That we ſhould be diligent Ob-
"ſervers of Circumſtances, the little Regard
"whereof is the Nurſe of vulgar Folly;
"and *Solomon's* great Attention thereto was
"what made him ſo eminent above others;
"for he gave good Heed, and pierced every
"Thing to the very Bottom, and by that
"means gained more Knowledge, and be-
"came the Author of many Parables." *Eccl. Pol.* p. 189.

CHAP. VI.

Ver. 1. INSTEAD *of a Friend become not an Enemy.*] The whole of this Verſe has been thought by many to belong to the fifth Chapter, becauſe the Concluſion of that Chapter ſeems abrupt, conſiſting only of one Period or Sentence, contrary to the general Method of this Writer. 2. This Chapter, it is obſervable, begins in the *Greek* Copies with a Conjunction, ϗ ἀντὶ φίλου μὴ γίνου ἐχθρὸς, which implies ſome Connection with what went before. 3. Some Copies, particularly the *Latin* ones, do actually ſo connect them; and according to *Rabanus*, this ſixth Chapter does not begin till the 5th Verſe in the common Editions. Laſtly, The Context, according to others, ſeems to require it, being probably a Continuation of the ſame Subject: For the Words, *Inſtead of a Friend, become not an Enemy*, may very well refer to the Sin of Whiſpering, or Backbiting, which is the more aggravated, as they who are guilty of it, pretend Friendſhip for another, that they may traduce him more effectually, and under that Maſk undermine him more ſucceſsfully, καινὸς διαβολῆς τρόπος, κ. τ. λ. A new way of Accuſation, ſays *Polybius*, to hurt a Man by affecting to praiſe him, and by ſweet Speech to introduce the Poiſon that is to follow. An artful Device this! that while a Man would paſs for a Friend by the Praiſes he laviſhes on another, and the Regard profeſſed for his good Qualities, he may ſlily inſinuate ſomething to his Diſadvantage, and by an open Declaration in his Favour, may the more eaſily be believed when he ſecretly ſpreads his Faults, and ſtarts ſome ill-natured Exception. Like the Man in *Horace*, who was glad to hear of his Friend *Capitolinus*, whom he knew ſo well, and had received ſuch Favours from; but, to undo all, and caſt ſome Slur upon him, could add by way of an invidious Reflexion,

> *Sed tamen admiror, quo pacto judicium illud*
> *Fugerit.*

Ibid. *For thereby thou ſhalt inherit an ill Name, Shame, and Reproach.*] Our Verſion follows a Copy which read, Ὄνομα γὰρ πονηρὸν, αἰσχύνην, ϗ ὄνειδος κληρονομήσεις. *Hæſchelius* has, κληρονομήσει, in the third Perſon, and ſo the *Vulgate*, *Improperium & contumeliam malus hæreditabit*, underſtanding by ὄνομα πονηρὸν, not an ill Name, but a wicked Perſon. And ſo indeed ὄνομα is ſometimes uſed. See *Acts* i. 15. *Rev.* iii. 4. xi. 13. and שׁם the *Hebrew* Noun, is taken in like Manner, *Num.* iii. 40, 43. xxvi. 53, 55. and other Places.

Ver. 2. *Extol not thyſelf in the Counſel of thine own Heart, that thy Soul be not torn in Pieces as a Bull* [ſtraying alone.] ἵνα μὴ διαρπαγῇ ὡς ταῦρος ἡ ψυχή σου. There are many Difficulties in this Paſſage: 1. It may be enquired whether ψυχή σου be rightly rendered *thy Soul.* The *Vulgate* has, *Ne virtus tua elidatur*, to which agrees the *Oriental* Verſions; but what follows in the *Syriac*, *Ne quaſi Taurus robur tuum quærat*, is ſo flat and inexpreſſive, that I ſuſpect ſome miſtake in the writing or tranſlating the *Syriac* Word, and poſſibly the true rendring ſhould be, *Ne quaſi Taurus robur tuum quatiat, folia tua excutiat, &c.* 2. It is not altogether certain, that διαρπάζω ſignifies *to tear in Pieces*, either in the ό, or apocryphal Books, but rather *to ſpoil* or *plunder*, tho' *diripio* ſignifies both. 3. The Words *ſtraying alone* have nothing in the *Greek* to anſwer them in any Edition. And though the Tranſlators ſometimes incloſe thus [ ] what they found in ſome particular Copies, yet this, I believe, is in none. It ſeems to have crept into the Text, through ſome Miſtake, or from a marginal Note, or to be added by the Tranſlators themſelves (for they venture on greater Liberties in making Additions in the apocryphal Writings) for Illuſtration Sake, and to throw ſome Light upon the Obſcurity of the Paſſage. 4. The Words as now inſerted, may be applied differently. I would ſuppoſe the Tranſlators rather meant them of the Soul, and its Danger through Conceit, and wandring by itſelf; for why a Bull ſhould be in more Danger, to be torn in Pieces by ſtraying alone, than amidſt the Herd, where a Conteſt often does ariſe; or why a Bull ſhould be pitched upon at all, rather than ſome weaker Animal, to be torn in Pieces, whoſe Nature is ſuch, eſpecially in its Rage, as to rend, tear, and over-turn all before him, is not ſo clear. To avoid this Difficulty therefore ſome have fancifully underſtood this Paſſage of Mount *Taurus*, becauſe there happened by good Luck to be a Mountain of that Name; and ſince Trees, Leaves, and Fruit, are mentioned in the next Verſe, they muſt undoubtedly belong to, and grow upon it. *Druſius's* Conjecture, that the Grandfather might write תור, meaning a Turtle, ὡς τρυγῶν, and the Grandſon take it in the *Chaldee* Senſe, as equivalent to a Bull, is ingenious enough; and *Pſal.* lxxiv. 19. may ſeem to give ſome Colour to it; but this Conjecture is countenanced by no MS. printed Edition, or ancient Verſion. If ταῦρος be indeed the true reading, underſtanding it of the Animal, poſſibly it may refer to Bulls being torn in Pieces by Lions, which we may preſume to have happened often, if not in *Jeruſalem*, at leaſt in other Places: A Bull being pitched upon for the Simile, rather than a weaker Creature, as being more likely to truſt in his own Strength, which anſwers to a Man's extolling himſelf in the Counſel of his own Heart. Upon the whole, I can conceive no good Senſe ariſing from our Verſion, and yet I apprehend a natural one from the *Greek*, *viz.* Lift not up thyſelf in the Deſires or Luſts of thine own Heart, leſt thy Soul be diſtracted, hampered, or pulled contrary ways, like a Bull in Toils. 'Tis a proverbial Saying, and not an uncommon one, that a Man who is governed by his own unruly Paſſions and Luſts is like a wild Bull in a Net: And to this the *Arabic* ſeems to accord, *Libidines animæ tuæ ne ſequaris, ne te in miſeriam impellant, vireſque tuas debilitent, quaſi Taurus cui Pabulum objicitur.* Here I ſuſpect a Miſtake in that Verſion, for in what Senſe can *Pabulum* ſtand here; or what Light does it afford to the Compariſon? But if the original Word be rendred by *Tragula*, *plaga*, *indago*, or ſome ſuch Term, then the above Interpretation will be compleat, and the Simile much improved. Nor is *Badwell*'s Interpretation of the Mind being hurried away by its own Paſſions and Deſires, like a wild and luſtful Bull, to be deſpiſed; but there may be ſome doubt whether διαρπάζω be ſo uſed; at leaſt *Epictetus*, who gives the like Advice, μὴ συναρπαζέτω σε ἡ φαντασία, uſes a different Prepoſition. *Grotius* renders the Words of our Author, *Ne forte animus tuus (præfractus & contumax) diripiat te, ut Taurus*; and ſo the *Geneva* Verſion, *Leſt thy Soul rend thee as a Bull.* If διαρπάσῃ be the true reading here, and has the Authority of ſome *Greek* Copy, probably σε followed it originally, and was abſorbed afterwards in the preceding σῃ, or σε being underſtood here, σῃ might be changed into γῃ to make Senſe. Some have thought the Paſſage before us an Imitation of *Pſa.* vii. 2. But if our Author alludes to this, why ſhould it not have been a cloſer Imitation, and preſerved ὡς λέων, inſtead of ſubſtituting ὡς ταῦρος? It was ſcarce worth while, as *Bochart* obſerves, to allude to that Place, only to pervert the Senſe of it. But there may poſſibly be ſome help found out to reſtore the true Reading and Senſe. For are not the Words *as a Bull*, at leaſt disjointed, and out of their true Place? The *Vulgate* certainly countenances this Conjecture, and ſo does *Jerom's* Bible, placing theſe Words at the End of the firſt Sentence, *Non te extollas in cogitatione animæ tuæ, velut Taurus*, i. e. Extol not thyſelf in the Counſel of thine own Heart, as a Bull that is incontroulable, and headſtrong. The Simile is very juſt in this Light; and properly enough applied to a heady, obſtinate, and over-bearing Temper; and if other Editions concurred to ſupport it, would at once remove moſt, if not all the Difficulties. See ch. v. 2, 3. If none of theſe Solutions be ſatisfactory, I ſhall only obſerve farther, that the whole Sentence which occaſions all the Perplexity, is entirely omitted in *Ald.* and the *Baſil* Editions.

Ver. 3. *Thou ſhalt eat up thy Leaves, and loſe thy Fruit, and leave thyſelf as a dry Tree.*] *Grotius* contends that the reading here ſhould be in the third Perſon, καταφάγεται, ἀπολέσει, *&c.* and he is countenanced herein by the *Syriac* Verſion. Leaves, are a Figure for the promiſing Proſpect of Succeſs; it is a beautiful Metaphor, taken from the Management of Trees, whoſe Leaves, if pulled off, either kill or ſtarve the Fruit. See *Hales's Veget. Stat.* p. 323, 4, 5. So the *Pſalmiſt*, *His Leaf ſhall not wither, and whatſoever he doth*, [*Heb.* putteth forth] *it ſhall proſper.* By loſing thy Fruit is meant, Thou ſhall defeat thine own Ends, blaſt thine own Hopes, and fail of the Succeſs thou aimeſt at. The becoming a dry Tree, which is the next particular, is the natural Conſequence of the Loſs both of Fruit and Leaves, *i. e.* thou ſhalt be good for nothing. A proper Deſcription of the Man, who is ruled and carried away by his own Luſts; or thus, Be not proud of any Excellency, natural, or moral, for by ſuch a Behaviour thou wilt take away from the Merit of what would otherwiſe recommend thee; thy good Qualities will loſe all their Grace, and be no longer an Advantage, or Ornament to thee; for Modeſty ſhould both conceal and perfect thy Goodneſs, as Leaves both ſhade and meliorate the Fruit. Self-opiniatry is to Merit what the Worm was to *Jonas's* Gourd; it decays and ruins the Root, and thereby deſtroys what was moſt beautiful and promiſing.

Ver. 5. *A fair ſpeaking Tongue will encreaſe kind Greetings.*] *Iſocrates* has well expreſſed this, τῷ μὲν τρόπῳ γίνου φιλοπροσήγορος, κ. τ. λ. "Be polite in your Manner and Ad-" "dreſs, and courteous and affable in your" "Words; it is an Inſtance of Politeneſs ci-" "villy to ſalute thoſe one meets with, and" "of Affability to ſpeak to them in an agree-" "able and engaging Manner." *Ad Dæmon.* *Cicero* has the like Obſervation, *Difficile dictu eſt, quantopere conciliet animos hominum comitas, affabilitaſque Sermonis.* De Offic. This may alſo be applied to Friendſhip, which the Context warrants; for a Perſon of a ſweet and obliging Temper will always promiſe moſt to be a real Friend. There are a thouſand Endearments and Compliances in the Exerciſe of Friendſhip, that make Good-nature as neceſſary as rigid Virtue and Honeſty. "Strict Vir-" "tue in Friendſhip, ſays a learned Writer," "is like the exact Rules of Mathematicks" "in muſical Compoſitions, which indeed are" "neceſſary to make Harmony true and regu-" "lar; but then there muſt be ſomething of" "Air and Delicacy in it too, to ſweeten and" "and recommend it, or elſe it will be but" "flat and heavy," *Norris's Theory of Love*, p. 129.

Ver. 6. *Be in Peace with many, nevertheleſs have but one Counſellor of a Thouſand.*] i. e. Be kind and courteous to all, but intimate only with a few; there are ſeveral Degrees in Friendſhip. One ought to live upon good Terms with all the World, and to endeavour to have all Perſons in it, as far as may be our Friends, at leaſt to be careful not to have them our Enemies, according to that of St. *Paul*, *If it be poſſible, live peaceably with all Men*, Rom. xii. 18. There are other Friends and Acquaintance who are ſtill nearer to us, with whom we live and converſe in a more familiar and free Manner; and yet even among thoſe, there is ſcarce any, to whom one can ſafely open and unboſom himſelf without Reſerve, as we cannot be ſure of their Prudence, Honour, Integrity, and ſincere Attachment to us. It would be Imprudence therefore to diſcloſe and lay open the Secrets and Receſſes of our Hearts, before all Sorts of Friends, as all are not fit to be entruſted with Affairs of Conſequence and Importance. The Moraliſts are upon no Subject more copious, than this of Friendſhip, their Sentiments agree with thoſe of our Author. "Marriage, ſays the learned Writer above, "which is the ſtricteſt of Friendſhips, admits but of one, and inferiour Friendſhip admits not of many more; for beſides that the "Tide of Love, by reaſon of the Contractedneſs of our Faculties, can't bear very "high, when divided among ſeveral Channels, 'tis great odds but among many, we "be deceived in ſome, and then we muſt be "put upon the Inconvenience of retracting "our Choice, which in nothing is ſo uncomely and inconvenient as in Friendſhip." *Ibid.* p. 130. *Lucian* mentions, that among the *Scythians* a Number of Friends was as ſcandalous as a Number of Wives. *In Toxar.* And though this may ſeem overſtraining the Point, yet has it a good Moral, and intimates the Senſe of our Author. *Iſocrates* too has a pertinent Obſervation on the Occaſion, ἡδέως μὲν ἔχε πρὸς ἅπαντας, κ. τ. λ. "Live "friendly with, and behave civilly to all; "but be intimate with a few of Worth and "Merit; by this means you will not have "many Enemies, and only valuable Friends." *ad Dæmon.*

Ver. 7. *If thou wouldſt get a Friend prove him firſt, and be not haſty to credit him.*] i. e. Have him for ſome Time, according to the *Oriental* Verſions, upon Trial. The Margin furniſhes another Senſe, Get him in the Time of Trouble, ἐν πειρασμῷ, and ſo *Junius* renders, *Si comparaturus es amicum, in afflictione compara eum.* We do not now uſe the Word *Credit*, in the Senſe it is here taken; the Meaning is, Be not haſty to truſt him. *Arab. ne cito fidas ei*, or to truſt thyſelf to, or with him. And ſo the *Complut.* reads, μὴ ταχὺ ἐμπιστεύσῃς σεαυτὸν αὐτῷ. And ſo the *Syriac*, *Ne temere te concredas illi*; to which agrees *Jerom*'s Bible, and that of *Junius*; and ſo πιστεύω is uſed, *John* ii. 24. ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς. That Precept of *Solon*, φίλους μὴ ταχὺ κτῶ, οὓς δ᾽ ἂν κτήσῃ, μὴ ἀποδοκίμαζε, *apud Laert.* is not very unlike this.

Ver. 9. *There is a Friend, who being turned to Enmity and Strife, will diſcover thy Reproach.*] ἔστι φίλος μετατιθέμενος εἰς ἔχθραν, καὶ μάχην ὀνειδισμοῦ σου ἀποκαλύψει. Μάχη ὀνειδισμοῦ is an unuſual Expreſſion, and wants an Authority to confirm it, except it may receive ſome Countenance from 1 *Sam.* xxv. 39. according to the ό. But I think μάχην joined with ἔχθραν, as our Tranſlators ſeem to underſtand it, a more proper Conſtruction; only it may ſtill be aſked by what ὀνειδισμοῦ is governed. Probably this is a Miſtake. *Hæſchelius* from ſome authentic Copy, as I preſume, and not by mere Conjecture, reads ὀνειδισμόν σου; and why might not ſome other ancient Copy formerly have ὀνειδισμοὺς, for it is uſed in the Plural, to ſignify Shame or ſhameful Things? as *Iſai.* xlvii. 3. Φανήσονται οἱ ὀνειδισμοί σου, and the ς might eaſily be abſorbed in that which follows. The *Vulgate* ſeems to have read ὀνειδισμοὺς, rendring, *Convitia denudabit.* The Senſe of the Paſſage is, A *quondam* Friend changed into an Enemy, will reveal all the Faults which he knows, has heard, or obſerved, during his Acquaintance; and the more intimate and longer the Friendſhip has been, the more is the Breach and Rupture to be dreaded, the more Noiſe will it alſo make, and the more fierce and implacable will be the Hatred; according to that wiſe Obſervation of *Pliny*, *Arctiſſima neceſſitudo, ſi quando contingat dirimi, in ſummam vertitur ſimultatem*; & *ex arctiſſimis fœderibus, ſi ſemel rumpantur, maxima naſcuntur diſſidia*, L. xxxvii. c. 4. This, and the two following Verſes, are wanting in the *Oriental* Verſions.

Ver. 13. *Separate thyſelf from thine Enemies, and take Heed of thy Friends.*] i. e. Avoid ſuſpected or declared Enemies, and be aware of pretended and falſe Friends, in whom you can place no certain Confidence, ſuch as are deſcribed, ℣ 8, 9, 10. Companions only of the Table, Flatterers, and occaſional Attendants upon great Fortune or Power, who will diſcover a Coldneſs and Indifference, and perhaps openly or ſecretly do you ſome ill Turn, when you are reduced to Misfortunes. Count therefore none real Friends, but ſuch as you have proved, and found faithful in Adverſity. *Phocylides* deſcribes the τραπεζοκόρους κόλακας, almoſt in the ſame Terms, whoſe Maxims very often agree with thoſe of our Author. King *Antigonus*'s Wiſh or Prayer, as recorded by *Plutarch*, is agreeable to the Advice of this wiſe Writer, and proceeded from a like Sentiment, "The Gods keep me from pretended Friends, "againſt open and avowed Enemies I can "guard and provide myſelf." *Clemens Alexand.* has the like Obſervation, ἐχθρὸν ἄνδρα ῥᾷον φυλάξασθαι, ἢ φίλον. *Strom.* L. 6.

Ver. 16. *A faithful Friend is the Medicine of Life, and they that fear the Lord ſhall find him.*] Friendſhip is the very Life and Soul of a Man, as neceſſary to his Subſiſtence, and well being, as Medicines are to preſerve Health. Nay other Medicines are profitable only to the Sick, and ſuperfluous to thoſe that are in Health, but Friendſhip is neceſſary to both. The *Latins* have well intimated this by terming Friendſhip, *Neceſſitudo*, and Friends, *Neceſſarii*. For all is feeble and tottering without this firm Support, all flat and inſipid, till Friendſhip ſeaſons, and gives a Reliſh to all Enjoyments. For what Pleaſure is there in Life, except one has a Friend to whom he can unboſom himſelf, on whom he can rely, who will divide his Griefs, and double his Joys? What Felicity is not ungrateful, if we have none to ſhare with us in it, and what Calamity is not leſſened by the Sympathy and Condoling of a Friend? See *Ambr. de Offic.* L. 3. but a right and true Friendſhip muſt be founded upon Virtue, and ſo all the Moraliſts have determined it.

Ver. 17. *Whoſo feareth the Lord ſhall direct his Friendſhip aright, for as he is, ſo ſhall his Neighbour be.*] To be bleſſed with a ſincere and valuable Friend, is a particular Gift of God, a Reward of a Man's Piety and Virtue. Such was *Jonathan* to *David*, which is the moſt perfect Inſtance and Pattern of Friendſhip recorded in Story; the Scripture deſcribes it in the fulleſt and moſt ſenſible Manner, when it ſays, that the Soul of *Jonathan* was knit with the Soul of *David*, 1 *Sam.* xviii. 1. A good Man will direct his Friendſhip in ſo wiſe and uſeful a manner, as either to chooſe thoſe that are like himſelf, or by proper means to make them ſuch, *Amicitia ſimiles invenit, aut facit.* Between good Men, Friendſhip is, as it were natural; there is a Correſpondence of Manners, a like Diſpoſition to do good, which directs them to fix upon each other, and a Friendſhip ſo founded, without ſelf-intereſted Views, cannot but be laſting. *Tully* accordingly obſerves, that the moſt excellent and perfect Friendſhip is that which is formed and ſubſiſts in a Society of virtuous and well-diſpoſed Perſons; there is the moſt compleat Union and Harmony ariſing from ſuch a Reſemblance and Similitude of Manners, and the greateſt Things are to be expected from a Fraternity of ſuch, whoſe joint Aim and Endeavour is, to promote the common Good. When Hearts and Affections are ſo uniformly and commendably joined, each rejoices, and takes as much Pleaſure in his Friend, as in himſelf, and ſo becomes as it were one with him, *Unus fit ex pluribus*, and thereby compleats *Pythagoras's* Deſcription of Friendſhip, &c. Lib. i. *De Offic.*

Ver. 18. *Gather Inſtruction from thy Youth up, ſo ſhalt thou find Wiſdom till thine old Age.*] The firſt Impreſſions, thoſe which are made in the Time of Youth, are of great Force and of long Continuance; they not only help to prevent, or curb the Impetuoſity of dangerous Paſſions, but have an Influence upon the whole Life. This is exactly agreeable to the Adage of *Bias*, ἐφόδιον ἀπὸ νεότητος εἰς γῆρας ἀναλάμβανε σοφίαν, *i. e.* furniſh yourſelf with Wiſdom, as with a *Viaticum*, which may continue with you from Youth till old Age; *Ap. Laert.* L. i. Here a new Subject begins, in which the Author, the young Candidate for Wiſdom, not to be diſcouraged at the Hardſhips, which at firſt attend the Undertaking, not to complain of the Roughneſs and Unpleaſantneſs, or Length of the Way, nor deſpair of at length attaining the deſired End, notwithſtand the many Labours and Difficulties that neceſſarily will occur, but to imitate rather, the faithful and diligent Huſbandman, who ſows in Hope, and ſpares no Pains, in Expectation of a future plentiful Harveſt. St. *James* uſes the ſame Compariſon, and well expreſſes the Senſe of the next Verſe, *Behold, the Huſbandman waiteth for the precious Fruit of the Earth, and hath long Patience for it, until he receive the early and latter Rain; be ye alſo patient and eſtabliſh your Hearts*, ch. v. 7. And ſo St. *Paul*, *The Huſbandman that laboureth firſt*, πρῶτον κοπιῶντα, *muſt (afterwards) partake of the Fruits*, 2 Tim. ii. 6. For ſo I would render the Words, and not, as our Verſion has it, *The Huſbandman that laboureth, muſt be firſt Partaker of the Fruits*, which is prepoſterous and abſurd. This is agreeable to the marginal Reading, and *Beza* and *Junius* both confirm it, who have, *Agricolam oportet, prius laborando fructus percipere.*

Ver. 21. *She will lie upon him as a mighty Stone of Trial.*] This by the Prophet *Zechariah*, c. xii. 3. is called a burdenſome Stone; and St. *Jerom* upon the Place obſerves, that the Expreſſion is taken from an Exerciſe kept up in *Paleſtine* in his Time, where young Men uſed to make Trial of their Strength by lifting great Stones as high as they could, and adds, that he ſaw one of theſe mighty Stones of Trial himſelf at *Athens*. In this Exerciſe, if Men attempted to lift a Stone too ponderous for their Strength, they were in danger of its falling upon them, and cruſhing them to Death. In this Senſe ſome underſtand, *Matt.* xxi. 44. *On whomſoever this Stone ſhall fall, it will grind him to Powder.* To this Stone of Tryal, our Author here compares *Wiſdom*, which many endeavour at, and have a fancy to be engaged with, but few have Reſolution and Conſtancy enough for it; but after a ſlight Attempt, and faint Wiſhes, they give it over preſently, οὐ χρονιεῖ ἀποῤῥίψαι, as deſpairing of managing ſo ſuperior a Weight, and deſiſt from the Trial, to their own Shame or Hurt. To ſome the very Sight of it is ſufficient to deter them, and they go away without making any Attempt at all to exert themſelves. Some underſtand by the Stone of Tryal, a Touchſtone, by which the Goodneſs of Metals is proved and tried. And this the *Vulgate*, the *Geneva*, and *Coverdale's* Verſion ſeems to follow. But the firſt Senſe ſeems preferable.

Ver. 22. *For Wiſdom is according to her Name, and ſhe is not manifeſt unto many.*] The original Text of this Work, whether it were *Hebrew* or *Syriac*, not being extant any where, one is at a Loſs now to know to what particular Word he refers in this Place. Had he given the original Word firſt, and then the Meaning of it, the Alluſion would have been plainer and better underſtood. 'Tis probable, the Tranſlator derives the *Greek* Word σοφία from an Eaſtern Root, and that the Elder *Jeſus* writing in *Hebrew*, his Tranſlator, who was ſkilled in that and the *Greek* Tongue, endeavours to preſerve in this Verſion an Alluſion to ſome *Hebrew* Word, which ſignified covered or hid. If there was then in the *Hebrew* Tongue a Word like σοφία, ſignifying Wiſdom, uſed alſo for Secrecy and Concealment, which was its primary Senſe, the Name might then metaphorically be tranſlated to Wiſdom, for ſome relation it had to Things hidden and covered. Poſſibly there was a *Syriac*, or *Chaldee* Noun formed שפיה (whence σοφία) from אשף *Dan.* i. 20. *Magus*, *Sapiens*, which by Aphæreſis would be in *Greek*, σοφὸς. It is well known that the wiſe Men in the earlier Ages uſed to communicate their Knowledge by dark Parables, and figurative Expreſſions. Hence the Learned have contended, that they were then called *Aſſaphim*, or Σοφοὶ, a Name which the Emperors of *Perſia* retain to this very Day, See Biſhop Chandler's *Def. of Vindic. of Chriſt.* p. 61. Vol. I. I cannot agree with thoſe who would derive the later Meaning of σοφία from the *Greek*, and would have it ſo called from Ζόφος, *caligo*, ſince our Author confeſſedly wrote in the *Jeruſalem* Tongue, and has elſewhere made the like Alluſions to Words, ſee ch. xliii. 8. xlvi. 1. The Scripture too has Inſtances of the ſame Nature; thus the Name of *Elymas*, *Acts* xiii. 8. which in the *Hebrew* is derived from a Root, which ſignifies *hidden*; by interpretation is the ὁ μάγος among the *Perſians*, anſwering to σοφὸς, or the wiſe Man among the *Greeks*. The contrary Character we have likewiſe in the Word *Nabal*. *Nabal*, ſays *Abigail*, *is his Name, and Folly is in him*; *as his Name is, ſo is he*, 1 Sam. xxv. 25. *Nabal* in the Original ſignifying a Fool; and though theſe Etymologies were not altogether exact, yet it was ſufficient that they were probable and known, and warranted among thoſe to whom they were ſpoken: So that we are not to be ſurprized, that this Writer ſhould derive σοφία here from a *Hebrew* Root, which ſignifies hidden. As to the Truth of the Obſervation itſelf, that Wiſdom is concealed, he intimates it, ch. i. 3. and xxiv. 4. where he elegantly deſcribes the Throne of Wiſdom to be in a cloudy Pillar. And the ſacred Penmen, particularly *Solomon*, uſe a Term for Wiſdom no leſs expreſſive, *viz.* *Chachma*, which means and implies Obſcurity, both in the *Hebrew* and other Eaſtern Languages. *Job* confirms it in the following Words, which are parallel to thoſe of our Author, *Whence then cometh Wiſdom, and where is the place of Underſtanding, ſeeing it is hid from the Eyes of all Living*, xxviii. 20. The Philoſopher therefore ſpake not amiſs, when he aſſerted, that Truth, which is another Word for Wiſdom, lay hid and concealed in the bottom of a great Deep.

Ver. 24. *Put thy Feet into her Fetters, and thy Neck into her Chain.*] The wiſe Man repreſents Wiſdom here as a ſovereign Queen of ſuch great Worth, that her Service, and even her Chains are honourable, ſee *Prov.* i. 7, 8, 9. *Calmet* ſays, he alludes to an ancient ſuperſtitious Cuſtom of the *Babylonians*, See *Herod*, L. i. *Baruch.* vi. 42. and of the *Egyptians*, ſee *Tab. Iſiac.* or *Germans*, who put Chains about them, or round them, and in that manner preſented themſelves before their Deities, to teſtify their cloſe and inviolable Attachment to them, *Dum lucum Diis ſacrum ingrederentur, vinculis ſe obligant, ut ſe Diis obſtrictos profiterentur.* Tacit. De Moribus German. And perhaps the next Verſe may have ſome ſuch Alluſion too, ſee *Bar.* vi. 26. *Iſai.* xlvi. 7. Or the Meaning may be, that by her thou ſhalt be advanced to great Honour and Dignity. See Note on ℣ 29.

Ver. 28. *For at the laſt thou ſhalt find her reſt, and that ſhall be turned to thy Joy.*] The rendring of our Tranſlation is harſh and inaccurate; the *Geneva* Verſion is clearer and preferable, *For at the laſt thou ſhalt find Reſt in her*, &c. And *Coverdale's* is to the ſame Effect, following probably the *Vulgate*, *In noviſſimis invenies requiem in ea*, i.e. in the End of your Purſuit, or as others underſtand it, at your laſt Hour thou ſhalt find Comfort and Refreſhment in, and by her, for ſo ἀνάπαυσις ſignifies in various Places of this Book. The *Syriac* takes it in this latter Senſe, *Tandem requiem atque delicias invenies, & in extremis tuis gaudebis.* St. *Jerom* has not expreſſed this amiſs, *Vincula Domini ſunt voluntaria, & vertuntur in amplexus, quique his fuerit, colligatus, dicit, Læva ejus ſub capite meo, & dextera illius amplexabitur me.* We have an Inſtance of the Truth of this Obſervation in *Joſeph*, whoſe Advancement on account of his ſingular Wiſdom, was ſo glorious, notwithſtanding his former Hardſhips and Impriſonment, that *Pharaoh* arrayed him in Veſtures of fine Linnen, and put a gold Chain about his Neck, and they cried before him, *Bow the Knee*, Gen. xli. 42.

Ver. 29. *Then ſhall her Fetters be a ſtrong Defence for thee, and her Chains a Robe of Glory*, &c.] i.e. By her thou ſhalt be advanced to great Dignity and Glory, for ſo Chains are ſometimes underſtood, in a good and more honourable Senſe, as equivalent to a Collar, or Chain of Gold, See *Dan.* v. 7. And 1 *Eſdr.* iii. 5, 6. which comes nearer to this Place, where the Reward to him that excelled before the King in wiſe Sentences or Speeches, is to be honoured with a Garment of Purple to drink in, and to ſleep upon Gold, to have a Head-tire of fine Linnen, and a Chain about his Neck. Our Author ſeems to allude to *Prov.* iv. 8, 9. where *Solomon* ſays of Wiſdom, by way of Encouragement to the Study of it, *Exalt her, and ſhe ſhall promote thee, ſhe ſhall bring thee to Honour, when thou doſt embrace her; ſhe ſhall give to thine Head an Ornament of Grace, a Crown of Glory ſhall ſhe deliver to thee; when thou goeſt, thy Steps ſhall not be ſtraitned; and when thou runneſt, thou ſhalt not ſtumble.* The Accompliſhments and Advantages of Wiſdom, are finely and magnificently deſcribed in this, and the two following Verſes, under the *Inſignia* and Ornaments of the *Jewiſh* People in general, and the High-Prieſt's Veſtments in particular. That Wiſdom will not only be a reſplendent Ornament, but alſo be δήλωσις καὶ ἀλήθεια, Light and Perfection, a faithful Oracle to direct a Man right, will remind him of his Duty, and diſtinguiſh him from others more effectually than the κλῶσμα ὑακίνθινον, mentioned ℣ 30. *i.e.* the Fringes and Lace upon the Borders of the Garments could. See *Num.* xv. 38.

Ver. 34. *Stand in the Multitude of the Elders, and cleave unto him that is wiſe.*] The *Roman*, and ſome other *Greek* Copies read with an Interrogation, καὶ τίς σοφός; αὐτῷ προσκολλήθητι, *Is there a wiſe Man? Cleave unto him.* The Senſe is, that to attain Wiſdom, Men ſhould ſeek the Company of the Wiſe, and attend upon their Lectures and Inſtructions; or by ſtanding, may be meant the Reverence to be obſerved towards them, that as a Mark of great Deference and Reſpect, we ſhould ſtand in their Preſence. By Elders, we are not barely to underſtand ſuch as are aged, though Reverence to them is required, but ſuch whom Time and Experience have taught Wiſdom and Knowledge, and are ſo called from their Prudence and Abilities. And ſo the *Vulgate*, *In multitudine Preſbyterorum prudentium ſta*, and thus *Senatus* and γερουσία are uſually taken. According to *Philo*, it was the Cuſtom of the *Jews* every Time they went to the Synagogue, that the youngeſt ſhould place themſelves at the Feet of the Aged, and in profound Silence give Attention to what was delivered; that one of the moſt learned ſtood up, and either read the ſacred Books, or ſome excellent Inſtructions of Morality, how to behave themſelves wiſely through the ſeveral Stages and Callings of Life. *De Septen.*

Ver. 36. *If thou ſeeſt a Man of Underſtanding, get thee betimes unto him, and let thy Foot wear the Steps of his Door.*] ὄρθριζε πρὸς αὐτόν. This is agreeable to the Advice before given to ſeek Wiſdom early, c. iv. 12. It alſo ſignifies to ſeek diligently. See particularly *Jerem.* xxv. 3. where God ſays, ἐλάλησα ὀρθρίζων, which *Theodoret* expounds by ἐπιμελῶς· ὀρθρίζειν is applied to ſuch as carefully attend upon any Perſon, or ſollicit with more than ordinary Diligence any Buſineſs. See *Prov.* xi. 27. xiii. 24. *Pſal.* lxiii. 1. *Iſai.* xxvi. 9. *Hoſea* vi. 1. *Ecclus* xxxii. 11. xxxix. 5.

Ver. 37. *He ſhall eſtabliſh thine Heart, and give thee Wiſdom at thine own Deſire.*] ἐπιθυμία τῆς σοφίας σου δοθήσεταί σοι. So the *Roman*, and ſome other Editions; but the more correct ones omit σου which only perplexes the Senſe. The literal rendring is, The Deſire of Wiſdom ſhall be given thee; and thus the *Vulgate*, *Concupiſcentia ſapientiæ dabitur tibi*, which is a *Hebraiſm*, and equivalent to *concupita ſapientiæ*. The Senſe is, The Wiſdom which thou deſireſt ſhall be beſtowed upon thee; and ſo the *Tigurin* Verſion, *Et quam deſideres, ſapientia tibi dabitur*; and the *Syriac* is to the ſame Purpoſe, *Ipſe vias tuas diriget, & quicquid optaveris, te docebit*; or, in the Words of the *Pſalmiſt*, *He will inform thee, and teach thee in the Way wherein thou ſhalt go, and guide thee with his Eye*, Pſal. xxxii. 9. I ſhall only obſerve farther, that our Author in the latter Part of this Chapter, ſets down five Means or Helps for the Attainment of Wiſdom; 1. A willing Mind. 2. Care and Diligence. 3. Hearing uſeful and profitable Things read, and attending upon the Expoſitions of ſuch Teachers, as can beſt explain the great Truths and Myſteries of Wiſdom, or Religion. 4. Meditating upon them ſeriouſly, and drawing uſeful Reflexions from them. 5. To crown all, begging God's Bleſſing and Aſſiſtance, to go along with, and proſper our own Endeavours.

CHAP. VII.

Ver. 3. *SOW not upon the Furrows of Unrighteouſneſs, and thou ſhalt not reap them Sevenfold.*] The Scripture often uſes this Compariſon in ſpeaking of Sin. See *Hoſea* x. 13. And the Prophet uſes the like Expreſſion in the foregoing Verſe of Righteouſneſs, *Sow to yourſelves Righteouſneſs, and reap in Mercy.* *Job* has the ſame Obſervation in the like Terms, *They that plow Iniquity and ſow Wickedneſs, reap the ſame*, ch. iv. 8. But the rendring of the ὁ is more expreſs, εἶδον τοὺς ἀροτριῶντας τὰ ἄτοπα, οἱ δὲ σπείροντες αὐτὰ ὀδύνας θεριοῦσιν ἑαυτοῖς. And thus *Solomon*, *He that ſoweth Iniquity ſhall reap Vanity*, Prov. xxii. 8. which the ὁ give more properly and fully, ὁ σπείρων φαῦλα θερίσει κακά, πληγὴν δὲ ἔργων αὐτοῦ συντελέσει. And St. *Paul*, *Whatſoever a Man ſoweth, that ſhall he alſo reap; he that ſoweth to his Fleſh, ſhall of the Fleſh reap Corruption*, Gal. vi. 7, 8.

Ver. 4. *Seek not of the Lord Preeminence, neither of the King the Seat of Honour.*] The Deſign of the wiſe Man in this, and the two following Verſes, ſeems to be, to check the ambitious Spirit of ſuch aſpiring Perſons as are full of themſelves, are fond of Titles, and forward to thruſt themſelves into Places of Power and Authority, and perhaps are not able to fill them with Sufficiency. Like the Sons of *Zebedee*, they have the Vanity to aſk to ſit the one on the right

Hand, the other on the left in the Kingdom, whoſe Forwardneſs our Saviour reproved, *Matt.* xx. 22. It is obſervable, that thoſe who are moſt puſhing for Preeminence, and the Seat of Honour, are generally ſuch as are leaſt qualified for it. 'Tis the moſt promiſing Circumſtance in a Man's Favour, and the ſureſt Sign of Merit, when he is choſen into an Office of Importance, or raiſed to ſome Dignity againſt his own Will and Inclination, or however without his ſeeking or applying for it. Such a one we may be ſure is devoid of Ambition, and contents himſelf rather with deſerving, than ſeeking Preferment. This is well ſhadowed in *Jotham's* Parable, *Judg.* ix. 15. wherein the Bramble is repreſented, as more ambitious than either the Olive, Fig-tree, or Vine, and preſently accepts of that Power and Sovereignty, which the reſt had the Modeſty to decline. This is applicable to Preferments in the Church, as well as State. And accordingly *Meſſ. du Port Royal* and *Rabanus* extend it even to the Epiſcopate, to which high Dignity Humility is no little Recommendation: Such a ſelf-denying and modeſt Temper, as St. *Cyprian* commends in *Cornelius*, *Epiſcopatum nec voluit, nec poſtulavit; ſed quietus & modeſtus, & quales eſſe conſueverunt, qui ad hunc locum divinitus eliguntur; non vim fecit, ut epiſcopus fieret; ſed ipſe vim paſſus eſt, ut epiſcopatum coactus acciperet*, L. iv. Epiſt. 2. ad Anton.

Ver. 5. *Juſtify not thyſelf before the Lord, and boaſt not of thy Wiſdom before the King.*] The former Part ſeems to be an Imitation of *Prov.* xxi. 2. at leaſt the *Vulgate* ſo underſtands it, adding the latter Part of that Verſe, *(Quoniam agnitor cordis ipſe eſt)* to this Paſſage; and indeed the Addition contains a ſubſtantial Reaſon againſt ſpiritual Pride, becauſe a Man, however plauſible or ſanctified he may appear in the Sight of others, cannot hope, or think to impoſe upon God, who knows the Imperfection of our beſt Services, and that no Fleſh ſhould glory in his Preſence. As Merit cannot be pleaded before God, ſo neither muſt it be pretended to before the King, whether it conſiſts in the Excellency of either Body or Mind. Our Author only inſtances in Wiſdom, by which he condemns an Affectation of ſhewing it before great Perſonages, and an Ambition to be diſtinguiſhed by it in their Preſence, and, above all, an Attempt either to equal or outſhine them. As Princes, and thoſe that are about them, would be thought as conſiderable for their Parts and Capacity, as they are elevated above others in point of Rank and Dignity, they have a Sort of Jealouſy, a kind of ſecret Diſlike againſt ſuch as make a Figure, and appear any way to rival them. If Perſons beneath them have a Train of Followers, and much Court and Deference is paid to them, and great Things are ſaid in their Commendation; even Merit, when ſo diſtinguiſhed, becomes frequently diſagreeable to the Great, and an Object of their Hatred. *David* did not draw upon himſelf the Indignation of *Saul*, till his great Valour appeared, was confeſſed, and extolled; nor could Envy bear that depreciating Song, *Saul has ſlain his Thouſands, and David his Ten thouſands. Alexander* betrayed a Sort of Impatience, when the Victories of *Antipater*, or any of his Generals, were mentioned to him with Applauſe and Commendation; not but that he was always glad, that his Enemies were vanquiſhed, but then he was jealous and grieved, that it was done by another Hand than his own, *Vinci quidem hoſtes volebat, ſed Antipatrum viciſſe indignabatur, ſuæ demptum gloriæ exiſtimans, quicquid ceſſiſſet alienæ.* Q. Curt. L. vi. *Demoſthenes* mentions the like Temper in his Father *Philip*; and how Envy and Diſcontent work in the Great, we may ſee in a much lower Inſtance mentioned by *Xenophon*, That the young *Aſſyrian* Prince killed *Gobrias's* Son, merely becauſe he had outdone him in Dexterity, and being a better Markſman had ſlain a Lyon, and a Bear, which the Prince's Javelin had miſſed. Κυροπαιδ. L. 4.

Ver. 6. *Seek not to be a Judge, being not able to take away Iniquity.*] i. e. To break through or withſtand all the ſecret Artifices of Iniquity, to pervert you; for great are the Dangers and Temptations to which a Judge's Office expoſes him, either from the Attempts of deſigning Men, or the Importunity and Solicitations of Friends. But an upright and uncorrupt Judge will guard againſt all theſe, as likewiſe againſt all Bribery, Injuſtice, Fear, Favour, and even Compaſſion, and Tenderneſs itſelf, and will make every Conſideration give Way to Juſtice and Truth. And he who enters upon that important Office, without a Mind reſolutely determined to reſiſt all Allurements, that may any ways blind his Eyes, and prove Stumbling-blocks in the way of his Uprightneſs, ought not to accept, much leſs ſeek and apply for, ſo weighty a Truſt; for they who thruſt themſelves into the Tribunal, and through Ambition, Covetouſneſs, or any prevailing Intereſt, betray its ſacred Oracles, and make Truth itſelf venal, are accountable to God and the Publick, for every Inſtance of Negligence, Corruption, and want of Judgment. The judicious *Hooker* applies this Direction to the high Stations and Functions in the Church, "For with "reſpect to theſe it always behoveth Men "to take good Heed, leſt an Affection for "the Dignity, without a due Regard for the "Difficulty, ſhould ſophiſticate that true and "ſincere Judgment, which they ought to "have of their own Abilities, an Inattenti-"on to which has, to many forward Minds, "been the occaſion of Repentance inſtead "of Contentment." *Eccl. Pol.* L. v. p. 346.

Ibid. *Leſt at any Time thou fear the Perſon of the Mighty, and lay a Stumbling block* *in the Way of thy Uprightneſs.*] i. e. Should commit an Offence againſt thy Uprightneſs, by being awed through the Power, or ſwayed by the Authority of the great. For this Reaſon, among the *Jews*, the Judges of leſs Authority and Character were to give their Opinion firſt, leſt they ſhould be biaſſed by the Judgment of thoſe of greater. And this ſeems to be the Meaning of that Precept, *Exod.* xxiii. 2. *Thou ſhalt not decline after many, to wreſt Judgment*; and the Charge to *Joſhua* is, who had the Care of God's People after the Death of *Moſes*, *Be ſtrong, and of a good Courage, be not afraid, neither be thou diſmayed*, ch. i. 9. Good-nature and Tenderneſs, which are commendable Qualities in a private Perſon, often become criminal in a Magiſtrate; his Silence, Eaſineſs, or Indifference, is as it were, a Conſent to the Crimes of others, and he commits an Evil as often as he does not hinder, or puniſh one. A Judge, ſays *Plato*, ought to be both wiſe and reſolute; wiſe, ſo as to judge for himſelf, and not be influenced by others in giving his Determination; and reſolute to pronounce his Sentence without Fears, and execute it without Concern or Partiality, L. ii. *De Leg.* *Meſſ. of Port Royal* apply this Paſſage to the Governors of the Church, in whom Courage is an eſſential Qualification, *They ought to be inſtant in Seaſon, and out of Seaſon, to reprove and rebuke with all Authority, ſuch as oppoſe the Truth*, or occaſion its being ſpoken againſt, through an evil Conduct. *Athanaſius*, *Chryſoſtom*, and other primitive Lights of the Church, were as remarkable for their Reſolution and Courage on ſuch Occaſions, as for their Charity and Meekneſs on others. And the Prayer of St. *Peter* and *John*, is, *Lord, behold their Threatnings, and grant unto thy Servants, that with all Boldneſs they may ſpeak thy Word*, Acts iv. 29. If the Heart be wanting, all other Qualifications loſe their Influence; even the fineſt Underſtanding without this, will make but ſlow Progreſs in the Work of the Lord.

Ver. 7. *Offend not againſt the Multitude of a City, and then thou ſhalt not caſt thyſelf down among the People.*] The Words (*and then*) inſerted without Authority, by our Tranſlators, perplex the Senſe. The meaning according to *Calmet* is, Provoke not the Multitude or People by rough Language, or a haughty and imperious Behaviour, or by an odious and diſagreeable Law, or a hard and oppreſſive Sentence, which may ſtir them up to Mutiny or Rebellion; nor run into the other Extreme by an abject Flattery, or mean Compliance, which will make them inſolent and aſſuming; but preſerve a Medium between Pride, which irritates, and Abjectedneſs, which occaſions Scorn and Contempt. Nothing is more difficult than ſo to temper Severity and Complaiſance, as to preſerve the Love and Affection of the People, and at the ſame Time not to relax Diſcipline, or loſe Authority; which *Tacitus* remarks as a particular Happineſs in *Agricola*, *Nec illi, quod eſt rariſſimum, aut facilitas autoritatem, aut ſeveritas amorem diminuit.* In Vit. Agric. *Rehoboam* is a ſignal Inſtance of the Danger of offending the Multitude: By following the Advice of the young Men, he anſwers the *Iſraelites* roughly; and by threatning to chaſtiſe them with Scorpions, he endeavours to frighten them into Obedience. Nor was he leſs imprudent in ſending *Adoniram*, as his Ambaſſador to them, who had the principal Care of thoſe Tributes, of which they complained, the Conſequence of which was that they ſtoned him; and the King himſelf was obliged to provide for his own Safety by Flight, 1 *Kings* xii. 11, 18. *Vatablus* underſtands the Paſſage of mixing in popular Tumults and Quarrels. And ſo the *Syriac* ſeems to take it, *Ne reum te reddas inter turbam Civitatis, & in judicia ejus ne te præcipites.* And *Coverdale's* and the *Geneva* Verſions favour this Senſe, *Caſt not thyſelf among the People.* *Grotius* expounds it of offending with the Multitude, and ſtooping ſo low as to imitate their Vices. *Meſſ. of Port Royal*, according to their Cuſtom, apply this to the Paſtors of the Church, who ſhould be careful of their Charge, and not by an indiſcreet Behaviour offend, or an evil one, miſlead their Flock, and ſo forfeit their Character, and caſt themſelves down among them.

Ver. 8. *Bind not one Sin upon another, for in one thou ſhalt not be unpuniſhed.*] The literal rendring of the *Greek* is, Bind not Sin twice, either by repeating the ſame Sin, or committing different Sins, one after another. According to the *Geneva* Verſion, *Bind not two Sins together*, we may underſtand complicated Sins, ſuch as are uſually attended with, and draw on the Commiſſion of others; or if this be applied to Judges and Perſons in a public Character, the Advice to them is, that they ſhould be particularly circumſpect as to their Conduct, becauſe, beſides their own, they are anſwerable for the Sins of others, whom their Examples or Influence, may have induced to offend. The wiſe Man here imitates the Phraſe of the ſacred Penmen, who often compare a continued Courſe of Sin to a Chain compoſed of many Links. See *Prov.* v. 22. *Iſai.* v. 18. *Aug. Conf.* L. viii. c. 5.

Ver. 9. *Say not, God will look upon the Multitude of my Oblations*, &c.] As God is all-ſufficient, the Earth and the Fulneſs thereof belonging unto him, he has no need of a Multitude of Oblations; 'tis the Heart which he chiefly regards, and looks upon the number or richneſs of the Preſents which a Man brings, only in proportion as the Perſon himſelf is agreeable to him. As God requires us to ſerve him in Spirit and in Truth, we muſt not content ourſelves with ſuch outward Marks of Piety only, nor place any ſuch Merit in them, as to imagine that they can purchaſe Pardon, or procure Acceptance. Superſtition indeed hath fondly dreamt, that even the Deity may be won by Gifts; and therefore *Porphyry* hath well defined one Species of it to be, ὑπόληψις τοῦ δεκάζειν δύνασθαι τὸ θεῖον. L. ii. Περὶ ἀποχ. An Apprehenſion that the Deity may be bribed, which he obſerves was the Cauſe of all thoſe bloody Sacrifices among the Heathen, who imagined, by Virtue of them, to be releaſed from their Sins. *Plato* makes one Species of Atheiſm, to be a Perſuaſion, that even wicked and unjuſt Men will be accepted for their Gifts; but he wiſely obſerves, that God is not to be dealt with, ὡς τοκιστὴς, as a greedy Uſurer in this Manner. *De Leg.* L. x. *Simplic. in Epict.* c. 38. *Ecclus* xxxiv. 19. This irreligious Temper in ſuppoſing, by Gifts or Money to purchaſe Heaven, *Lucian* well expoſes in his Treatiſe *De Sacrificiis*, nor is *Juvenal* leſs facetious, with a ſuperſtitious *Egyptian*, in the following Lines:

Illius lacrymæ mentitaque munera præſtent,
Ut veniam culpæ non abnuat, anſere magno
Scilicet & tenui popano corruptus Oſiris.
Sat. vi.

Ver. 10. *Be not faint-hearted when thou makeſt thy Prayer, and neglect not to give Alms.*] Be not diſcouraged in thy Prayers, nor fall into Deſpair about the Succeſs of them, if they are not immediately anſwered, or in the manner thou wouldſt have them; if God defers giving what you aſk of him, he ſees perhaps that it is not proper or expedient for you to have it; or imagine that you have ſome way aſked or done amiſs, and comfort yourſelf, that he will at length reward your Patience and Truſt in him. To your Prayers add Alms, as the moſt effectual Means to redeem paſt Tranſgreſſions. The Words are alſo capable of this farther Senſe according to *Calmet*, Be not afraid of aſking too much of God, who is infinitely rich, and has Gifts of immenſe Value to beſtow; but covet earneſtly the beſt Gifts, and do not aſk Trifles of him, which are beneath his Majeſty to be acquainted with, or grant. Imitate *Solomon* herein, who aſked not long Life, Honour, or Riches, which in the Opinion of Men are of great Worth; but only true Wiſdom, a Gift worthy of God to beſtow, and of ſuch a Prince to aſk.

Ver. 11. *Laugh no Man to Scorn in the Bitterneſs of his Soul.*] i. e. Inſult not any poor or unfortunate Perſon, for he that inſults ſuch a one, affronts God that made him ſo; according to that of *Solomon*, *Whoſo mocketh the Poor, reproacheth his Maker; and he that is glad at Calamities, ſhall not be unpuniſhed*, Prov. xvii. 5. If a Man falls into Diſgrace, or comes to Misfortunes through his own Fault, or Miſmanagement, even then one ſhould ſpare Reproaches, and conſider that he has probably ſuffered enough for his Folly and Imprudence, without our increaſing his Confuſion, or adding to the Load of his Miſery: But as to ſuch as lie under natural Infirmities, either of Body or Mind, who perhaps are born blind, or deficient in Underſtanding, or ſuch as are reduced to Poverty, through ſome ſad Accident, and not thro' any real Fault or Negligence of their own; to ſport with ſuch unhappy Objects, to pronounce their Calamities Judgments, and to ſuppoſe, or repreſent them or their Parents as Sinners above all others, whom we ought rather to pity and to comfort, is not only an Inſtance of raſh Cenſure, but of great Cruelty. True Humanity and a generous Compaſſion, rather ſympathizes with the Afflicted, and weeps with thoſe that weep, eſpecially ſuch as Providence has viſited in ſo ſevere a manner, for its own wiſe Ends. We have an Inſtance of this unkind Behaviour, and rude Inſult in *Shimei* curſing *David*, when he fled in great Anguiſh and Grief from the Face of his Son *Abſalom*, 2 *Sam.* xvi. And in that ſcornful Taunt of the *Babylonians* to the *Iſraelites* in their Heavineſs, *Sing us one of the Songs of Sion*, Pſal. cxxxvii. *Iſocrates* has juſt the ſame Sentiment with our Author, and aſſigns the like ſtrong Reaſon againſt upbraiding others in their Diſtreſs, μηδενὶ, συμφορὰν ὀνειδίσης, κοινὴ γὰρ ἡ τύχη, καὶ τὸ μέλλον ἀόρατον. *Ad Dæmon.*

Ver. 12. *Deviſe not a Lie againſt thy Brother.*] μὴ ἀροτρία ψεῦδος. See the like Expreſſion, ỷ 3. *Calmet* thinks the original Word was, *Charaſch*, which ſignifies to invent, as well as to plow. There is the like Advice, *Prov.* iii. 29. where the *Hebrew* Word is the ſame, which makes it probable that the Author here alludes to that Paſſage. The ό have well rendred the Place, μὴ τεκτήνῃ ἐπὶ σὸν φίλον κακὰ, παροικοῦντα καὶ πεποιθότα ἐπὶ σοί, which our Verſion gives but imperfectly. The Senſe is, Do not invent any falſe Accuſation, or raiſe any Calumny, evil Suſpicion, or Slander againſt thy Friend or Brother; an Injury of this Sort done to ſo near a Relation, and one that puts his Confidence in thee, will aggravate the Guilt; or, if we underſtand this of Lying, ſtrictly ſo called, the Phraſe then denotes the ſecret and clandeſtine Manner of it. 'Tis a Hebraiſm, which ſignifies to work under Ground, that, as the Huſbandman toils in ploughing up the Ground, to raiſe an Encreaſe from it, ſo a wicked Man labours in his Mind, and turneth over his Heart to invent a Lie, which he may do Miſchief with.

Ibid. *Neither do the like to thy Friend.*] μηδὲ φίλῳ τὸ ὅμοιον ποίει. This differs very little from the former Clauſe, and all the ancient Verſions explain it as meaning the ſame Thing. Our learned *Fuller* only gives a different Senſe to this Paſſage, "Do not "ſecretly forge a Lie, nor, while you are de"viſing or propagating it, act the falſe "Friend, by behaving outwardly as a Friend "would do, that you may ſpread the Falſ"hood more ſecurely, and do Miſchief more "ſucceſsfully." *Miſcell. Sac.* p. 37.

Ver. 13. *Uſe not to make any Manner of Lie.*] In the foregoing Verſe the wiſe Man cautions againſt calumniating a Friend or a Brother by falſe Accuſations, and leſt any ſhould infer from thence a Liberty to traduce and abuſe others not ſo related; and that Lying is ſometimes allowable, he very properly adds, *Uſe not any Manner of Lie*, *i. e.* Speak Truth upon all Occaſions, in Affairs of little as well as of greater moment. Some ancient Philoſophers indeed, and even ſome Fathers have thought, that an occaſional Lie was innocent in ſome certain Caſes, as when told, for inſtance, to avoid a greater Evil, as Poiſons are given to expel Poiſon. St. *Auſtin* abſolutely maintains the contrary in a ſet Treatiſe on the Subject; it is likewiſe forbidden in the Law without Exception, and by our Saviour in the Goſpel.

Ibid. *For the Cuſtom thereof is not good.*] It will by Degrees lead you to other bad Acts, as Perjury, and falſe ſwearing. Thus *Cicero*, *Qui mentiri ſolet, pejerare ſolet: quem ego, ut mentiatur, inducere poſſum; ut pejeret, exorare facile potero.* Pro Roſc.

Ver. 14. *Uſe not many Words in a Multitude of Elders.*] If by Elders, we underſtand ancient Men, there is exactly the ſame Advice, c. xxxii. 9. *When ancient Men are in Place, uſe not many Words*, for before ſuch, Reſerve and Silence is always commendable, eſpecially in the younger Sort: But if by Elders we mean Senators, and Perſons of a public Character, *Senatus potentum*, as the *Oriental* Verſions have it; the Advice then is to ſpeak gravely, weightily, ἐν ὀλίγοις πολλὰ, much in a little; not to affect a Shew of Learning, or ſport with Turns of Fancy, not to wander from the Matter in Debate, or tire the Audience by a tedious Harangue, which is waſting the Time of ſuch a ſolemn Aſſembly, where only Matters of the greateſt Conſequence are attended to, and come under their Cognizance.

Ibid. *Make not much Babbling, when thou prayeſt.*] Uſe not vain Repetitions by aſking the ſame Things in thy Prayers. The Scripture repreſents the Worſhippers of *Baal* as much addicted to this, who cried from Morning until Evening, *O Baal, hear us*; and it is the Character of the Heathen in general, that they thought to be heard for their much ſpeaking. Such Repetitions our Saviour condemns, but he does not thereby forbid us to pray often; but that we ſhould not be always making the ſame Requeſts, through Diſtruſt or Infidelity, as if God would not otherwiſe attend to our Prayers, or they would be ineffectual without them, See *Eccleſ.* v. 2. St. *Chryſoſtom* underſtands this Paſſage of frequent Relapſes into Sin, and aſking Forgiveneſs often for the ſame Faults, as if the Advice was, Repent ſincerely of your Sins, that thou mayſt not be obliged to mention them often in your Confeſſion to God; and walk ſo circumſpectly, as not to be every Day aſking Pardon for repeated Tranſgreſſions. *In Pſal.* lxxxiv.

Ver. 15. *Hate not laborious Work, neither Huſbandry which the Moſt High hath ordained.*] The Words, *Gen.* iii. 19. *In the Sweat of thy Brow thou ſhalt eat Bread, until thou return unto the Ground*, are not only a Curſe, but they ſeem to carry in them the Force of a Precept, enjoining *Adam*, and all his Poſterity, to take Pains for their Livelihood, and to employ themſelves diligently in their ſeveral Generations for their own Support, and the Profit of others, who may ſtand in need of their Help. It plainly appears to be a Precept of divine Inſtitution, and not merely a Curſe, becauſe *Adam*, before he had deſerved a Curſe, was yet enjoined this Taſk, to dreſs and keep the Garden, and not merely to enjoy the Pleaſures of it. And though its Fertility was ſuch as perhaps not to need any Huſbandry; yet God, by thus employing *Adam*, intended that he ſhould be a Law and an Example to his Poſterity. And as *Adam* lived himſelf, ſo we may preſume he bred up his Children in like Manner; his two firſt-born, though Heirs Apparent to all the World, had yet their peculiar Employments, the one in Tillage, the other in Paſturage, *Gen.* iv. 2. According to the learned *Bochart*, the Improvement of Soil was at firſt by the Direction and Inſtruction of the moſt High himſelf; and *Cain*, a Tiller of the Ground, had the Rudiments of Huſbandry communicated to him by Inſpiration. *Hieroz.* p. 1. L. ii. Anciently the greateſt Men eſteemed nothing more honourable and worthy their Study than the Art of Huſbandry; this was the Occupation of the Patriarchs of the *Old Teſtament*, and of the firſt Founders of Kingdoms and States. Among the *Jews*, *Perſians*, *Greeks*, and *Romans*, Kings, Conſuls, Dictators, Generals, were not aſhamed of this Employment. Not to mention *Cato*, *Varro*, *Virgil*, *Pliny*, and other great Names, who tempered the Severity of their Studies with the pleaſing Toils of Agriculture: Some of the firſt Note among the *Romans* in the military Art, and of the greateſt Service to the Commonwealth, ſuch as *Camillus*, *Regulus*, *Fabius*, *Cincinnatus* were fetched from the Plough, as *Gideon* was among the *Iſraelites* from the Threſhing-floor; and *Eliſha* was called to the high Office of a Prophet, as he was driving one of the twelve Ploughs his Father had going in the Field.

Ver. 16. *Number not thyſelf among the Multitude of Sinners, but remember that Wrath will not tarry long.*] i. e. Join not thyſelf to, nor be ranked with the Congregation of wicked and ungodly Men; but be aſſured, that God will take ſpeedy Vengeance of all ſuch as know not him; or poſſibly it may mean, Do not comfort thyſelf with the great Number of Sinners that are concerned jointly with thee, or that are to be found at large in the World, as if a Society in Wickedneſs was any Alleviation of thy Fault, or was any Safeguard or Security to thee. The *Alex.* MS. agrees with the Copy which our Tranſlators follow, and ſo does the *Vulgate*. Moſt other *Greek* Copies tranſpoſe part of this and the following Verſe thus, μὴ προσλογίζου σεαυτὸν ἐν πλήθει ἁμαρτωλῶν· ταπείνωσον σφόδρα τὴν ψυχήν σου. Μνήσθητι ὅτι ὀργὴ οὐ χρονιεῖ· ὅτι ἐκδίκησις ἀσεβοῦς πῦρ καὶ σκώληξ· which *Coverdale's* Verſion follows. The *Syr.* and *Arab.* in rendring ℣ 17. take no Notice of the Vengeance of the Ungodly, nor the Puniſhment here aſſigned them; the Reaſon there given for Humility is general, and affects every Man, *Quoniam poſtremus omnium hominum finis ad vermes & corruptionem tendit.*

Ver. 17. *The Vengeance of the Ungodly is Fire and Worms.*] Some underſtand this Paſſage of the dead Bodies of Criminals, that were denied Burial, and conſumed by Worms, but more commonly by Fire, leſt they ſhould infect the City by their Stench; but it ſeems as if a greater and more intenſe Puniſhment than that in the Valley of *Hinnom*, was here to be underſtood. It has been variouſly controverted among learned Men, what this Fire and Worm is; whether they be real and material, or are only to be underſtood in a metaphorical Senſe; whether under the Name of *Fire* any thing more is meant than ſharp burning Pain, and by *Worms* than Remorſe of Conſcience, and the Deſpair of Sinners in another Life. The Fathers are greatly divided in their Sentiments on this Point, and the ſame Father often differs from himſelf, particularly St. *Jerom* and St. *Auſtin.* Thoſe who maintain the former Opinion ſupport it, 1. By ſome Texts of Scripture taken according to the latter, particularly *Iſai.* lxvi. 24. *Mark* ix. 43, 44, 45, 46, 48. 2. They quote *Judith* xvi. 17. where we read, That *the Almighty will take Vengeance of the Wicked in the Day of Judgment, by putting Fire and Worms into their Fleſh, and they ſhall feel them, and weep for ever,* κλαύσονται ἐν αἰσθήσει ἕως αἰῶνος; or if we read καύσονται, with a late learned Editor of *Juſtin Martyr*, (which Conjecture is confirmed by the *Syriac* rendring of the Place) the Senſe will conclude much ſtronger for a material Fire. 3. They urge the *Vulgate* Tranſlation of the Paſſage before us, *Quoniam vindicta carnis impii, ignis & vermis*, which Explicitneſs denotes ſay they, according to St. *Auſtin*, not only that the Wicked ſhall be puniſhed, but that the Seat of the Puniſhment ſhall be their Fleſh, and in it they ſhall ſuffer both by Fire and Worms. Laſtly, they ſay, that the concurrent Senſe of the *Latin* Church is for a real Fire; on the other Side it is anſwered, that the Texts of Scripture above, are to be underſtood metaphorically, and refer to the Puniſhment in the Valley of *Hinnom*, the Figure and Picture of Hell. 2. That the Quotation from *Judith* is apocryphal, and may likewiſe have the ſame Reference. 3. As to the *Vulgate* rendring of this Place, 'tis arguing only from a ſingle Tranſlation, we meet with no Mention of the *Fleſh* in any *Greek* Copy, nor in the *Syriac* or *Arabic* Verſions. 4. The Teſtimony of the *Greek* Church is as ſtrong for the contrary Opinion; but I ſee no Reaſon why both theſe may not be admitted, and reconciled in the following Manner, *viz.* That corporal ſenſible Pain, ſuch as that of Fire and Worms, ſhall torment the Bodies of the Wicked, and Stings of Self-Condemnation, and the Horror of Deſpair ſhall wound and gnaw their Conſcience. Take the Expreſſion either way, ſufficient unto the Sinner is the Evil thereof, and dreadful is his Portion.

Ver. 18. *Change not a Friend for any good by no Means.*] μὴ ἀλλάζης φίλον ἕνεκεν ἀδιαφόρου. This is inaccurately rendred, ἀδιάφορος, ſignifying rather indifferent and ordinary, than precious or valuable; and ſo the *Tigurin* Verſion has it, *Ne permutes amicum re vulgari.* But the Place is probably corrupt, and the true Reading is, διαφόρου, and ſo one MS. actually does read. *Grabe* has ſo reſtored it from Conjecture; and *Caſaubon* makes the ſame Emendation. See Notes on *Theoph. Char.* p. 89. where the Definition of Sordidneſs is, φειδωλία τοῦ διαφόρου ὑπὲρ τὸν καιρόν. We have διάφορον in the Senſe of Riches, 2 *Mac.* i. 35. iii. 6. iv. 8. and the *Oriental* Verſions expound it by *Pecunia* in this very Place. It ſhould alſo be ſo corrected, ch. xxvii. 1. xlii. 7. *Euripides* expreſſes himſelf upon the Subject like this Writer,

> Ὅστις δὲ πλοῦτον ἢ σθένος μᾶλλον φίλων,
> Αγαθῶν κεκτῆσθαι βούλεται, κακῶς φρονεῖ.

And *Plato* ſpeaks to the ſame Purpoſe, βουλοίμεν φίλον ἀγαθὸν μᾶλλον ἢ τὸ Δαρείου χρυσίον κτήσασθαι. This Writer's Sentiments upon Friendſhip are much to be admired; he ſets the like Value upon it, ch. vi. 14, 15.

Ver. 19. *Forego not a wiſe and good Woman, for her Grace is above Gold.*] μὴ ἀστόχει γυναικὸς σοφῆς καὶ ἀγαθῆς, i. e. Miſs not of a good and valuable Woman, but let ſuch a one be thy principal Aim and Mark to chooſe for a Wife, and take Care not to err or miſtake in a matter of ſuch Importance. The Metaphor is taken from ſhooting at a Mark. See the like Expreſſion, ch. viii. 9. A Woman of ſuch Qualities as are here deſcribed, *viz.* Diſcretion and Goodneſs, is a Gift that cometh of the Lord, and ought to be eſteemed beyond all Riches, and preferred before what the World calls a *Great Fortune.* She is ſuch a peculiar Bleſſing, that this Author ſays, *She ſhall be given in the Portion of them that fear the Lord*, ch. xxxvi. 3. The *Vulgate* underſtands this of not divorcing a Perſon of ſuch Accompliſhments; but this Advice ſeems uſeleſs, with Regard to one ſo well qualified to make a Man happy, and is given more fully, ℣ 26.

Ver. 20. *Whereas thy Servant worketh truly, entreat him not Evil, nor the Hireling that beſtoweth himſelf wholly for thee.*] διδόντα ψυχὴν αὐτοῦ, i. e. Who waſtes and impairs his Life, his Health, and Strength in thy Service, expoſed to a Variety of Dangers, and particularly to Heat and Cold, and the Inclemency of the Seaſons, *Gen.* xxxi. 40. Some of them following ſuch laborious Occupations, as inſenſibly ruin their Health, and others ſuch as render them continually liable to Hurts and Accidents. The Author ſeems to make a Difference between a Servant and a Mercenary, the Work impoſed upon the latter being generally more intenſe and ſevere, but he requires Diligence in both, not merely an Eye-ſervice, and orders a proportionable Recompence and Return to be made to them. Not to entreat them Evil by Menaces or Blows, nor to exerciſe any act of Inhumanity or Injuſtice towards them; not merely to conſider what ſtrictly and rigidly, but what may fairly and equitably be done to them. *Seneca* ſeems well to have ſettled this, *Servis imperare moderatè laus eſt*; *& in mancipio cogitandum, non quantum illud impune pati poſſit, ſed quantum permittat æqui bonique natura, quæ parcere etiam Captivis, & pretio partis jubet.* Lib. i. De Clem. ch. xviii.

Ver. 21. *Let thy Soul love a good Servant, and defraud him not of Liberty*...] The Author is not here ſpeaking of a Slave taken in War, or bought with Money at a Market, but of a native *Jew*, who ſerves a *Jewiſh* Maſter; the Law appointed, that ſuch a one ſhould have his Liberty in the Sabbatical Year, *Exod.* xxi. 2. *Deut.* xv. 12. The Senſe of the Paſſage is, Refuſe him not his Liberty at the ſtated and appointed Time, and as he has riſqued his Health and Life in thy Service, treat him not as a Slave, but with the Tenderneſs of a Friend, or Brother. Some of the Heathen Moraliſts have expreſſed the ſame favourable Regard for good Servants. Thus *Seneca*, *Servi ſunt? imo homines. Servi ſunt? imo contubernales. Servi ſunt? imo humiles amici. Servi ſunt? imo conſervi, ſi cogitaveris tantundem in utroſque licere fortunæ.* Epiſt. 47. *Euripides* ſays, the Name of a Servant carries ſomething of a Diſgrace in it, but a good Servant in all reſpects is not inferior to a free Man.

Ἐν τοῖς δούλοισιν αἰσχύνην φέρει,
Τοὔνομα, τὰ δ' ἄλλα πάντα τῶν ἐλευθέρων
Οὐδεὶς κακίων δοῦλος, ὅστις ἐσθλὸς ᾖ.

We have a remarkable Inſtance of Regard ſhewed to a good Servant by the *Centurion*, *Luke* vii. 1. but St. *Paul's* Tenderneſs for *Oneſimus* cannot be paralleled, whom he vouchſafes to call *his own Bowels*, *not a Servant*, *but above a Servant*, *a Brother beloved*, *both in the Fleſh*, *and in the Lord.* Ep. Phil. ℣ 12, 16. See alſo *Apoſt. Conſtit.* Lib. iv. ch. 12. *Ecclus* xxxiii. 30, 31.

Ver. 24. *Haſt thou Daughters, have a Care of their Body, and ſhew not thyſelf cheerful towards them.*] i. e. Be not too indulgent, or over fond of them, nor ready to grant them every Liberty they may wiſh to have, for Liberty often terminates in ſome bad Conſequence. Too much Indulgence was the Ruin of *Dinah*; her Curioſity to viſit the Daughters of the Land at a feſtival Time, and to partake of their Amuſements and Sports, was the occaſion of her Defilement, *Gen.* xxxiv. *Juvenal* adviſes to keep young Men out of the Way of all Company that may corrupt their Morals, but this Caution is much more neceſſary with reſpect to Women, whoſe Sex being ſo delicate, their Modeſty ſhould be principally attended to and ſecured, and the Carriage of all about them be more circumſpect, and reſerved before them. *Cato* the Cenſor carried his Reſentment very high for a Salute only given in the Preſence of his Daughter. *In Vit. Cat.* The wiſe *Solon's* Saying, θυγατρὶ μὴ προσμειδιάσῃς, ἵνα μὴ ὕστερον δακρύσῃς, is very like that of our Author. And *Phocyllides*, to prevent any Accident abroad by Company to young Virgins well adviſes;

Παρθενικὴν δὲ φύλασσε πολυκλείστοις θαλάμοισι,
Μηδέ μιν ἄχρι γάμων πρὸ δόμων ὀφθῆναι ἐάσῃς.
℣ 203.

As to the Care neceſſary to be obſerved towards Children in general, expreſſed in ℣ 23. the like Particulars are inſiſted on in the *Apoſtolical Conſtitutions*, Ἐκδιδάσκετε ὑμῶν τὰ τέκνα τὸν λόγον Κυρίου, στύφετε δὲ αὐτὰ πληγαῖς καὶ δαρμοῖς, καὶ ποιεῖτε ὑποτακτικά· ἀπὸ βρέφους διδάσκοντες αὐτὰ ἱερὰ γράμματα, κ. τ. λ. L. iv. ch. 11. and at the Concluſion, the ſame Direction is given about fixing them in Marriage ſoon, and wiſely. The Education of Daughters among the *Jews*, was formerly very ſtrict and ſevere, they ſeldom let them be ſeen abroad, and for this Reaſon a Daughter is called in *Hebrew*, *Alma*, i. e. one concealed, or ſhut up.

Ver. 25. *Marry thy Daughter, and ſo ſhalt thou have performed a weighty Matter, but give her to a Man of Underſtanding.*] The *Jews* had a high Opinion of the married State, and matched their Children early, which they did to fix their Inclinations, but were very cautious about the moral Qualifications of their intended Son-in-Law. And indeed in marrying Daughters, Regard ought chiefly to be had to thoſe which are likelieſt to promote their beſt, and trueſt Intereſt. For Happineſs is not poſſible to be attained in the conjugal State without true Worth and Virtue in the Aſſociate, which are not always the Attendants of high Birth, Wealth, or Honour. Parents therefore in ſettling their Children, ſhould not make Avarice or Ambition the Motives of their Choice and Conduct; but rather Virtue, Sobriety, and Diſcretion, which afford a much more reaſonable Proſpect of Happineſs in that State. Theſe Accompliſhments, the Emperor *M. Antoninus* preferr'd in the Diſpoſal of his Daughter *Lucilla*; for he gave her, as the Writer of his Life obſerves, *Non ſatis quidem nobili, ſed egregiæ tamen virtutis viro*; *quippe qui generum non pro opibus aut proſapiæ dignitate, ſed ex merito, & virtute æſtimandum cenſuit.* And the like is recorded of *Themiſtocles*, *Malle ſe virum Pecunia, quam Pecuniam viro indigentem.* If we take Underſtanding here in a larger Senſe, as meaning Religion, as in theſe *Didactical* Books it is ſometimes uſed, the Direction then may alſo be extended to forbid unequal Marriages, the Marriages of Believers with Infidels, and of the Religious with the Looſe and the Prophane; as when *Jehoſophat* matched his Son with *Ahab's* Daughter, 2 *Chron.* xxi. 6. For it is a Law of Marriage that ſhould never be broken, that it *be in the Lord*, i. e. with his Liking, and in his Fear. That Exception which *Abraham* took againſt the Daughters of the Country, and his expreſs Commandment for a Wife to be taken to his Son, out of the Faithful, teaches us plainly, to prefer Religion, and the true Fear of God, to Honour, Wealth, Nobility, and all other Conſiderations, in all Marriages that we ſhall make either for ourſelves, our Friends, our Children, or ſuch as are under our Guardianſhip and Charge. See *Gen.* xxviii. *Deut.* vii. 3. 2 *Kings* viii. 18.

Ver. 26. *Haſt thou a Wife after thy Mind, forſake her not, but give not thyſelf over to a light Woman.*] Our *Tranſlators* ſeem to have underſtood this Paſſage of Unfaithfulneſs to the Marriage Bed, and leaving a valuable and agreeable Woman for ſtolen Embraces: But ἐκβάλλειν, (which probably is a forenſic Term) ſeems to relate rather to caſting out by Divorce; which is confirmed by μισουμένη, which follows, and is properly rendred by the *Vulgate*, *Odibili*, and in the Margin, a *hateful Woman*, one that is diſagreeable in her Perſon, or odious for her bad Qualities. According to the Law of *Moſes* one might put away a Wife not beloved, provided there was a legal Cauſe for ſo doing; but Divorce, though tolerated among the *Jews*, was never approved, or commended by the wiſeſt of that Nation, unleſs ſome urgent Cauſe made it neceſſary. This wiſe Author accordingly adviſes, to prevent coming to ſuch an Extremity, not to marry a Perſon whom one cannot love, or has ſuch forbidding Qualities, as to create Diſguſt: to take a Woman ſo unpromiſing, is paving the Way for a Divorce, or, which is as bad, condemning a Man's ſelf to live with an odious and diſagreeable Partner for the Term of Life, but to chooſe rather one that is agreeable and amiable, who will ſweeten Life, from whom, as there can be no Occaſion, ſo there ought to be no Inclination to part.

Ver. 27, 28. *Honour thy Father with thy whole Heart, and forget not the Sorrows of thy Mother: Remember that thou waſt begot of them, and how canſt thou recompence them the Things that they have done for thee?*] The Advice of *Tobit* to his Son, is very like that here given, *My Son, deſpiſe not thy Mother, but honour her all the Days of thy Life, and do not grieve her; remember ſhe ſaw many Dangers for thee, when thou waſt in her Womb.* St. *Ambroſe* has ſome Sentiments upon the Occaſion, which one cannot ſufficiently admire; after having enumerated what the Mother undergoes for the Child, as Sickneſs and Loathing during the Time of Geſtation; the ſtrict Regimen ſhe is obliged to ſubmit to; the great Confinement and Self-denial, in many other Inſtances, and the Danger and Difficulty of Child-birth; the certain great Pain, and often Death itſelf attending the Birth, and the conſtant Fears for the Child's Life and Safety, immediately adds, *Si paveris matrem, non reddidiſti ei cruciatus quos pro te paſſa eſt, non obſequia quibus te geſtavit, non alimenta quæ tibi tribuit, vero pietatis affectu immulgens labris ubera: non famem, quam pro te ipſa toleravit, ne quid quod tibi noxium eſſet comederet, ne quid quod lacti noceret hauriret: tibi illa jejunavit, tibi manducavit, tibi illa cibum quem voluit non accepit, tibi quem noluit, cibum ſumpſit, tibi vigilavit, tibi flevit. Illi debes quod habes, cui debes quod es.* Com. in Luc. xviii. See Note on ch. iii. 8. By *Plato*, Parents are ſtyled, θεοὶ ἐπίγειοι; and *Philo* gives the Reaſon why they are ſo called, as being a Sort of viſible Gods, imitating the Inviſible in beſtowing Life; he has the ſame Obſervation with our Author upon the Occaſion, οὐδὲ τοῖς γονεῦσιν ἴσας ἀποδοῦναι χάριτας ἐνδέχεται, ἀντιγεννῆσαι γὰρ οὐχ οἷόν τε τούτους. *Allegor.* L. ii. *Ariſtotle* mentions three Sorts of Perſons to whom we can never make a ſuitable Return, *viz.* the Gods, our Parents, and our Inſtructors, L. ix. *Ethic.*

Ver. 31. *Fear the Lord, and honour the Prieſt, and give him his Portion as it is commanded thee; the firſt Fruits, and the Treſpaſs-offering, and the Gift of the Shoulders, and the Sacrifice of Sanctification, and the firſt Fruits of the Holy Things.*] There is the like Advice, ℣ 29. τοὺς ἱερεῖς αὐτοῦ θαύμαζε, where θαυμάζειν is to be taken in the Senſe of τιμᾶν. It is ſo uſed *Lev.* xix. 15. *Deut.* xxviii. 50. 2 *Kings* v. 1. 2 *Chron.* xix. 7. *Job* xiii. 10. xxxii. 22. *Jude* xvi. Δοξάζειν, the Term here uſed, is ſometimes taken in a larger Senſe, than to reſpect or honour, and probably here means Maintenance. The Duty of Maintenance is expreſſed in various Terms by this Writer, as, Not forſaking his Miniſters, (See the like Command, *Deut.* xii. 19.) honouring his Prieſts, and giving them their Portion; and to aſcertain what belongs to them, he enumerates five Particulars, mentioned alſo in the Law. 1. ἀπαρχὴ, or the firſt Fruits of the Land and Trees, as Corn, Wine, Oyl, Figs, &c. *Deut.* xxvi. 2. To which ſome add, the firſt Fruits of Animals. Theſe were alſo called πρωτογεννήματα. 2. The offering περὶ πλημμελείας, or ſuch Portion of the Victim, or Treſpaſs-offering, as uſually belonged to the Prieſt, which indeed was the whole of it, except the Kidneys, and the Rump, and the Fat upon the Inwards, which were burnt upon the Altar. *Levit.* vii. 2, 3, 4, 5. It may not be improper here to diſtinguiſh between a Treſpaſs-offering, and a Sin-offering. Treſpaſs-offerings were for Sins of leſs Note and Importance, Sins of Ignorance or Omiſſion, through Forgetfulneſs; as the not obſerving the legal Waſhings and Purifications,

fications, *&c.* Sin-offerings were for greater Offences, for voluntary Crimes, and wilful Violations of the Law. 3. The Gift of the Shoulders in the Peace-offerings, *Exod.* xxix. 27, 28. *Lev.* vii. 34. *i. e.* the Wave-breaſt, and the Heave-ſhoulder. 4. The Sacrifice of Sanctification, called *Mincha*, which was of Things without Life, as Flower, Cakes, Wafers, *&c.* The *Greek* ſometimes preſerves the *Hebrew* Name, *Manaan*, See *Ezek.* xlvi. 5, 7, 11. and often uſes θυσία ſimply for it. *Lev.* ii. 13. vi. 14, 15. *Ezek.* xlv. 15. *Amos* v. 25. Sometimes it is called προσφορὰ, *Pſal.* xl. 7. *Heb.* x. 5, 8, 10. And by this Writer θυσία ἁγιασμοῦ, as being the moſt holy of the Offerings of the Lord made by Fire; and according to the *Heb.* is *Holineſs of Holineſſes.* See *Lev.* ii. 3, 10. vi. 17. The Remnant of this was *Aaron*'s and his Sons, and was in part for their Maintenance. 5. The firſt Fruits of holy Things; this differs from ἀπαρχὴ before mentioned; it ſeems to be the Tythe of the Tythes, *Sanctitatum decima*, which the *Levites* themſelves paid the Prieſts, *Neh.* x. 48. *Num.* xviii. 28. 2 *Chron.* xxxi. 6. They are called holy Things, becauſe all the Tythe, whether of the Land, or of the Fruit of the Trees, being the Lord's, it was holy unto him. *Levit.* xxvii. 30. *Ecclus* xxxv. 8, 9.

Ver. 32. *And ſtretch thine Hand unto the Poor.*] That nothing may be wanting to recommend thy Service, join Works of Charity and Mercy; invite the *Levite*, and the Poor to partake with you, as the Law appoints, *Deut.* xiv. 26, 29. xvi. 11. xxvi. 11. In this general Senſe many underſtand this Place; but I preſume from the Context, that it relates to the poor Man's Tythe on the third Year, which Year is termed a Year of Tythes, *Deut.* xxvi. 12. which the Huſbandman carried not to *Jeruſalem*, but ſpent it at Home within his own Gates, upon the *Levite*, the Fatherleſs, the Widows, and the Poor, *Deut.* xiv. 18. as it was paid to the Poor every third Year, reckoning from the Sabbatical Year, on which the Land reſted, it was called πτωχοδεκάτη, or the poor Man's Tythe, and in *Tobit* i. 8. the *third Tythe*, where the ſeveral Sorts are enumerated, and well diſtinguiſhed. I have the Pleaſure to find *Grotius* agreeing with me in this Senſe of the Place, which the other Expoſitors ſeem not to have attended to.

Ibid. *That thy Bleſſing may be perfected.*] Some render, That thy Liberality may be compleat, which is the Senſe of the *Margin*; others, That thou mayſt be completely bleſſed, 2 *Cor.* ix. 10. The *Vulgate* has, *Ut perficiatur propitiatio, & benedictio tua*, that thy Atonement may be perfected, *Ecclus* xxxi. 11. xxxv. 11. The *Arab. Ut mendici pro te precatio exaudiatur*, i. e. that the poor Man's Bleſſing may reſt upon thee, and his Prayer be heard in thy Behalf. *Grotius* by εὐλογία underſtands Riches, in which Senſe it is uſed, *Jud.* i. 15. 1 *Sam.* xxx. 26. *Ecclus* xxxiv. 17. According to him the Meaning is, Thy Riches will be ſanctified hereby, and bleſſed by God that gave them, 1 *Tim.* iv. 5. or made holy and acceptable to him, by thus applying them; to which *Coverdale's* Verſion agrees, *Reach thyne Hande unto the Poore, that God may bleſs thee with Plenteouſneſs.*

Ver. 33. *A Gift hath Grace in the Sight of every Man living, and for the Dead detain it not.*] Having ſpoken of Proviſion and Maintenance for the *Levite*, Charity to the Poor, and kind Actions to be done to the Living, the wiſe Man proceeds to ſhew his Regard and Concern for the Dead. The Senſe of the Place is, Be liberal and charitable towards all, and let even the Dead have a Share of thy Goodneſs. The *Geneva* Verſion of it is clearer, *Liberality pleaſeth all Men living, and from the Dead reſtrain it not.* Pay thy laſt Offices, by decently interring them, reſpecting their Memories, and comforting their diſconſolate Relations, by giving the uſual Funeral Entertainment to them, and the Poor. That this was the Cuſtom among the *Jews*, ſee *Jer.* x. 7. and particularly *Tob.* iv. 17. where *Tobit* gives exactly the ſame Advice, for having enjoined his Son to give his Bread to the Hungry, and Garments to them that were naked, and Alms according to his Abundance; it immediately follows, *Pour out thy Bread on the Burial of the Juſt.* The primitive *Chriſtians*, many of whoſe Cuſtoms, 'tis well known, were derived from the *Jews*, expreſſed in the ſame Manner their pious Regard to the Saints and Martyrs, by pouring Wine upon their Tombs, and celebrating the ſepulchral Feaſt over them. St. *Auſtin* mentions this to have been the Practice of his Mother *Monica* in particular, and that it was at length dropt, *Ne ulla occaſio ſe ingurgitandi daretur ebrioſis, & quia illa quaſi parentalia ſuperſtitioni Gentilium eſſent ſimillima*, leſt they ſhould adminiſter to Intemprance, and becauſe they ſavoured of *Pagan* Superſtition, *Confeſſ.* L. vi. ch. 2. It is ſurprizing, that both theſe Texts ſhould be abuſed by *Bellarmine*, and the Popiſh Writers, in Favour of Maſſes and Prayers for the Dead; whereas they undoubtedly relate to the ſepulchral Feaſts uſually given for the Comfort of the diſconſolate Relations and Friends of ſome good Man deceaſed; and reſpected ſuch as mourned and wept, rather than thoſe who had no Senſe, and could not be benefited by ſuch poſthumous Expreſſions of Kindneſs.

Ver. 35. *Be not ſlow to viſit the Sick, for that ſhall make thee to be beloved.*] This is not rightly tranſlated, the *Greek* is, ἐκ τῶν τοιούτων, i. e. By theſe, and ſuch like Offices of Humanity and Charity, as are juſt mentioned, thou wilt gain the Hearts and Affections of others, eſpecially ſuch as you have laid under an Obligation by your Kindneſs. To viſit the Sick does not mean the bare ſeeing of them, which may be Matter of Curioſity only, but enquiring into the Nature of their Diſeaſe, diſcourſing them about Patience and Submiſſion, binding up their Wounds; and, if our own Circumſtances will permit, giving them Medicines. *Greg. Nazianz. Orat.* 27. *De Cura Paup.* St. *Chryſoſtom* finely obſerves, That if we have nothing, by reaſon of our own Indigence and Poverty that we can aſſiſt the Sick with, we muſt give him our Company at leaſt, and the Comforts of our Converſation, imparting to him our beſt Wiſhes, and the Benefit of our Prayers, ſo ſhall we hear at the laſt great Day, *I was ſick, and ye viſited me.* This Advice more nearly concerns God's Miniſters, whoſe Attendance upon a ſick Bed is the more neceſſary, as, beſides ordinary Help, they can adminiſter ſpiritual Relief to the diſturbed Conſcience, and be the happy Means perhaps of ſaving a Soul from Death, and everlaſting Ruin. And nothing makes a Paſtor more beloved than his Attendance at ſuch a Seaſon, when the Powers of Darkneſs tempt Men to Deſpair, eſpecially by thoſe who have a Senſe of their ſpiritual Danger, and would hallow their laſt Moments by the beſt Preparation their Time or Condition will admit.

Ver. 36. *Whatſoever thou takeſt in Hand, remember the End, and thou ſhalt never do amiſs.*] Our *Tranſlators* ſeem to have underſtood this, as a Piece of Advice never to undertake any thing but for ſome good End, to have that Mark principally in View, and to direct all our Actions and Affairs accordingly: But I do not think this to be the only Meaning of the Place, or that it is a Maxim of mere Prudence only. The *Greek* is, ἐν πᾶσιν τοῖς λόγοις σου μιμνήσκου τὰ ἔσχατά σου, *i. e.* in all thy Words and Actions; (for *Debar*, the original Word, as I preſume, ſignifies both) Remember thy latter End, and frequently meditate on Death; and ſo the *Arab. Memor eſto mortis in omnibus operibus tuis*, or more fully, Reflect on the *Quatuor noviſſima*, the four laſt and moſt important Things, as they are called, *viz.* Death and Judgment, Heaven and Hell: If we had always theſe in our Eye, and attended to them with that Seriouſneſs, which Matters of ſuch Moment require, we ſhould be the more careful not to offend, at leaſt not to ſin wilfully. If we conſidered every Action as perhaps the laſt of our Lives, and ourſelves as upon the Brink of appearing before the great Tribunal of God, how powerful, and how happy a Reſtraint ſhould we live under? but ſo long as we ſtifle the diſagreeable Thoughts of Death, and conſider Eternity, as at a vaſt Diſtance, we are not much affected with ſo wide a Proſpect, nor induced to prepare ourſelves for our great Change. St. *Jerom* points out the Vanity of Men's Hopes, and the Greatneſs of human Folly, when he ſays, *Quotidie morimur, quotidie commutamur, & tamen æternos nos eſſe credimus.* Ad Heliodor.

CHAP. VIII.

Ver. 1. STRIVE *not with a Mighty Man, leſt thou fall into his Hands.* Ver. 2. *Be not at Variance with a rich Man, leſt he overweigh thee.*] As in the former Chapter the Author laid down ſeveral poſitive Precepts, how we ought to act with reſpect to different Perſon, and Caſes therein mentioned, ſo here he gives ſeveral negative ones, how we ought not to act. And the firſt is not to fight or contend bodily with an Adverſary ſuperior in Strength, for fear of coming to ſome Miſchief, by falling into his Hands, and ſuffering through them. This may likewiſe be underſtood in a Forenſic Senſe, not to go to Law with, or commence any judicial Proceſs againſt a very rich Man, leſt he preponderate, or get the Balance on his Side, by his Intereſt, Power, and great Fortune, and prove too much for thee, and incline the Judges to give the Cauſe againſt you. Literally the *Greek* is, Leſt he overbalance thy Weight; the Metaphor is well known and beautiful. The *Vulgate* accordingly renders, *Ne litiges cum homine potente, ne incidas in manus illius, ne contendas cum viro locuplete, ne forte contra conſtituat litem tibi.* *Calmet* too underſtands the Place in this latter Senſe: The following Lines exactly agree with our Author,

> Ἄφρων ὃς κ' ἐθέλει πρὸς κρείσσονος ἀντιφερίζειν,
> Νίκης τε στέρεται, πρὸς αἴσχεσι ἄλγεα πάσχει.
> *Vet. Poeta.*

i. e. It is a Folly to contend with one mightier than one's Self, for you are ſure to be vanquiſhed, and, beſides the Diſgrace, to be expoſed to Injuries, and evil Treatment.

Ver. 3. *Strive not with a Man that is full of Tongue, and heap not Wood upon his Fire.*] 'Tis a great Inſtance of Prudence to know how to be properly ſilent before one that loves to talk, and not to give occaſion to him by Queſtion, or Oppoſition, to be more troubleſome. Such a loquacious Perſon is aptly compared here to a Fire, which always burns the fiercer in Proportion as you put on Fuel. To continue Diſcourſe with him, is to furniſh freſh Matter for more Impertinence; and to differ from him, or attack him in any matter of Diſpute, is to make him more fierce and outragious. The beſt Way to impoſe Silence upon him, and to be eaſy one's Self, is to let him alone, and take no Notice of him, and then, like the Fire which is not ſtirred, the Flame will of Courſe go out. And if ſuch a one be alſo of an evil Tongue, as the *Margin* underſtands it, civil Words, and obliging Things, will produce the quite contrary Behaviour from him, and beſides being verboſe and noiſy, he will be abuſive and ſcurrilous, or privately aſperſe and blacken thy Character. The Author may with great Reaſon be ſuppoſed to allude to *Prov.* xxvi. 20, 21. where *Solomon* has the like Compariſon upon the ſame Subject, *Where no Wood is, there the Fire goeth out, ſo where there is no Talebearer, the Strife ceaſeth; as Coals are to burning Coals, and Wood to Fire, ſo is a contentious Man to kindle Strife.*

Ver. 4. *Jeſt not with a rude Man, leſt thy Anceſtors be diſgraced.*] Vulg. *Non communices homini indocto*; and ſo *Coverdale's* Verſion, *Kepe no Company wyth the Unlerned, leſt he geve thy Kynred an evil Reporte*, i. e. Have no Acquaintance, Friendſhip, or Intimacy, ἀπαιδεύτῳ, with a raw, undiſciplined, uninſtructed Perſon, leſt it bring a Reflexion upon yourſelf and Family, as if your own Education had been bad, or neglected by your Choice of ſuch a Companion. All Acquaintance with the Unlearned and Uninſtructed, is not here forbidden, for there is an Ignorance that is not faulty, ſuch as has Humility and Ingenuity enough to acknowledge its low State, and Inclination and Readineſs to attend to Means, to alter and improve it: but ſuch are here condemned, and their Company to be avoided, whoſe Ignorance is wilful, and who obſtinately perſiſt in it; who conſider Knowledge as a Burden, and Truth as their Enemy, and hate to be ſet right and informed, leſt their Ignorance and Weakneſs ſhould be diſcovered. As we are ſure by telling ſuch the Truth, and kindly admoniſhing them of their Miſtake, to have them for our Enemy, 'tis better to have no Converſe or Society with them, leſt by our honeſt Freedom, either to inſtruct or reform them, they ſhould think themſelves affronted, and turn their Spleen and Malice againſt our Family and Relations, and report ſomething to their Diſgrace and Prejudice, which may affect and wound us thro' their Sides. But the Senſe followed in our Verſion ſeems preferable, and more agreeable to the *Greek*, μὴ πρόσπαιζε ἀπαιδεύτῳ, *i. e.* Joke not with a Man that is rude, and wants good Breeding; for if he knows any Family Misfortune, which Perſons of Politeneſs would be tender of mentioning, he will be ſure to expoſe it, and make their Failings and Infirmities to be the Subject of his coarſe Raillery.

Ver. 5. *Reproach not a Man that turneth from Sin, but remember that we are all worthy of Puniſhment.*] As 'tis a Sign of Humility and Grace to turn from Sin, ſo 'tis an Inſtance of great Degeneracy, to reproach or ridicule any one for becoming better. A good Man will not revile a Sinner, even while he continues ſuch, nor inſult over his Fall, but rather ſhew a generous Pity and Concern for him, and endeavour to reſtore ſuch a one in the Spirit of Meekneſs. Inſtead of ſuperciliouſly upbraiding an offending Brother, he conſiders his Fall as an Inſtance of human Frailty, and it ſerves to remind him how liable he himſelf is to miſcarry every Moment. To convince him that he ſtands in as much need of God's Help to continue him in a State of Grace, as the Sinner does of his Mercy to reſtore him to it; and that if God ſhould proceed againſt him with Rigour, and ſtrict Juſtice, he deſerves nothing but Puniſhment. He is therefore tender of the returning Prodigal; he goes out to meet him, he embraces him with Joy, and as he finds him thoroughly ſenſible, and aſhamed of his paſt Folly, he encourages him to Perſeverance, quickens and invigorates his Reſolutions, infuſes pleaſing Hope, by opening unto him the Riches of the Goodneſs and Mercy of God.

Ver. 6. *Diſhonour not a Man in his old Age, for even ſome of us wax old.*] *Coverdale's* Verſion ſeems preferable, *for we wax old alſo*, i. e. Shall come, if we live, to the ſame State, and may as reaſonably expect the like Scorn ourſelves, when the Infirmities, which are inſeparable from that Stage of Life, ſhall overtake us. And ſo the *Arab*, *Ne derideas ſenem decrepitum*; *ſcito nos, ſi vixerimus, grandævos ac ſenes futuros.* *Conſider alſo*, as the *Geneva* Verſion has it, *that they were as we which are not old*, were once in their Prime and Vigour, though now the Objects of Ridicule, and that we are haſtning to the ſame Period, to partake of what they ſuffer. Are not all Men deſirous of long Life, and is it not looked upon as a particular Favour of Heaven, when extended to any great Term? How then can old Age be diſhonourable, which is not an Evil in itſelf, and all covet to arrive at? If to cut be off in the Midſt of our Days is a Misfortune or Puniſhment, to live to be full of Days, eſpecially if Time has been well improved, muſt ſurely be a Good, and a Bleſſing. According to *Gellius*, Age was ſo honourable among the *Romans*, that neither Birth nor Fortune were more reſpected: That a kind of Veneration was paid to Perſons advanced in Years, as to ſo many Gods, and Fathers. *Apud antiquiſſimos Romanorum, neque generi neque pecuniæ præſtantior honos tribui, quam ætati ſolitus; majoreſque natu a minoribus colebantur ad Deum prope & Parentum vicem, atque in omni loco, inque omni ſpecie honoris, priores potioreſque habiti.* Noct. Attic. L. ii. c. 15.

Ver. 7. *Rejoice not over thy greateſt Enemy being dead.*] One ſhould not rejoice at any Accident, or ill Fortune, that happens to an Enemy, even in his Life-Time; Charity enjoins this, but Humanity commands rather a Concern for him when he is dead, and it is out of his Power to injure us any more; 'tis both decent and juſt to ſpare his Aſhes, and not to inſult his Memory. Hatred is always odious, but ſhould never be immortal, and purſue a Man into the other World. Our Author probably alludes to *Prov.* xxiv. 17. *Rejoice not when thy Enemy falleth, and let not thine Heart be glad when he ſtumbleth.* *Job* comforts himſelf, that *he had never rejoiced at the Deſtruction of him that hated him, nor lift up himſelf when Evil found* *him*, ȣ̓κ εἶπεν ἡ καρδία μȣ͂, Εὖγε, ch. xxxi. 29. Many of the *Greek* Copies omit τῷ ἐχθροτάτῳ σȣ, and read in general, *Rejoice not over a dead Perſon*; and ſo the *Oriental* Verſions, *Ne læteris de morte ullius.* According to that of *Homer*,

> Οὐχ ὁσίον φθιμένοισι ἐπ' ἀνδράσι εὐχετάασθ.
>
> *Od.* x.

Ibid. *Remember that we die all.*] i. e. Muſt all die; and ſo the *Oriental* Verſions, *Memento nos omnes morituros.* As Death is the common Lot of all Men, any of us may die as well as our Enemy whom we triumph over; and we ſhould be very unwilling, could we poſſibly foreſee or know it, that others ſhould rejoice at our Death. And this I take to be the Meaning of the additional Clauſe in the *Vulgate*, *Et in gaudium nolumus venire.* The Expreſſion here is very particular and obſervable, 'tis not ſaid that we ſhall all die in the Future, but that we die all in the Preſent Tenſe, πάντες τελευτῶμεν, intimating probably the Shortneſs of Life, that Death is always preſent with us, that in the Midſt of Life we are in Death, and may be ſaid without a Metaphor, to die daily. St. *Auſtin* has not expreſſed this amiſs, when he ſays, *Vita hæc non eſt vita dicenda, ſed mors, in qua momentis ſingulis morimur, per varios mutabilitatis defectus diverſis generibus mortium.* Meditat. ch. xxi.

Ver. 8. *Deſpiſe not the Diſcourſe of the Wiſe, but acquaint thyſelf with their Proverbs, for of them thou ſhalt learn Inſtruction, and how to ſerve great Men with Eaſe.*] In all Doubts and Difficulties conſult wiſe and experienced Perſons, and ſubmit patiently to hear, and be informed by them. Nor let a vain Conceit of your own Abilities, produce a Contempt of their well-grounded Maxims and Aphoriſms; for you may be aſſured, they were not taken up, and uttered at Random, but were the Reſult of a long and judicious Obſervation, and will be found of the greateſt Uſe in Life. *Plato* well remarks, that he that would be a learned or wiſe Man muſt be φιλομαθὴς, φιλήκοος, ζητητικὸς, willing to learn, attentive to others, and of an inquiſitive Diſpoſition. *De Rep.* And for theſe Qualities he highly commends *Socrates*, in *Theætet.* This Advice is repeated in many Parts of this Book. As to the Skill here recommended of knowing how to pleaſe great Men, and acting in their Service with Credit and Approbation, which *Horace* ſays is no mean Accompliſhment, *Epiſt.* L. 1. no body is ſo proper to adviſe how to behave in this reſpect, and to deliver Maxims of juſt Conduct, as a Perſon long uſed to Courts; a nice Diſcernment of what paſſes there, joined to the great Experience which he has had in the World, muſt give him in this reſpect, a Knowledge, which is not to be fetched from Books, nor acquired in the Schools. The Court is, as it were, a new World, to thoſe eſpecially who know little of it, and have ſeen it only at a Diſtance; and therefore the Direction and Countenance of thoſe who have converſed long in it, and who have the Art of pleaſing, and recommending themſelves to the Great, muſt be of more Service than the moſt refined Speculations, or any Rules of general Conduct laid down by others.

Ver. 10. *Kindle not the Coals of a Sinner, leſt thou be burnt with the Flame of his Fire.*] There is the like Metaphor upon the ſame Occaſion, ch. xxviii. 11. The *Vulgate* renders, *Non incendas carbones peccatorum*, and then adds, by way of Explanation, *Arguens eos*, confining the Senſe to the ſeaſonable Reproof of a Sinner. For though brotherly Reproof is a moſt neceſſary Duty, yet much Prudence and Caution muſt be uſed in giving it. The moſt favourable Opportunities muſt be watched, when our Reproof is likely to have the moſt Weight, we muſt do it with Temper, and take Care not to inflame the Party reproved by any Indiſcretion, which will ſerve only to draw on ourſelves his Abuſe or Reſentment, without anſwering the End propoſed. Sometimes Reproof is altogether uſeleſs, as when a Perſon is incorrigible, and upon good Grounds we foreſee that it will be to no Purpoſe, or that it may provoke him to freſh Offences. In ſuch a Caſe we may ſpare ourſelves both the Pains and Hazard, 'tis only caſting Pearls before Swine, who in requital will turn again, and rend us. God approves of Zeal in his Service, but it muſt be regulated by Prudence, and the beſt Things ceaſe to be ſo, when they are done out of Seaſon. St. *Jerom* very wiſely remarks, that neither King *Hezekiah*, nor his People, gave any Anſwer or Reproof to the repeated Blaſphemies of *Rabſaces*, for fear of provoking him, and giving him a freſh Occaſion to utter more, and greater, *Ideo juſſerat blaſphemanti Aſſyrio non reſponderi, ne eum ad majores blaſphemias provocarent.* Com. in Lee, For the ſame Reaſon 'tis neither adviſeable, nor always ſafe, to reprove a Perſon almoſt in the very inſtant of Sinning, in the Hurry of his Paſſion and Folly, when he cannot attend to cool Reflexion, or friendly Admonition, nor to do it in too plain and direct Terms. When *Nathan* was ſent to reprove *David* for his Crime with *Bathſheba*, he took a moſt prudent Method to prevent that Prince's Reſentment, which a ſudden and direct Charge might have occaſioned; he firſt artfully propoſes a Parable to him, and brings him, by that Stratagem, to condemn his own Guilt in the Perſon of another, before he ſays to him explicitly, *Thou art the Man.* And when by this Artifice he had properly prepared him, he then enlarges upon the Heinouſneſs of his Offence, and imparts to him his Meſſage from the Lord. The *Oriental* Verſions underſtand the Words of keeping Company with Sinners, and ſuffering by their evil Communication, as if the Senſe was nearly the ſame with *Prov.* vi. 27, 29. *Can a Man take Fire in his Boſom, and not be burnt, ſo he that goeth in unto wicked Perſons, ſhall not be innocent.*

Ver. 11. *Riſe not up in Anger at the Preſence of an injurious Perſon, leſt he lie in wait to entrap thee in thy Words.*] This is not accurately tranſlated; the Words *in Anger* are added by the Tranſlators, and ſeem to perplex the Senſe. The Meaning is, Oppoſe not to his Face, nor riſe up to ſpeak to, or before a perverſe, captious, quarrelſome Man, leſt, through ſome Artifice or evil Deſign, he entrap thee in thy Words. Inſtead of regarding and profiting by your Advice or Diſcourſe, he will watch with an inſidious Intent all you ſay, will ſtrive to entangle you by your Talk, and draw ſome Conſequences from it to your Hurt and Diſadvantage. Of this Stamp were the Scribes and Phariſees, whoſe End in urging the bleſſed *Jeſus* to ſpeak of many Things, was *to catch ſomething out of his Mouth, that they might accuſe him*, Luke xi. 53, 54. *Grotius* and *Calmet* from the Term ἐξαναστῆς, underſtand it of riſing up to ſpeak in form in a popular Aſſembly or Senate; that one ſhould be cautious not to engage with, or reply to a warm Speaker, one of great Intereſt and Power, but impatient of Contradiction, for fear of drawing on us his Reſentment, either by perſonal Reflexions, or exhibiting ſome Charge againſt us: Or the Senſe may be, Contend not with a ſcurrilous abuſive Man, ὑβριστὴς; and ſo the *Tigurin* Verſion, *Ne invebaris in contumelioſum*; for he will take occaſion from your Words to be miſchievous and troubleſome. Some few Copies have, ἵνα μὴ ἐγκαθίσῃ ὡς ἔνεδρον τῷ σώματί σου inſtead of τῷ στόματί σου, which is the common Reading, and followed in our Verſion. And then the Senſe will be, beware of ſuch a ſcurrilous Perſon, leſt he ſit upon thy Skirts.

Ver. 12. *Lend not unto him that is mightier than thyſelf, for if thou lendeſt him, count it but loſt.*] ὡς ἀπολωλεκὼς γίνου, which is well rendred by *Junius*, *Perinde eſto quaſi perdideris*, nor will you only be in Danger of loſing your Debt, but of drawing on you a new and powerful Enemy. *Les Grands*, ſays *Calmet*, *ſe tiennent choquez, lorſque l'on repete ce qu'ils doivent.* Great Men often take it in their Head to be affronted, when they are aſked for what they owe; and if you are neceſſitated to attempt to recover your own by a Courſe of Law, 'tis often in their Power to diſappoint their Creditors in their Attempt, through their Intereſt, or by inſiſting on their Privilege. Lend not therefore more than what thou canſt afford, or art willing to loſe, for thou haſt but little Proſpect of receiving thine own again with Uſury.

Ver. 13. *Be not Surety above thy Power, for if thou be Surety, take Care to pay it.*] *Arab. Perſuaſum tibi ſit quod ſis ſoluturus*, expect and be perſuaded that it will fall to your Share to pay it. Look upon yourſelf as the Debtor, and conſider how moſt effectually to diſengage yourſelf. Uſe all Diligence and Application to make the Party principally concerned diſcharge his own Debt; quicken his Indolence, leſt at the Time appointed he ſhould not be ready or able to make the Payment, for you may be aſſured the Creditors will come upon his Security, if he himſelf neglects to ſatisfy them. *Solomon* gives the like Advice in many Parts of the Book of *Prov.* vi. 1. xi. 15, 17, 18. xx. 16. xxii. 26, 27. The laſt comes neareſt this Place, and expreſſes in the ſtrongeſt Manner the Danger of ſuch an Engagement, *Be not thou one of them that ſtrike Hands, nor of them that are Sureties for Debts; if thou haſt nothing to pay, they will take thy very Bed from under thee.* The ancient Sages have always looked upon this as a neceſſary Piece of Advice to be purſued in Life, and are unanimous in their Cautions on this Head. Ἐγγύα, πάρα δ᾽ Ἄτη, was a Maxim of ſuch Conſequence, as to be thought worthy to be wrote on the Temple of *Delphi.* To be bound at all is an Inſtance of Weakneſs; but to be bound above one's Power, or for one that is mightier than thyſelf, *potentiori*, as the *Oriental* Verſions here have it, is the very Height of Folly.

Ver. 14. *Go not to Law with a Judge, for they will judge for him according to his Honour.*] The *Vulgate* renders, *Non judices contra Judicem, quoniam ſecundum quod rectum eſt judicat*, i.e. do not rejudge a Cauſe which the Judge has determined, or preſume to condemn his Sentence and Decree; his great Experience in judicial Matters, ſhould make private Perſons, who are not ſo proper judges of the Merits of a Cauſe, and are too apt to be partial in their own or Friend's Favour, acquieſce in the Verdict given, and modeſtly to preſume that the Judge had weighty Reaſons for the Deciſion which he made. But the Senſe of our Verſion comes nearer the *Greek*, μὴ δικάζου κατὰ κριτοῦ, κατὰ γὰρ τὴν δόξαν αὐτοῦ κρινοῦσιν αὐτῷ, *i.e.* Do not contend at Law, or have any Suit with a Judge; for, according to *Calmet*, *Les autres Juges ſoutiendront leurs Collegues, ou leurs confreres, & lui donneront gain de Cauſe, ou confirmeront ſon jugement*; the other Judges will ſupport and countenance their Collegue and Brother, and give the Cauſe for him, or confirm his Decree; they will judge and determine, κατὰ τὴν δόξαν αὐτοῦ, either according to his Dignity, or, as the Margin has it, according to the Opinion which he has given.

Ver. 19. *Open not thy Heart to every Man, leſt he requite thee with a ſhrewd Turn.*] i.e. We ſhould be cautious and ſparing in our Intimacies, and of diſcloſing our Affairs to every accidental Acquaintance, out of Prudence, and Tenderneſs to our own Intereſt. Our Charity indeed ſhould be univerſal, and extend to all Mankind; but it is by no Means convenient our Friendſhip and Familiarity ſhould do ſo likewiſe. We often find that a

Perſon very little known to us, recommended to us, perhaps, by ſome Accident, and whom upon too ſlender an Acquaintance, we have unwarily unboſom'd ourſelves to, when better known has loſt the good Opinion we had of him before, and betrayed the Confidence we repoſed in him to our great Prejudice. The *Vulgate* renders, *Ne forte inferat tibi gratiam falſam, & convitietur tibi.* Not unlike that of *Solomon*, *Prov.* xxv. 9, 10. according to the *Vulg.* *Secretum extraneo non reveles, ne forte inſultet tibi cum audierit, & exprobrare non ceſſet*, i. e. Do not ſuffer yourſelf to be repaid with Ingratitude and ill Uſage, by the treacherous Perſon you have opened your Heart to, and entruſted with your Secrets. Sacred Story informs us how dear it coſt *Sampſon* for diſcovering to the faithleſs *Dalilah* the Secret of his Strength: and Profane gives us this remarkable Inſtance of *Pompey's* great Fidelity and Secrecy, "That being ſent Ambaſſador by the Senate, he unfortunately fell into the Hands "King *Gentius*. That Prince, tried to get "from him the Secret of his Embaſſy; but "*Pompey* inſtead of anſwering, put his Finger "into the Flame of a Candle, and let it "burn there without crying out. The Action ſtruck the King, and made him inſtantly conclude, that nothing could force "from ſuch a Man a Secret, which regarded "his Country." *Valer. Max.* L. iii. c. 3.

CHAP. IX.

Ver. 1. BE *not jealous over the Wife of thy Boſom, and teach her not an evil Leſſon againſt thyſelf.*] *Wife of ones Boſom*, is a familiar Expreſſion among the *Hebrews*, *Deut.* xiii. 6. xxviii. 54. *Micah* vii. 5. There are ſome certain Affairs wherein too much Circumſpection is dangerous; one often ſuggeſts and teaches an Evil, by an ill-judged Endeavour to prevent it: *Quidam fallere docuerunt, dum timent falli, & illius peccati ſuſpicando occaſionem præbuerunt.* Diſtruſt often puts Perſons upon wicked Actions, which they would never otherwiſe have thought of. Of this Sort is the unjuſt Suſpicion of a Huſband, which has often raiſed an unclean Spirit in the Wife out of mere Spite and Revenge, to reſolve to give him Reaſon for his Suſpicions, and to enjoy the Pleaſure of the Crime, ſince ſhe muſt undergo the Ignominy. A Woman of Honour is affronted when ſhe is but ſuſpected of being capable of Falſhood, and if ſhe is one of Spirit, will not fail to reſent it, and often in the very Manner which the jealous Perſon ſo much dreaded. A good Woman, ſays a polite Writer, wants no Bars, and a bad one will not be confined by them; watching only ſerves to make her the more abandoned. *Theophraſtus*, as I find him quoted by St. *Jerom*, L. i. *cont. Jovin.* has the like Remark, *Quid prodeſt etiam diligens cuſtodia, cum uxor ſervari impudica non poteſt, pudica non debeat, infidæ enim cuſtos caſtitatis eſt neceſſitas.* Such outward Reſtraints rather provoke than do good. A generous Confidence in the Honour and Conduct of the Wife, and Faithfulneſs and Conſtancy on the part of the Huſband, are the beſt and moſt laſting Security.

Ver. 2, *Give not thy Soul unto a Woman to ſet her Foot upon thy Subſtance.*] ἐπιβῆναι αὐτὴν ἐπὶ τὴν ἰσχύν σȣ, *i. e.* Give not thyſelf up into the Power of a Woman, leſt ſhe get the Aſcendant over thee, and become imperious. The *Vulgate* has, *Non des mulieri poteſtatem animæ tuæ, ne ingrediatur in virtutem tuam, & confundaris*, i. e. Do not ſo doat on a Woman, as to part with thy juſt Authority, leſt ſhe enter upon thy Privilege, and aſſume that Power that belongs to thee, and thou be aſhamed. *Cato* obſerves of the Sex, *Extemplo ſimul ut pares eſſe cœperint, ſuperiores erunt.* Liv. L. xxxiv. and laments, that when, in all other Places, Huſbands had the Rule and Authority over their Wives; at *Rome*, the Miſtreſs of the World, Wives ruled their Huſbands, *Omnes homines uxoribus dominantur, nos omnibus hominibus, nobis uxores.* But more ſeems meant here than merely ſubmitting to a Woman, or parting with that original Prerogative which God gave Mankind over the Sex, *Gen.* iii. 16. There is this farther and better Meaning, Give not thyſelf up to ſtrange Women to follow thy Luſt, which will deſtroy thy Strength, impair thy Underſtanding, blaſt thy Reputation, and exhauſt thy Subſtance, or Treaſure, for ſo ἰσχὺς is frequently taken in this Book. The Senſe is the ſame in this laſt Acceptation with *Prov.* xxxi. 3. *Luke* xv. 30. The Artifices of Women of this Stamp and Character, and the miſchievous Conſequences of keeping ſuch looſe Company, are well deſcribed *Prov.* vii. 10. xxiii. 27.

Ver. 4. *Uſe not much the Company of a Woman that is a Singer, leſt thou be taken with her Attempts.*] μετὰ ψαλλȣ́σης μὴ ἐνδελέχιζε. Thus *Ovid*,

Pro facie multis vox ſua læna fuit.

The Margin has, *With one that playeth upon Inſtruments*; the *Vulgate*, with St. *Cyprian*, renders, *Cum ſaltatrice ne aſſiduus ſis*, following a Copy which read, μετὰ ἁλλȣ́σης, which probably may be the better reading; for *Calmet* obſerves, that the Eaſtern Dances were leſs modeſt than the modern, leſs Decency obſerved, and more Freedoms taken. *Herodias's* Dancing ſhews the Power of that Entertainment over an enamoured Mind, and her bloody Requeſt the Abuſe of that Power. The Advice here given is to avoid all Occaſions, Opportunities, and Temptations to Impurity, not to indulge a wanton Eye, or an itching Ear, or run into Danger by converſing with pleaſing, but yet inſnaring Objects.

Ver. 5. *Gaze not on a Maid.*] παρθένον μὴ καταμάνθανε. The Verb means to look with Attention and Earneſtneſs, with a Sort of Wonder and Amaze, See *Gen.* xxiv. 21.

Ecclus xxv. 21. xxxviii. 28. xli. 21. *Suſan.* xxxii. *Matt.* vi. 28. It expreſſes in one Word what the Apocryphal *Eſdras* deſcribes by a long Periphraſis, 1 *Eſd.* iv. 19. *Meſſ. of Port Royal* obſerve, that this Writer lays great Streſs upon a prudent Reſervedneſs towards Women, as he enjoins it in ſo many Particulars, and ſo remarkably diverſifies his Diſcourſe about it, "Not to ſit, eat, or look upon them, but "according to the ſtricteſt Rules of Decency, even though they may be as fair in "Character, as in Perſon; as ſuch Interviews are always attended with Danger, "open or ſecret. The World indeed eſteems "gazing, as both innocent and inoffenſive, "and that 'tis a faulty Preciſeneſs to confine Modeſty ſo ſtrictly; but Experience "confirms the Neceſſity of the Advice, and "that the Remedy is no other, or greater, "than what the Evil requires. We are not "more holy than *David* was, and have not "received more Grace from Heaven, that "we ſhould have that Command over us "which he wanted. And what was it that "ruined him, but the View of a beautiful "Woman, who yet was at a great Diſtance "from him? Let us be afraid of a Stumbling-block, which the Saints would not "have fallen by, if they had been as watchful as they ought, and let their Fall be a "Warning to others that are more weak. "There is not a greater Deluſion, than for "Men to imagine that they can live in the "Midſt of Flames, and not be burnt; ſuch "a Perſuaſion is a Sign, that they think "the Danger trifling, but 'tis impoſſible to "avoid the greater Irregularities, but by "guarding againſt the leſs, which are the "Avenues and Inlets to them. Diſcretion "is as it were the Barrier of Chaſtity, theſe "two Virtues ſupport each other, and he "that neglects one, cannot long keep the "other." *Com. in Loc.*

Ibid. *Leſt thou fall by thoſe things which are precious in her.*] ἐν τοῖς ἐπιτιμίοις αὐτῆς, *i. e.* Leſt you are involved in her Puniſhment, according to ſome Expoſitors; or, as St. *Auſtin* ſtrongly expreſſes it, *Ne, cum pereunte deceptrice, & ipſe perire cogaris*, Meditat. c. xxi. The *Oriental* Verſions underſtand it of falling into Fornication, and paying the legal Penalty, *Deut.* xxii. 29. *Grotius* thinks ψιμυθίοις to be the true reading, *i. e.* Gaze not curiouſly upon her, leſt thou be enſnared by the Fineneſs of her Complexion. But I would rather read, μή ϖοτε σκανδαλισθῇς ἐν ταῖς ἐπιθυμίαις αὐτῆς, according to *Druſius's* Copy, *i. e.* Leſt thou fall by luſting after her, and then the Senſe will exactly correſpond with the Advice of *Solomon*, *Prov.* vi. 25. What Neceſſity there is of guarding the Eye, the unhappy Examples of Perſons, who have fallen through the Luſt of it, ſufficiently evince. Had the *Jews* forebore to look on the Daughters of *Midian*, they had prevented the Plague which conſumed the choſen Men in *Iſrael*; and not to mention *David*, had the Elders, inſtead of admiring the Beauty of *Suſanna*, looked another Way, they had prevented their ignominious Execution.

Ver. 6. *Give not thy Soul unto Harlots, that thou loſe not thine Inheritance.*] The Miſchief ariſing from theſe is prettily couched under the Fable of the *Sirens*, who are therefore by the Poets feigned to occaſion Shipwreck to the Mariners, becauſe being infamous and looſe Proſtitutes, by their Artifices they drew in People, and brought them to Poverty, *Serv.* on *Æn.* v. The *Vulgate* renders, *Ne perdas te, & hæreditatem tuam*, which includes that of *Solomon*, *Prov.* vii. 22, 23. where he deſcribes, in the moſt moving Manner, the ſad State of one led aſtray by them. The Advice is very ſeaſonable in the following Verſe, not to frequent ſuſpected Places, or wander about in queſt of Women of ſuch infamous Character, and is agreeable alſo to that of the wiſe Man, *Let thine Eyes look right on, and thine Eye-lids ſtrait before thee. Ponder the Path of thy Feet, ſo ſhall all thy Ways be ordered aright*, Prov. iv. 25, 26. It was a wiſe Appointment of ſome of the Ancients, to order the Temple of *Venus* to be built out of the City, where Temptations of this Sort are more frequent and inviting, that no Breach of Decency, or Offence to Modeſty, might be obſerved by the younger Sort. *Strad. Proluſ.* p. 153.

Ver. 8. *Turn away thine Eye from a beautiful Woman,—for many have been deceived by the Beauty of a Woman, for herewith Love is kindled as a Fire.*] One cannot conceive any thing ſtronger to expreſs the Power of Beauty, than what is mentioned concerning *Holofernes's* Paſſion for *Judith*, *That her Beauty took his Mind Priſoner*, ch. xvi. 9. and his Fate ſhews the Danger of being a Slave to it. In the Conteſt at *Darius's* Feaſt, the Advocate for Beauty finely urges, ϖολλοὶ ἀπενοήθησαν ταῖς ἰδίαις διανοίαις διὰ τὰς γυναῖκας, ϗ δοῦλοι ἐγένοντο δι' αὐτάς· ϖολλοὶ ἀπώλοντο ϗ ἐσφάλησαν, ϗ ἡμάρτοσαν δι' αὐτάς, 1 *Eſd.* iv. 26, 27. *Alexander the Great* was ſenſible of its Power, when he denied himſelf the Pleaſure of gazing upon *Darius's* Daughters, his pretty Priſoners, alledging, with a Reſolution agreeable to his Character, That he who had conquered ſo many Men, ſhould not ſuffer himſelf to be overcome and captivated by Women, *Non committam ut cum viros vicerim, a mulieribus vincar. Muſæus* gives much the ſame Account of the Original of Love, with our Author,

> Κάλλος γὰρ ϖερίπυστον ἀμωμήτοιο γυναικὸς
> Ὀξύτερον μερόπεσσι ϖέλει ϖτερόεντος ὀϊστοῦ.
> Ὀφθαλμὸς δ' ὁδός ἐστιν· ἀπ' ὀφθαλμοῖο βολάων
> Ἕλκος ὀλισθαίνει, ϗ ἐπὶ φρένας ἀνδρὸς ὁδεύει.
>
> *Her. & Lean.* ℣ 93.

The *Vulgate* underſtands this Paſſage of our Author of a Woman finely dreſt, and ſet off with all the Ornaments that Art and Fancy can beſtow, *Averte faciem tuam a muliere compta.* The primitive Fathers, and ancient Sages are on no Subject more copious, than in condemning a gaudy Exceſs of Apparel, or ſuperfluous Ornaments laviſhed upon the Perſon. They looked upon all Affectation of this Sort, not only as an Inſtance of Vanity, and a low Taſte, but as a Sign of a looſe Turn of Mind. St. *Cyprian* accordingly remarks, *Ornamentorum ac veſtium inſignia, & lenocinia fucorum, non niſi proſtitutis & impudicis fœminis congruunt, & nullarum fere pretioſior cultus eſt, quam quarum pudor vilis eſt.* De Hab. Virg.

Ver. 9. *Nor ſit down with her in thine Arms.*] This Sentence is wholly omitted in many *Greek* Copies, particularly the *Vatican*, and is not countenanced by any of the ancient Verſions. Such Editions as retain it, read very differently. Our Tranſlators follow the *Complut.* which has μὴ κατακλιθῇς ἐπ' ἀγκαλῶν μετ' αὐτῆς, and is but imperfectly rendred by them; it means rather to lie in her Embraces, *in amplexibus alienæ Uxoris dormire*, according to *Grotius*. And thus the *Tigurin* Verſion, *Nec inter ulnas ejus recumbas*; and *Junius* is to the ſame Effect. *Theocritus* has, ἐπ' ἀγκοίνῃσιν ἐκλίνθη, in an impure Senſe. But the true reading ſeems to be μὴ κατακλιθῇς ἐπ' ἀγκῶνα μετ' αὐτῆς. Lie not upon the ſame Couch or Bed with her at Meals, alluding probably to the ancient Poſture at Entertainments. *Clem. Alex.* whoſe Authority Dr. *Grabe* follows, reads in this Manner, and explains it manifeſtly to this Senſe, *Pædag.* L. ii. c. 7. and thus the *Vulgate* alſo renders, *Nec accumbas cum ea ſuper cubitum.* It may be proper here to enquire, in what the Indecency conſiſted in ſitting thus at Table with a married Woman. *Calmet* obſerves, that at the ancient Entertainments the Huſband ſat at the Head of the Table, and the Wife beneath him in ſuch a Manner, that her Head touched or reſted upon his Boſom; ſo that with reſpect to any other Man placed there, her Situation would be too cloſe and familiar. *Secondly*, It was reckoned a Sort of Indecency for a Man of great Gravity to ſit at Table near a Woman, that was not his Spouſe. *Thirdly*, It was eſteemed an Inſtance of Forwardneſs in a married Woman, to be preſent at an Entertainment with Strangers of the other Sex, her Huſband not being preſent.

Ibid. *Spend not thy Money with her at the Wine.*] The *Vulgate* ſeems to underſtand this of ſomething more than mere treating, *Non altercaris cum illa in vino*, is a Prohibition not to challenge or urge a Woman to drink; a Conteſt which it is beneath a Man to offer to engage in, and unſeemly in a Woman to accept. 'Tis improper alſo, as Drinking is an incentive to Luſt, Revelling and Wantonneſs going ſo often together, that the Names are almoſt ſynonymous, See *Prov.* xxiii. 21. where μέθυσος, ϗ πορνόκοπος are joined together by the ό.

Ibid. *Leſt thine Heart incline unto her, and ſo, through thy Deſire, thou fall into Deſtruction.*] τῷ πνεύματί σου, i. e. Through thy inordinate Deſire or Luſt, thou be brought into Miſery and Ruin. This is a *Hebraiſm*, that Language expreſſing any Affection of the Mind by *Ruach. Clem. Alex.* reads, τῷ αἵματί σου, *Pæd.* L. ii. ch. 7. to which agrees the *Vulgate*, *Ne ſanguine tuo labaris in perditionem*; and the *Syriac* is more expreſs, *Ne ſanguine noxio ruas in infernum*; which may either mean the Loſs of Life in ſome amorous, or drunken Quarrel, or the Puniſhment of Death by the Law for the Sin of Adultery, *Lev.* xx. 10. Or, that they ſhall utterly periſh in their own Corruption, and receive *hereafter* the Reward of their Unrighteouſneſs, 2 *Pet.* ii. 12, 13. Or, laſtly, may not the Words be underſtood in ſome ſuch impure Senſe as that of *Juvenal*? —*Accipiat ſane mercedem ſanguinis*, Sat. i.

Ver. 10. *Forſake not an old Friend, for the new is not comparable to him; a new Friend is as new Wine, when it is old, thou ſhalt drink it with Pleaſure.*] Friendſhip, the more ancient it is, the more valuable it is, as Wine is meliorated and improved by a proper Age. *Ariſtotle* makes Uſe of the ſame Compariſon upon the Subject of Friendſhip, comparing new and old Friends to Wine of different Ages, "A new Friend, ſays he, is at firſt "like new Wine, ſweet, but withal unplea"ſant; but when it has Age, it mellows, "and is in its Perfection." Which is the common Opinion of Mankind, and repreſented as ſuch, *Luke* v. 39. *No Man having drank old Wine, ſtraightway deſires new, for, he ſays, the old is better.* *Cicero* determines the Point in his Book *Of Friendſhip*, purſuing the ſame Metaphor, *Exiſtit hoc loco quædam quæſtio ſubdifficilis, num aliquando amici novi, digni amicitia, veteribus ſint anteponendi, ut equis vetulis teneros anteponere ſolemus. indigna homine dubitatio; non enim amicitiarum debent eſſe, ſicut aliarum rerum ſatiëtates. Veterrimæ quæque, ut ea vina, quæ vetuſtatem ferunt, debent eſſe ſuaviſſimæ.* See Plut. Sympoſ. L. iii.

Ver. 11. *Envy not the Glory of a Sinner, for thou knoweſt not what ſhall be his End.*] The *Vulgate* renders, *Non zeles gloriam, & opes peccatoris*, i. e. Envy not his outward Pomp, and ſeeming good Fortune, for the State of a wicked Man is rather to be pitied than envied; though the particular Way and Manner in which he ſhall be deſtroyed, may be a Secret to thee, and thou knoweſt not what, or how ſoon his Overthrow ſhall be, yet be aſſured, that Misfortunes and Ruin attend him. 'Tis a certain Truth, confirmed by the repeated Voice of Scripture, that Sinners ſhall come to a fearful End. The Sentiments of the *Pſalmiſt* upon the like Subject, agree exactly with this Writer, *Fret not thyſelf becauſe of the Ungodly, neither be thou envious againſt the evil Doers; for they ſhall ſoon be cut down as the Graſs, and withered* *as the green Herb*, Pſal. xxxvii. 1, 2. The *Port Royal* Comment has a fine Reflexion on this Place, "Man is too weak to guard a-"gainſt that which flatters his Vanity, he is "always fond of Glory and Greatneſs him-"ſelf, and admires and envies it in others; "but it is Faith alone which diſcovers the "Nothingneſs of all that appears Great be-"low, and Grace which enables him to de-"ſpiſe and reſiſt the Temptation. It is for "this Reaſon, that the wiſe Man ſo often "reminds us not to ſuffer ourſelves to be "dazzled with the Power or Glory of Sin-"ners, nor to envy their outward flouriſh-"ing Condition, but to aſſure ourſelves, "that their Elevation portends their Ruin, "as it occaſions a Forgetfulneſs of God and "his Judgments, and ſerves only to draw "down his Wrath more heavily."

Ver. 12. *Delight not in the Thing that the Ungodly have Pleaſure in,*] μὴ εὐδοκήσης εὐδοκίαις ἀσεβῶν. The *Vulgate* renders, *Non placeat tibi injuria injuſtorum*, following a Copy probably, which read, μὴ εὐδοκήσης ἀδικίαις ἀσεβῶν. After the Advice in the former Verſe not to envy the Glory of Sinners, it follows very properly, not to delight in their Cuſtoms or Pleaſures, as we are too eaſily induced to approve of the Ways, and imitate the Conduct of ſuch, whoſe Condition we admire, and whoſe Greatneſs we envy. Beſides the common Expoſition of the Words, which at firſt offers itſelf, of not approving or joining in the Amuſements, Follies, and Vices of the Abandoned and Profligate, the Senſe may be, Do not value or pride yourſelf in having the Approbation, or good Word of Sinners, whoſe Praiſe is an Injury, and their Approbation a Diſgrace. And thus the *Port Royal* Comment, *Ne vous rejoüiſſez point d'avoir l'Approbation des Mechans.*

Ibid. *But remember that they will not go unpuniſhed to their Graves.*] μνήσθητι ὅτι ἕως ᾅδου οὐ μὴ δικαιωθῶσι. *Druſius* underſtands the Words as our Tranſlators do, but the Senſe of them literally tranſlated may either be, That they ſhall not be juſt, or eſteemed ſuch to their Death; and however they may have flattered themſelves, or received the falſe Praiſes of others, Men ſhall at length change their Opinion of them, and be convinced of their Miſtake in ſo eſteeming them, and even themſelves ſhall find that of the wiſe Man to be true, *That there is a Way which ſeemeth right unto a Man, but the End thereof are the Ways of Death*, Prov. xiv. 12. And this ſeems to be the Meaning of the *Geneva* Verſion, *Remember they ſhall not be found juſt unto their Grave*; or they ſhall never be juſtified, ſhall always continue wicked, and ſhall never repent ſo truly and effectually, as to be converted and accepted, which is *Coverdale's* Senſe: Or laſtly, that they ſhall be ſo far from being juſtified or acquitted, that Miſfortunes ſhall overtake them in this Life, and after Death, God will puniſh them with larger Vials of his Wrath. See Note on ch. xviii. 22. where the Senſes of δικαιοῦσθαι are enumerated more particularly.

Ver. 13. *Keep thee far from the Man that hath Power to kill, ſo ſhalt thou not doubt the Fear of Death.*] The Advice here is to avoid the Court of Princes, eſpecially of Tyrants, who often abuſe their Power, and ſport with the Lives of their Subjects. Their Tempers are variable and uncertain, and to be in Diſgrace with them, is both frequent and dangerous: To keep at a Diſtance therefore is moſt prudent, ſo ſhalt thou be ſafe, and out of any Apprehenſion of Death from them. Our Verſion is a literal Tranſlation of the *Greek*, οὐ μὴ ὑποπτεύσῃς φόβον θανάτου, and thereby obſcure; nor is the *Vulgate* much clearer, *Et non ſuſpicaberis timorem mortis.* The Meaning is, that by keeping altogether away from the Preſence of ſuch imperious and tyrannical Perſons, as have it in their Power, and may have it in their Inclination to ruin us, or by being ſo wiſe and circumſpect in our Conduct, if we do approach them, as to give no Offence, that may expoſe us to their Cenſure and Diſpleaſure; we ſhall not only be out of the Reach, but out of the Fear of Danger, and need have no Doubt or Suſpicion of any. *Coverdale's* Verſion is preferable here, *So needeſt thou not to be afraid of Death*; which is agreeable to the *Oriental* ones, *Procul abſiſte ab eoa qui poteſtatem habet necis, and terrores mortis ne reformides.* The Philoſopher ſeems happy in his Compariſon, who reſembled the Court to a Fire, which at a Diſtance, gives a comfortable and refreſhing Heat, but ſcorches when you come too near. The Images of walking in the Midſt of Snares, and upon the Battlements of a Tower, are not leſs lively and expreſſive. The *Vulgate* changes the laſt Simile, and renders, from what Authority I know not, *Super dolentium arma ambulabis*, following a Copy which probably had ἐπὶ ἀλγούντων πολεμικὰ περιπατεῖς. The Senſe of which I preſume is, Thou ſhalt walk amidſt the Arms of enraged Enemies, diſpoſed to give no Quarter to thoſe that fall into their Hands.

Ver. 14. *As near as thou canſt, gueſs at thy Neighbours.*] Our Tranſlation ſeems here not full enough; for mere Gueſſing is not a ſufficient Foundation of Security in the Choice of Friends. The original Word στόχασαι expreſſes a great deal more. 'Tis a Metaphor taken from ſhooting, and the whole Sentence κατὰ τὴν ἰσχύν σου στόχασαι, means to take good Aim, to look ſtedfaſtly upon the Mark, and to apply all ones Strength and Dexterity to hit it; and the Direction couched under it is, that, to form a right Judgment of our Neighbour, we muſt make all neceſſary Enquiry concerning him, and try him in all poſſible Inſtances; we muſt conſider his general Character, and particular Qualifications, whether in all reſpects, ſuch as Temper, Faithfulneſs, Honour, Diſcretion, Virtue, *&c.* he is a proper Perſon to make a Friend or Confident of, and one whom we are ſatisfied we can ſafely truſt and communicate our moſt ſecret Affairs to, and be aſſiſted in them by his Wiſdom and Experience.

Ver. 16. *And let juſt Men eat and drink with thee.*] This Advice ſomewhat reſembles that of our Saviour, *Luke* xiv. 12. not to call our rich Neighbours to our Feaſt, ſuch as are recommended to us merely by their State and Fortune, but in the Choice of our Acquaintance, and the Diſpoſal of our good Things, to have Regard chiefly to Merit, and eſpecially Men's moral Qualifications. To prefer a Man of ſtrict Sobriety, to an intemperate and noiſy Companion; and one of Piety and Virtue, to an abandoned and profligate Rake. And we have the Reaſon in the former Verſe for the Preference here given, becauſe when thy Table is furniſhed with deſerving and edifying Gueſts, *thy Talk will be with the Wiſe, and all thy Communication in the Law of the Moſt High*; and indeed the *Vulgate* ſo tranſpoſes the Verſes. We may alſo apply this Direction to Charity in particular, which is very much recommended, and riſes in its Value by the prudent Choice of the moſt worthy Objects. Among ſuch as we intend to do acts of Kindneſs and Benevolence to, we ſhould prefer thoſe whom we know to be of the Number of the Faithful; and among theſe, ſuch as have more eminently diſtinguiſhed themſelves, and merely becauſe they have ſo. Thus *Tobit*, when he ſaw abundance of Meat prepared, ſaid to his Son, *Go and bring what poor Man ſoever thou ſhalt find out of our Brethren, who is mindful of the Lord*, ch. ii. 1, 2. And our Saviour promiſes a Reward to them that receive a Prophet, or a juſt Man, or ſhall give only a Cup of cold Water to a Diſciple of his, as ſuch. When *Elijah* was ſuſtained by the hoſpitable Widow, the Merit of her Piety chiefly conſiſted in this, that ſhe knew ſhe was feeding a Man of God, and it was the very Motive of her doing it, *Fructu paſcitur Elias a vidua, ſciente, quod hominem Dei paſceret, & propter hoc paſceret.* Aug. Confeſſ. L. xiii. ch. 26.

Ver. 17. *For the Hand of the Artificer the Work ſhall be commended, and the wiſe Ruler of the People for his Speech.*] Every Buſineſs and Occupation has its Marks and Characters by which it is diſtinguiſhed, and in which each Artiſt ſeeks to excel; as Sculpture, by repreſenting Nature in Relievo; in Painting, by imitating it in Colours; Statuary, by a bold Expreſſion of Life, and a familiar and agreeable Attitude; that which ſhould diſtinguiſh a Prince, is Wiſdom in his Diſcourſe, Prudence in his Reſolves, and Juſtice in his Laws and Adminiſtrations. Nothing ſhould come from his Mouth, but ſhould have ſome Reſemblance of an Oracle; according to that of *Solomon, A Divine Sentence is in the Lips of the King*, μαντεῖον ἐπὶ χείλεσι βασιλέως, *and his Mouth tranſgreſſeth not in Judgment*, Prov. xvi. 10. *Janſenius* is of Opinion, that a new Chapter begins here; and indeed it appears, that this is not mere Conjecture, for ſome Copies do begin the xth Chapter at this Verſe.

Ver. 18. *A Man of an ill Tongue is dangerous in his City, and he that is raſh in his Talk ſhall be hated.*] i. e. The Slanderer or Spreader of falſe and evil Reports, is a Terror to the Neighbourhood where he lives, and very juſtly too, for by ſowing Diſcord and Jealouſy, and fomenting Differences, he ſets all around him at Variance. *Calmet* applies ἀνὴρ γλωσσώδης to the Satyriſt, who ſpares no body, provided he can ſhew his witty Talent, or make himſelf merry, at the Expence of others. No body cares to lie under the Laſh of his Satires, and even thoſe who commend him moſt, are afraid of him. *Clemens Alex.* inſtead of ἐν πόλει αὐτοῦ, which is the common Reading, has ἀνὴρ γλωσσώδης φοβερὸς ἐν ἀπωλείᾳ αὐτοῦ. *Pædag.* L. ii. ch. 7. which is a good Comment upon the latter Part of the Verſe, *i. e.* the talkative, abuſive Perſon often brings upon himſelf not only Hatred and Diſgrace, but Puniſhment likewiſe, and ſometimes ſuch a Puniſhment as is terrible to himſelf and the Beholders; which he illuſtrates by the Correction which *Therſites* underwent for his inſolent way of talking.

CHAP. X.

Ver. 1. A *Wiſe Judge will inſtruct his People, and the Government of a prudent Man is well ordered.*] Will be well ordered, ἡγεμονία συνετοῦ τεταγμένη ἔσται. This is the reading in all the Editions. The *Vulgate* renders, *Principatus ſenſati ſtabilis erit*, from a Copy probably which had στερεγμένη, to which agrees the *Syriac*, *Princeps ſapiens ſtabiliet Civitatem ſuam.* *Calmet* follows one which read, τεταμένη ἔσται, *Le Goverment de l'Homme ſenſé ſera etendue, ſon regne ſera long & heureux*, i. e. God ſhall bleſs the Reign of a prudent Prince, and make it of long Continuance, and vaſt Extent. According to that of *Solomon*, *Prov.* xxix. 14. *The King that faithfully judgeth, his Throne ſhall be eſtabliſhed for ever.*

Ver. 2. *As the Judge of the People is himſelf, ſo are his Officers, and what Manner of Man the Ruler of the City is, ſuch are all they that dwell therein.* Ver. 3. *An unwiſe King deſtroyeth his People, but through the Prudence of them which are in Authority, the City ſhall be inhabited.*] Good Kings, ſuch as *Joſiah*, *Hezekiah*, *David*, &c. who have themſelves a true Senſe of Religion, and a Regard for the Honour of God, will be zealous in promoting the right Worſhip of him, and encouraging it in others; but ſuch an evil one, as *Jeroboam*, who introduces wrong Modes of Worſhip, will occaſion the Lord's People to tranſgreſs in the like Inſtances of Idolatry. We may make the like Obſervation with reſpect to the *Roman* Emperors, whether we inſtance in *Auguſtus*, *Trajan*, or *Veſpaſian*, the Delight and Guardians of their People; or in thoſe Monſters *Caligula*, *Nero*, and *Heliogabalus*, the Peſts and Scourges of them. *Cicero* has the like Reflection with our Author, *Ut cupiditatibus principum & vitiis infici ſolet tota Civitas, ſic emendari & corrigi continentia, &c.* Through the Vices of Princes the whole City commonly is infected, as on the contrary, by their Goodneſs and Regularity, it is amended and improved: So that the Vices of Princes are not ſo much to be lamented, though this is no ſmall Evil, as that their Subjects are drawn thereby to an Imitation of them. One may obſerve in the Hiſtory of all Times, that ſuch as the Rulers were, ſuch by Degrees was the City itſelf; and every Change of Manners in the Prince, produces the ſame in the Conduct of the People. And then he beautifully obſerves, *Quo pernicioſius de Republica merentur vitioſi Principes, quòd non ſolum vitia concipiunt ipſi, ſed ea infundunt in civitatem, pluſque exemplo, quam peccato, nocent.* De Leg. L. 3. St. *Chryſoſtom* applies what is here ſaid of Rulers in general, to ſuch as are veſted with ſpiritual Authority. To ſhew how their Failings influence others, he illuſtrates the Caſe by comparing their Miſcarriages with Injuries happening to the natural Body. If a Hand, or Foot, or any common Member is hurt by ſome Accident, the whole Welfare of the Body is not thereby affected, nor its general Uſe obſtructed; but if thro' ſome Caſualty the Eyes are blinded, or the Head dangerouſly wounded, the whole Body ſuffers in the Calamity of ſo principal a Part, and wants its neceſſary Guide and Direction. *Eclog. de Peccat. & Confeſſ.*

Ver. 4. *The Power of the Earth is in the Hand of the Lord, and in due Time he will ſet over it one that is profitable.*] God, as he is the ſovereign Lord of the World, diſpoſes of the Kingdoms of the Earth according to his Pleaſure; he pulleth down one, and ſetteth up another, *Pſal.* lxxv. 7. *Dan.* ii. 21. as ſhall beſt ſuit with the Deſigns of his Providence. He rejected *Saul* from being King over *Iſrael*, for not executing his Commandments, and promoted *David* to the Kingdom, though choſen out of the People, as the fitteſt, and moſt profitable. And thus God in due Time raiſed up *Cyrus*, who was propheſied of above a hundred Years before his Birth, to be a ſpecial Inſtrument of his Providence in reſtoring the *Jews* from their Captivities, and to fulfil all his Will; or, according to ſome learned Men, the Meſſiah in particular may be here meant, the Expectation of whom was matter of Conſolation to the *Iſraelites* in all their Diſperſions and Calamities: For that there was an Expectation of ſome great Bleſſing or Deliverance ſtill to come, in the Days of this Writer, appears from many Paſſages in this Book; and the Faith and Hope of ſuch righteous ones among the *Iſraelites*, as waited for the Salvation of God ſeems well expreſſed in theſe Words. See Biſhop *Sherlock on Prophecy*, *Diſc.* 6.

Ver. 5. *And upon the Perſon of the Scribe ſhall he lay his Honour.*] The Title of Scribe belongs not merely to a Copier of the Law, but to thoſe likewiſe who were learned in explaining it, and anſwering the Difficulties ariſing concerning the Senſe of it. Γραμματεὺς here uſed, ſignifies in general, a wiſe and learned Man, and ſo it is rendred, ch. xxxviii. 24. The *Jews* had their Σοφοὶ, Γραμματεῖς, and Συζητηταί. Σοφοὶ were wiſe Moraliſts in general, Γραμματεῖς were thoſe that were ſkilled in the Knowledge of the Law, and interpreted it to the People, according to the literal Senſe; Συζητηταὶ were myſtical and allegorical Interpreters of Scripture. We meet with them all together, 1 *Cor.* i. 20. The Senſe, according to *Calmet* is, That God puts upon the Perſon or Face of the wiſe Man, part of the Glory with which he is encompaſſed, a Portion of that Light which ſhone upon the Face of *Moſes*, *Exod.* xxxiv. 33. or, that God gives to the Wiſe all the Light which they have Occaſion for to fulfil their Duty; that it is he which crowns their Skill, and gives Succeſs and Honour to them; that the Dignity which a learned Man through his Merit arrives at, is from the Lord, who beſtowed the Wiſdom, and bleſſed the Endeavours, by which he became ſo eminent and uſeful; or, if by Scribes, we underſtand Magiſtrates or publick Officers of State, whom we read of often under the Kings of *Judah*, both in Times of War and Peace; the Meaning then is, that God has made Perſons of ſuch a public Character, in ſome Sort the Repreſentatives of his Power upon Earth; that they are in this Reſpect the Images of God, and in proportion to their Dignity, claim Reverence and Honour. The *Oriental* Verſions underſtand the Place in a moral Senſe, *Dabit colentibus ſe gloriam ſuam*, i. e. Thoſe who honour God, he will honour. The *Port Royal* Comment applies it to the Clergy, to whom, when God calls them to the important Charge of the Paſtoral Office, he gives the Spirit of Wiſdom and Underſtanding at their Deſire, and the other Requiſites to diſcharge ſo weighty a Truſt. Or laſtly, if we underſtand it of the High-Prieſt in particular, it may refer to the Majeſty of God upon the Diadem of his Head, *Wiſd.* xviii. 24.

Ver. 6. *Bear not Hatred to thy Neighbour for every Wrong, and do nothing at all by injurious Practices.*] The Advice is like that of *Pythagoras*, in his golden Verſes,

Μήδ' ἔχθαιρε φίλον σὸν ἁμαρτάδος εἵνεκα μικρῆς.

The *Vulgate* renders, *Omnis injuriæ proximi ne memineris*; following a Copy probably which had μιμνήσῃς inſtead of μηνιάσῃς. It ſeems to be a Repetition and Enforcement of *Levit.* xix. 18. and forbids the treaſuring up in our Minds Revenge, for every private Injury

jury received, and meditating an Opportunity of returning the like. *Calmet* obſerves, that the Duty of Forgiveneſs is expreſſed here almoſt in as clear and full a Manner, as in the Goſpel itſelf. The beſt Remedy againſt Injuries received is to forget them. *Injuriarum remedium eſt oblivio.* Aug. Epiſt. 54. And *Cicero* records it to the Honour of *Cæſar*, *Quod nihil oblivisci ſoleret, niſi injurias.* Orat. pro Ligar. Or perhaps the true Rendring and Meaning may be, Expreſs not Ill-will to thy Neighbour by any act of Injuſtice, or by doing him any Wrong, and act nothing in a proud and haughty Way; which Senſe of the whole Verſe is greatly confirmed by the Context, and the *Oriental* Verſions.

Ver. 7. *Pride is hateful before God and Man, and by both doth one commit Iniquity.*] ϗ ἐξ ἀμφοτέρων πλημμελήσει ἄδικα. So *Vat. Druſius*, *Hœſchelius* and *Grabe*, contrary to the reading of the *Alex. MS.* Why he preferred this, or how he underſtood it, we ſhould probably have known, had he lived to publiſh his Notes. If with *Badwell* and *Druſius*, we refer *both* to what goes before, the Senſe will be, That by Pride and Injuſtice, (for no other Vices are mentioned) one commits Iniquity. *Grotius* by Conjecture reads, ϗ εἰς ἀμφοτέρους πλημμελεῖ ἀδικία, Injuſtice offends againſt both, *viz.* God and Man; or, which comes to the ſame, by Injuſtice, a Man offends againſt both. This Expoſition is more ageeeable to the Context, and is confirmed by the *Oriental* Verſions. *Syr. Odio eſt apud Deum & homines ſuperbia, & apud utrumque* (*Noldius* renders the Particle על which the *Syriac* here uſes often by *Coram*) *rapina & oppreſſio*; and the *Arab. execrandus eſt faſtus apud Deum & homines, & apud utrumque Violentia & Tyrannis.* The *Tigurin* is to the ſame Effect, *Utrique facinus injuſtum averſantur. Calmet* ſays, the Senſe may be, that Injuſtice is beyond them both, *i. e.* more odious to God and Man, than either Hatred or Pride, and ſuppoſes the *Hebrew* originally ſo to have read.

Ver. 8. *Becauſe of unrighteous Dealings, Injuries and Riches, got by Deceit, the Kingdom is tranſlated from one People to another.*] i. e. Becauſe of Injuſtice, and contumelious (or proud) Behaviour, διὰ ἀδικίας ϗ ὕβρεις, and Wealth, the Foundation of both, a Kingdom undergoes different Changes, and is tranſlated into the Hands of different Rulers. Our Tranſlators follow a Copy, which read χρήματα δόλια, but moſt Editions, as the *Oriental* Verſions likewiſe, have only χρήματα ſingly. The Pride and Luxury of a Nation which enervate, publick Injuries which irritate, and Riches which create Envy, are Temptations to their Neighbours to invade ſuch a diſſolute People, and are no improbable Cauſes of their Weakneſs, and final Overthrow. Beſides the infinite Power of God, who is the ſovereign Arbiter and Diſpoſer of Kingdoms, and overturns them often for the Puniſhment of either Prince or People, one may plainly diſcover a natural Cauſe of the Fall of States and Empires, which is no other, than national Iniquity, or the Ambition, Violence, and Injuſtice of the Great. When a publick Spirit is loſt and deſtroyed, and Liberty itſelf is no longer valued as a Bleſſing; when ambitious and aſpiring Tempers, ſeek only their own Benefit, and are regardleſs of the publick Welfare, one may pronounce that *that* Kingdom cannot long ſtand, but muſt at length ſink under the Weight of its Burthens and Oppreſſions. This Obſervation is juſtified in the Tranſlations and Fate of the four famous Monarchies; Luxury within themſelves, and Violence offered to others, Self-intereſtedneſs, and a Diſregard to the principal Things, both Civil and Sacred, were the Occaſion of their Overthrow. As to the *Roman* Empire in particular, *Cato's* Account of that People's gradual Degeneracy and Fall, is worth tranſcribing, and is a cloſe Comment upon the Paſſage before us, *Nolite exiſtimare majores noſtros armis Remp. ex parva magnam feciſſe. Alia fuere quæ illos magnos fecerunt, quæ nobis nulla ſunt. Domi induſtria, foris juſtum imperium, animus in conſulendo liber, neque libidini neque delicto obnoxius. Pro his nos habemus Luxuriam atque Avaritiam, publice Egeſtatem, privatim Opulentiam, inter bonos & malos nullum diſcrimen, omnia virtutis præmia ambitio poſſidet; neque mirum, ubi vos ſeparatim ſibi quiſque conſilia capitis, ubi domi voluptatibus, hic pecuniæ aut gratiæ ſervitis. Hinc impetus fit in vacuam Remp.* Aug. de Civit. Dei, L. v. ch. 13. *Solomon* aſſigns the like Reaſon of the Decay of States, and quick Succeſſion of Princes, *For the Tranſgreſſion of a Land, many are the Princes thereof*, Prov. xxviii. 2. Βασιλεία ἀπὸ ἔθνους εἰς ἔθνος μετάγεται διὰ ἀδικίας ϗ ὕβρεις ϗ χρήματα, is the reading in all the Editions of this Place: But I cannot conceal my Suſpicion, that it is both corrupt and faultily pointed; I propoſe it therefore as a Conjecture, whether the true reading might not have been ℣ 8. Βασιλεία ἀπὸ ἔθνους εἰς ἔθνος μετάγεται διὰ ἀδικίας ϗ ὕβρεις. ℣ 9. Διὰ χρήματα τί ὑπερηφανεύεται γῆ ϗ σποδός; φιλαργύρου μὲν γὰρ οὐδὲν ἀνομώτερον. My Reaſons to ſupport this Conjecture are theſe. 1. In ℣ 7. two Vices are only mentioned, Pride and Injuſtice, as the Cauſe of the Fall of Empires, and therefore it ſeems wrong to inſert a new Particular in the Verſe following, which is a Continuation of the ſame Subject. 2. That, according to the common Reading, there ſeems to be no Senſe or Connexion in ℣ 9. whether τί ὑπερηφανεύεται γῆ ϗ σποδὸς precedes φιλαργύρου, κ. τ. λ. as it does in ſome Editions, or follows after it, as it does in others. 3. If διὰ χρήματα be carried forward, and joined to τί ὑπερηφανεύεται, the Context is quite conſiſtent and uniform, and a good Reaſon is ſubjoined againſt Pride upon account of Riches, *viz.* that the φιλάργυρος, or Perſon fond of Wealth, who is reſolved to get it at any rate, often ſets his own Soul to Sale. I have the Pleaſure to find that *Meſſ. of Port Royal* confirm this Conjecture in their Comment on that Place.

Ver. 9. *Why is Earth and Aſhes proud? There is not a more wicked Thing than a Covetous Man, for ſuch a one ſetteth his own Soul to Sale, becauſe while he liveth, he caſteth away his Bowels.*] That this Verſe is mangled and imperfect, appears from the different Reading of it in moſt of the printed Editions, and from all the ancient Verſions, none of which agree in placing the Sentences, or repreſenting the Senſe of the whole alike. The *Syr.* and *Arab.* ſay nothing of the covetous Man, or his Behaviour, nor are the intermediate Sentences in the *Vat.* or *Alex.* MS. Dr. *Grabe* indeed by a Tranſpoſition, *Ecclus* ch. x. makes them his 9th Verſe, but from what Authority he either tranſpoſes, or inſerts them, does not appear; the *Vulgate* has the whole, but in a different Order. Our Tranſlation follows the *Complut.* an Edition of great Authority as to this Book. See *Grabe's Proleg.* ch. iii. § 1. yet here differs ſomewhat from the *Vulgate.* This great Uncertainty, and the Incoherence of the Text itſelf, have induced many to think of a Tranſpoſition, particularly *Janſenius*, and *Meſſ. of Port Royal*; and among the ſacred Criticks, *Badwell* and *Caſtalio*, which is alſo followed in the *Geneva* Verſion. They have generally ſuppoſed it deſigned to fix this fine Reflexion, *Why is Earth and Aſhes proud*, at the Beginning of the 11th Verſe, where it is followed by one no leſs beautiful, and well adapted to it, and which gives a convincing Reaſon, why Man, Subject to ſo many Infirmities and Diſeaſes, of ſhort Continuance here, and whoſe final Condition is in the Duſt, ought not to be proud. The Conſideration, that he is a Compoſition only of animated Clay, and by Death reſolvable into it again, when he ſhall be a filthy loathſome Object, and inherit creeping Things, θηρία, *i.e.* poiſonous Inſects, and Worms, is alone ſufficient to mortify all Pride even in the beſt, or greateſt of the Species. But I do not warrant this Tranſpoſition, though the Senſe is improved and well connected by it, without ſome Authority from MSS. or printed Copies to juſtify it. I ſhall only obſerve with St. *Chryſoſtom*, that the Prophets, to abate human Pride, repreſent the preſent State of Man, his higheſt Enjoyments of Life, and the final Period of it, under the moſt diminutive Terms, and the meaneſt Reſemblances and Compariſons. *Hom.* 27. *De incompreh. Dei Nat.*

Ibid. *Becauſe while he liveth, he caſteth away his Bowels.*] The reading of this Paſſage is very different. Our Tranſlators follow a Copy which had, ὅτι ἐν ζωῇ αὐτοῦ ἔῤῥιψε τὰ ἐνδόσθια αὐτοῦ, which the *Vulgate* ſeems likewiſe to have followed. The Senſe of it is perplexed, the beſt that offers ſeems to be this, That the covetous Man for the Sake of Money pawns his Soul, or forfeits his Salvation, becauſe, from an immoderate Love of it, he ſcruples not to commit any Acts of Injuſtice, Fraud, or Violence. And from the ſame Principle, when he ſeeth his Brother have Need ἔῤῥιψε τὰ ἐνδόσθια αὐτοῦ, he caſts away, or ſhuts up his Bowels of Compaſſion from him, *Omnem humanitatis affectum*, as *Caſtalio* renders ἐνδόσθια, anſwerable to σπλάγχνα οἰκτιρμῶν, *Col.* iii. 12. or, it may mean that he is not good even to himſelf, but ſtarves and pinches his own Bowels. *Calmet* favours this Senſe, That for the Sake of getting Wealth, he expoſes his Life, his Liberty, and his Repoſe; he, as it were, tears out his own Bowels by the Cruelty, which he exerciſes towards himſelf, refuſing himſelf even common Neceſſaries; and after this Revenge upon himſelf, 'tis no Wonder that he caſts off all Tenderneſs and natural Affection towards his neareſt Relations, and all Care of thoſe that belong to him. The Wickedneſs of Covetouſneſs, and the Perdition it leads Men into, is ſtrongly repreſented in the Inſtance of *Judas*, who when, for the Gain of thirty Pieces of Silver, he ſold his Maſter, at length ἔῤῥιψε τὰ ἐνδόσθια αὐτοῦ, *burſt aſunder in the Midſt, and all his Bowels guſhed out*, Acts i. 18. Some *Greek* Copies, with which agree *Druſius* and *Vatablus*, have ὅτι ἐν ζωῇ αὐτοῦ ἔῤῥιψαν τὰ ἐνδόσθια αὐτοῦ. I preſume the true reading in thoſe Copies was, ὅτι ἐν ζωῇ αὐτοῦ ἐῤῥίψαντο ἐνδόσθια αὐτοῦ, *i. e.* becauſe in his Life, or while he is living, his Bowels are, or may be ſhed. To ſhed a Man's Bowels, is a *Hebrew* Phraſe for an Aſſaſſination, or ſudden Slaughter of a Man. Thus in the Paſſage of *Joab* and *Amaſa*, 'tis ſaid, *He ſmote him under the fifth Rib*, an *Hebraiſm* for ſtabbing at the Heart, and *ſhed his Bowels to the Earth*, another Expreſſion likewiſe forſtabbing him: And none ſo liable to be thus ſlain by Treachery, as unjuſt and proud Kings, potent and great Oppreſſors, of whom the Context warrants us to underſtand this Paſſage principally. The Senſe according to this ſmall Alteration is, *Dum vivit, inteſtina projiciuntur*, i. e. that ſuch a Tyrant is never ſafe, in the midſt of Life he is in Death. And the Reflexion we ſhould draw from it is, that the moſt ſecure State, (ſeemingly from Wealth and Power) is not exempt from ſudden Accidents, nor more ſafe from Violence, than natural Death; which ſeems to be a more natural Senſe, than that of *Grotius*, who underſtands the Place of chirurgical Operations, upon the Perſons of the Mighty.

Ver. 10. *The Phyſician cutteth off a long Diſeaſe, and he that is To-day a King, To-morrow ſhall die.*] There are various Readings of this Paſſage likewiſe; the two principal are, μακρὸν ἀῤῥώστημα κόπτει ἰατρὸς, which is followed by our Tranſlators, and approved of by *Druſius* and *Grotius*; and μακρὸν ἀῤῥώστημα σκώπτει ἰατρόν. The Senſe of the former is, that as a Phyſician cureth a long and inveterate Diſeaſe by the Application of ſuitable Remedies, ſo God often takes away ſuddenly by the Stroke of Death, a Tyrant who has been a long and ſore Evil and Plague to the State; which ſeems to be the Senſe of the *Vulgate* rendring, *Omnis potentatus brevis vita*, though this probably was a marginal Note, and crept into the Text. The Senſe of the latter is, A long Diſeaſe baffles or laughs at the Phyſician; and conſidered jointly with the following Sentence, *He that is a King To-day, To-morrow ſhall die*, contains two ſubſtantial Reaſons why mortal Men ſhould avoid Pride, *viz.* the Difficulty and Uncertainty of Cure in long and chronical Diſtempers, and the ſudden and unexpected Diſpatches made by ſhort and acute ones. Misfortunes in Life, and remarkable Viſitations have taught even Tyrants not only a Senſe of their Mortality, but of Submiſſion and Humility. When the Hand of God lay heavy upon *Antiochus Epiphanes*, he, who a little before was ſo exalted beyond the Condition of a Man, that he thought he might have *commanded the Waves of the Sea, and could weigh the Mountains in a Balance, and reach even to the Stars of Heaven*, as it is finely expreſſed, 2 *Maccab.* ch. ix. 11, 12. began to come to a due Senſe and Knowledge of himſelf, when Worms roſe out of his Body: He then confeſſed his Weakneſs, and the Folly of oppoſing the moſt High in theſe remarkable Words, *It is meet to be ſubject unto God, and that a Man who is mortal, ſhould not proudly think of himſelf as if he was God. Mattathias* enforces his Speech to his Children, concerning that Tyrant from the like Conſideration, *Fear not the Words of a ſinful Man, for his Glory ſhall be Dung and Worms; To-day he ſhall be lifted up, and To-morrow he ſhall not be found, becauſe he is returned to his Duſt, and his Thought is come to nought*, 1 *Maccab.* ii. 62, 63.

Ver. 12. *The Beginning of Pride is when one departeth from God, and his Heart is turned away from his Maker.*] ἀρχὴ ὑπερηφανίας, ἀνθρώπου ἀφισαμένου ἀπὸ Κυρίου, or, as other Copies have it, ἀποστῆναι ἀπὸ Κυρίου, which the *Vulgate* manifeſtly follows, *i. e.* to depart from God, is the Beginning of Pride, or rather Pride is the Cauſe of Man's revolting from the Lord. Thus the *Syriac*, *Initium delictorum hominum eſt ipſorum ſuperbia*, as if the Reading was, ἀρχὴ ὑπερηφανία, κ. τ. λ. And ſo *Calmet*, *Le premier pas que l'homme fait pour s'eloigner de Dieu, eſt l'orgueil*, i. e. the firſt Step which a Man makes to depart from God is through Pride. According to *Grotius*, the Senſe is, that it is ἀρχὴ ὑπερηφανίας, the Height of Pride, *faſtigium ſuperbiæ*, to depart from, and rebel againſt one's Maker; and ſo *Reſh* is often taken in *Hebrew*, and ἀρχὴ in many Places of this Book, ch. xi. 3. xxix. 21. xxxix. 26. The following Sentence καὶ ἀπὸ τοῦ ποιήσαντος αὐτὸν ἀπέστη ἡ καρδία αὐτοῦ, ſhould be rendred, *and whoſe Heart is turned away from his Maker.* It is an *Hebraiſm*, as in *Pſal.* xxxii. *Bleſſed is the Man to whom the Lord imputeth no Sin, and there is no Guile in the Spirit of him.* So the *Heb.* οὐδέν ἐστι ἐν τῷ πνεύματι αὐτοῦ δόλος; ſo the LXX. and yet our rendring is preferable, *and in whoſe Spirit there is no Guile*; and ſo our Tranſlators have done in other Places. The Truth of the Obſervation itſelf will appear from conſidering the firſt Angel and Man. *Lucifer* was dazzled with his great Beauty and Perfections, he forgot that he was nothing before God made him what he was, and imagining that he could ſubſiſt by himſelf, independently of his Creator, he fell into a ſhameful Apoſtaſy and Rebellion. *Fulgent. de Prædeſtin.* L. i. The firſt Man in like manner became an Apoſtate through Pride, and all his Children, who imitate his Preſumption, and make an Idol of their own Will, and aſpire to a Perfection which is incommunicable to any Creature, do ſo far withdraw their Hearts like him from their Maker, and renounce Allegiance to him. Pride in both was the Beginning of Sin, as it follows in the next Verſe. In the Devil it produced Envy, which is inſeparable from it, and by it he ruined the firſt Man; in *Cain*, the eldeſt of *Adam's* Children, it produced Jealouſy, which made *Abel's* Virtue and good Qualities inſupportable to him, and that Jealouſy filled him with Rage to kill his Brother, the Proto-Martyr of the *Old Teſtament.*

Ver. 13. *For Pride is the Beginning of Sin.*] i. e. It is the Source of all, or the greateſt Sins, or it is itſelf the Chief of all Sins; and ſo *Grotius* expounds it, *Summum omnium peccatorum eſt ſuperbia. Fulgentius* ſays, Pride is properly ſtyled here ἀρχὴ ἁμαρτίας, becauſe Sin ſprings from it, as from its Root. *De Virgin. & Humil.* And this we may either underſtand with that Writer, of the Sin and Fall of Lucifer, for ſo high does he trace the Original of Pride. *De Prædeſt.* L. i. as does St. *Auſtin* likewiſe, *De Civit. Dei*, L. xii. c. 6. Or, we may apply it to *Adam's* Tranſgreſſion in particular, as others do; or we may take Pride in a larger Senſe here, to ſignify in general a Contempt of God, which accompanies all Manner of Sin, according to that of *Proſper*, *Nullum peccatum fieri poteſt, potuit, aut poterit, ſine ſuperbia; ſi quidem nihil aliud eſt omne peccatum, niſi contemptus Dei.* De Vita Contemplat. L. iii. ch. iii. 4. That Pride is the Root or Source of Sin, Experience and Obſervation confirm, for Men grow more or leſs wicked in Proportion as this Vice of Pride gets Ground. Some Degree of it is to be found in every Act of Diſobedience; for Sin being a Tranſgreſſion of the Law, implies a Contempt of the Authority which enacts it; but when Pride is grown up to the Height, it exalts Men into ſo vain an Opinion of themſelves, that they loſe the Senſe of Duty, and of thoſe Obligations which they owe to their Maker, and the Overflowings of their Ungodlineſs are like a mighty Torrent. The Pſalmiſt therefore, with great Propriety, gives this, as the Character of an ungodly Man, *That he is ſo proud he careth not for God, neither is God in all his Thoughts*, Pſal. x. 4. And as Pride was the Original of Sin, ſo is it ſtill the Promoter and Continuer of it, Pride being the Fountain of moſt of the Hereſies and Schiſms which have diſturbed the Church. Dr. *Grabe* contends, that the true reading of this Place is, ἀρχὴ ὑπερηφανίας ἁμαρτία, *Proleg.* c. ii. *Tom. ult.* to make it correſpond with the preceding Verſe. But it matters not greatly which reading is preferred, the Senſe being nearly the ſame in both.

Ibid. *And therefore the Lord brought upon them ſtrange Calamities.*] As Pride is the Root of Sin, ſo God's Judgments and Threatnings are particularly levelled againſt it. On this Account the Prophets frequently denounce Deſtruction to *Nineve*, *Babylon*, *Tyre*, and *Jeruſalem* itſelf. And one End of the Ruin brought upon a wicked People, is to ſtain the Pride of their Glory, and to revenge their contemptuous Defiance of him. There are two Readings of the *Greek*, ϖαρεδόξασε Κύριος τὰς ἐπαγωγὰς, which is followed in our Verſion; and though this Expreſſion is ſomewhat particular, yet is it warranted by a Parallel on *Deut.* xxviii. 59. ϖαραδοξάσει κύριος τὰς πληγάς σȣ, and in this Senſe ἐπαγωγὴ is often uſed in this Book. See Note on ch. ii. 2. The other Reading is παρεδόξασε κύριος τὰς συναγωγὰς, *i. e.* God hath diſgraced the Aſſemblies or Congregations of the Proud; and thus συναγωγὴ is uſed, ch. xvi. 6, 7, 8. upon a ſimilar Occaſion. The *Vulgate* favours this Senſe, *Exhonoravit conventus malorum*; and the *Tigurin*, *Agmina malorum affecit ignominia*; and *Coverdale's*, and the *Geneva* Verſion are to the ſame Effect. In either Reading there are memorable Inſtances of the Truth of the Obſervation. Thus God brought ſtrange Calamities, upon the proud Builders of *Babel*, the old Giants, the Inhabitants of *Sodom* and *Gomorrah*, ch. xvi. 7, 8. *Pharaoh* and the *Canaanites*, who are particularly referred to in the Context, *Salmanaſſer*, *Sannacherib*, *Nebuchadnezzar*, *Belſhazzar*, and other inſolent and haughty Princes, whoſe Actions are recorded in ſacred and profane Hiſtory, all of whom *fell away in the Strength of their Fooliſhneſs, and were abhorred by God for their Pride.*

Ver. 18. *Pride was not made for Man, nor furious Anger for them that are born of a Woman.*] σὐκ ἔκτισαι ἀνθρώποις ὑπερηφανία, ȣ̓δὲ ὀργὴ θυμȣ̃ γεννήμασι γυναίκων, i. e. Pride was not created in Men, as the *Geneva* Verſion rightly has it, with which agree *Grotius* and *Junius*. There is not, therefore, any juſt Reaſon to accuſe Nature, or complain of our Creator, if we are ſubject to Pride, Anger, or Revenge, for theſe are not radical Vices, or natural to our Frame, but ſuch as we brought upon ourſelves through Negligence, or the Malice of the Devil introduced them. As God is not the Author of Sin, ſo neither hath he infuſed ſuch bad Habits. Pride indeed is natural to ſome kind of Animals, and Anger to others; but Man came perfect out of his Maker's Hands, and if Pride, Wrath, or Cruelty, prevail over him, they are Paſſions originally foreign to his Nature. In himſelf he is ſo excellent, and his Nature ſo far ſuperior to that of Animals, that what are Perfections in them, are in Man Vices, and their Nature and Qualities, are his Shame and Reproach. Thus St. *Auſtin*, *Tantæ excellentiæ eſt in comparatione pecoris homo, ut vitium hominis natura ſit pecoris*, L. ii. De peccat. origin. c. iv. The latter Sentence, ȣ̓δὲ ὀργὴ θυμȣ̃ γεννήμασι γυναικῶν, which is well rendred in our Verſion, and with it agree *Druſius*, *Junius*, *Badwell* and *Boſſuet*, as alſo the *Oriental* and *Coverdale's* Verſions, is ſtrangely miſunderſtood by *Grotius*, and very badly rendred by him, *nor furious Anger for the female Sex.* Had he attended to the Uſe of the Phraſe, *Job.* xv. 14. xxv. 4. 1 *Macc.* iii. 45. *Matt.* xi. 11. he might have ſpared his unhandſom Snear, and unjuſt Reflection, *Sunt quidem multæ mulieres iracundæ, ſed non neceſſario.* In this Miſtake he manifeſtly copies the *Vulgate*, *Neque iracundia nationi mulierum*: as do *Meſſ. of Port Royal*, and the *Geneva* Verſion, and ſome other Interpreters, all of whom derive their Miſtake from the ſame Cauſe, and ſeem not to have conſulted the *Greek*, which gives no Handle, as there is no Foundation in Nature, for ſuch an Abuſe. I ſhall only ſet down this Caution about Pride, that it is the more dangerous as it is a Boſom Evil. Other Vices are more open, and ſtrike a Sort of Horror in the Commiſſion; but Pride ſprings from our very Virtues, it grows up with them, and lies concealed under them, like a Worm in ſome fair Fruit, which ſpoils and corrupts all within, however beautiful the outward Appearance may be.

Ver. 19. *They that fear the Lord are a ſure Seed, and they that love him, an honourable Plant; they that regard not the Law, are a diſhonourable Seed; they that tranſgreſs the Commandments, are a deceivable Seed.*] σπέρμα ϖλανήσεως, a miſtaken, or, as the *Margin* has it, an unſtable Seed. Our Tranſlators follow the *Complut.* with which agrees *Camerarius*'s Copy. But neither the *Vat.* nor *Alex. MS.* nor the *Vulg.* nor *Syr.* nor *Druſius* follow it. The other *Greek* Copies have, Σπέρμα ἔντιμον ϖοῖον; σπέρμα ἀνθρώπȣ· σπέρμα ἔντιμον ποῖον; οἱ φοβȣ́μενοι τὸν κύριον· σπέρμα ἄτιμου ποῖον; σπέρμα ἀνθρώπȣ· σπέρμα ἄτιμον ποῖον; οἱ ϖαραβαίνοντες ἐντολάς, which if cloſely attended to, though ſeemingly intricate, affords a Senſe eaſy and natural enough, *viz.* What is the precious Seed? (or what Race of Creatures is peculiarly worthy of Honour?) the Seed of Man, *viz.* the human Race alone of all the Generations of Creatures upon Earth claim this Honour. What is this precious or honourable Seed; (*viz.* of Man) they that fear the Lord. What is ſaid of *σπέρμα ἄτιμον*, which immediately follows, if purſued in the ſame Light, will be equally clear. The firſt Anſwer to the Queſtion is true ſo far as it goes, but being not compleat or explicit enough, the Queſtion is put a ſecond Time to draw out a full Anſwer. The Repetition of Queſtions in this Manner is not unuſual in Scripture, and in theſe ſapiential Books eſpecially, Inſtances of which we have, *Ecclus*, ch. ii. and iii. *Pſal.* xxiv. 7, 8, 9, 10. and many might be fetched from the *Proverbs*. Of the two *Greek* Readings, if one only is to be admitted, there ſeems much the greater Authority for the latter, which our Tranſlation hath omitted. Whether both be genuine, cannot be determined. *Hœſchelius* indeed has joined them, but from what Copy, or whether from a very ancient one, does not appear. The *Geneva* Verſion makes one Verſe of both, and ſets the Senſe in no indifferent Light, *There is a Seede of Man which is an honorable Seede; the honorable Seede are they that feare the Lord. There is a Seede of Man, which is without Honour; the Seede without Honour, are they that tranſgreſſe the Commandements of the Lord; it is a Seede that remaineth, which feareth the Lord, and a fair Plant that love him; but they are a Seede without Honour, that deſpiſe the Lawe, and a deceiveable Seede, that breake the Commandements.*

Ver. 20. *Among Brethren he that is chief is honourable, ſo are they that fear the Lord in his Eyes.*] i.e. honourable in his Eyes. The *Syr.* Rendring is preferable, *Inter fratres natu grandior eſt honorabilis, at qui timet Dominum honorabilis eſt præ illo*; and the *Tigurin* Verſion agrees with it.

Ver. 21. *The Fear of the Lord goeth before the obtaining of Authority, but Roughneſs and Pride is the loſing thereof.*] This Verſe is omitted in many *Greek* Copies, the *Vulg.* and *Oriental* Verſions. Our Tranſlators follow the *Complut*. There are two Readings of the firſt Sentence, *viz.* πρὸ λήξεως ἀρχῆς, φόβος κυρίου, and προλήψεως ἀρχὴ, κ. τ. λ. Σκληροσμὸς is rather Hardneſs of Heart, than Roughneſs, ſuch as was that of *Pharoah*'s. The Hiſtory of the different Fortunes of *Saul* and *David* is a full Comment on this Verſe.

Ver. 22. *Whether he be rich, noble, or poor, their Glory is the Fear of the Lord.*] i.e. In every State of Life, the Fear of the Lord is moſt to be valued and regarded. Whether a Man be rich and honourable, or poor and diſregarded, under each of theſe Conditions let him act agreeably to what God requires from him. In the former State, let him not pride himſelf in, nor preſume too much upon a great Fortune, nor be tempted to forget God, the Giver of it. In the latter, let him not offend againſt his Neighbour by Wrong, or Robbery, nor againſt his God by Murmurs and Diſcontent. The Author ſeems to allude to *Jerem.* ix. 23, 24.

Ver. 23. *It is not meet to deſpiſe the poor Man that hath Underſtanding, neither is it convenient to magnify a ſinful Man.*] In the Proverbial Books, Wiſdom and Religion mean the ſame Thing, and accordingly by a Man of Underſtanding here, is meant a juſt and good Man. And thus the *Vulgate*, *Noli deſpicere hominem juſtum pauperem, & noli magnificare virum peccatorem divitem*, which laſt Word is very properly added there to preſerve the Antitheſis, which is likewiſe inſerted in the *Oriental*, the *Tigurin*, and the old *Engliſh* Verſions.

Ver. 25. *Unto the Servant that is wiſe ſhall they that are free do Service.*] See ch. xi. 1. It is not properly ſpeaking either Birth or Fortune, that makes the free Man or the Slave. A Man of a good and great Soul, of an elevated Genius, and of ſurprizing Parts and Accompliſhments, in whatever Condition he be with reſpect to his outward Circumſtances, is always free, and fit to preſide over his Superiors in Birth or Fortune. His great Abilities will always command reſpect; he will ſhine either in private or publick Life, and is born not to inſtruct Children only, but to teach Senators Wiſdom; not to command a ſingle Family, or Neighbourhood, but Provinces and Kingdoms. *Joſeph's* great Accompliſhments, though ſold for a Bond Servant, could not be confined to *Potiphar's* little Concerns, which his Skill and Faithfulneſs greatly improved, but gave him Authority over the whole Land of *Egypt*; nor was *Daniel*, one of the Children of the Captivity, leſs in Favour and Power at the Court of *Nebuchodonoſer*. *Diogenes*, when expoſed at a publick Sale, and aſked what he knew, conſcious of his own Worth, and of the Importance of his Abilities, with a peculiar Greatneſs of Soul replied, I know how to command free Men, *Apud Laert.* L. 6. *Solomon* has an Obſervation reſembling this, *A wiſe Servant ſhall have Rule over a Son that cauſeth Shame*, κρατήσει δεσποτῶν ἀφρόνων, according to the ό, *Prov.* xvii. 2.

Ibid. *And he that hath Knowledge will not grudge when he is reformed.*] Many Copies omit παιδευόμενος, and the Senſe is good without it. But if it be admitted, it ſhould not be rendred *reformed*, but either inſtructed, or reproved, as the *Vulgate* has it, *i. e.* No Man of Knowledge or Senſe, will murmur to be either inſtructed or reproved by one, who is his ſuperior both in Skill and Power.

Ver. 26. *Be not overwiſe in doing thy Buſineſs, and boaſt not thyſelf in the Time of thy Diſtreſs.*] i.e. Be not conceited of thy Work, nor boaſt of thy ſuperior Skill in the way of thy Profeſſion or Trade, and be not ſlothful in Time of Poverty, or aſhamed to get your Livelihood by Labour, nor ſay with the unjuſt Steward, *I cannot dig, to beg I am aſhamed*; which is a ridiculous Pride. Or the Senſe may be, Invent not Pretences to excuſe yourſelf from Labour, nor ſcruple through a falſe Shame to get your own living by it in a low Eſtate; and thus the *Geneva* Verſion, *Seek not Excuſes when thou ſhouldeſt doe thy Worke, neither be aſhamed thereof through Pride in the Time of Adverſitie.* The *Arab.* Verſion too ſeems to favour this latter Senſe, *Ne ſis ignavus in opere tuo, nec impediat te pudor, cum fueris egenus ab his quæ tibi proſunt*, following probably a Copy which read νοσφίζου. The *Port Royal* Comment is, Be not exalted or proud upon having done your Work or Duty, for when we have taken the greateſt Pains to do our beſt, we are but unprofitable Servants; but ſuch is our Nature, that even our Virtue and Goodneſs itſelf is apt to betray us into Pride.

Ver. 27. *Better is he that laboureth and aboundeth in all Things, than he that boaſteth himſelf, and wanteth Bread.*] *Calmet* thinks our Author here aims at expoſing the ridiculous Pride of the *Stoics*, who made their wiſe Man, though ſtarving and naked, a Demi-God.

Ad ſummam ſapiens uno minor eſt Jove; dives,
Liber, honoratus, pulcher, rex denique regum.
Hor. Epiſt. L. i.

Some Copies read ἢ περιπατῶν, ἢ δοξαζόμενος, others omit περιπατῶν, and have only ἢ ὁ δοξαζόμενος. I think the true reading is ἢ περιπατῶν δοξαζόμενος, which the *Alex.* MS. has, *i. e.* one that ſtrutteth and walketh proudly, that goeth about boaſting, as vain and idle Perſons are wont to do, one of a quite different Character from ἐργαζόμενος immediately before. As St. *Paul's* Words περιπατοῦντας ἀτάκτως μηδὲν ἐργαζομένους, expreſs the full Oppoſition to his Command ἵνα μετὰ ἡσυχίας ἐργαζόμενοι, κ. τ. λ. 2 *Theſſ.* iii. 11, 12.

Ver. 28. *My Son, glorify thy Soul in Meekneſs, and give it honour according to the Dignity thereof.*] The Senſe ſeems the ſame with *Luke* xxi. 19. *In your Patience poſſeſs your Souls*, but the Expreſſion here is much ſtronger. It is rendred more clearly in the *Geneva* Verſion, *My Son, get thyſelf Praiſe by Meekneſs, and eſteem thyſelf as thou deſerveſt*, i. e. if thou art in Want and Poverty, be not diſpirited or dejected, but preſerve a conſtant Evenneſs of Temper, and endeavour to act up to the Dignity of your Nature; or there may be, according to *Calmet* this farther Meaning, as τιμὴ often ſignifies Maintenance in this Writer, Provide for all the neceſſary Wants of Life, by allowing yourſelf Food, and all Things convenient, according to your Condition and Circumſtances. In the foregoing Verſe the wiſe Man condemns thoſe who out of a fooliſh Vanity were aſhamed to work, though ready to periſh with Hunger, ſee *Prov.* xii. 9. to which probably he alludes. Here he attacks thoſe who out of a ſhameful Principle of Avarice, refuſe themſelves the common Neceſſaries of Life, and are afraid to uſe thoſe good Things which they have in their Power and Poſſeſſion. This Senſe ſeems countenanced by the following Verſe. This Advice may alſo be extended to Perſons ſucceeding to great Fortunes, or advanced to high Poſts of Honour, to behave with Moderation in their new State, not to be puffed up with Pride, nor yet to demean themſelves, or act below the Dignity of their Rank, and thereby forfeit the Regard and Deference due to it: But this is not ſo agreeable to the Context.

Ver. 29. *Who will juſtify him that ſinneth againſt his own Soul.*] i. e. He that is ſo niggardly and covetous as to defraud and deny himſelf even common Neceſſaries, and fails in the Duty which he owes to himſelf, cannot expect that others ſhould juſtify him, or ſpeak in his Behalf, or that they ſhould adminiſter any Relief to him. The latter Part of the Verſe, *Who will honour him that diſhoureth his own Life*, is parallel to that of *Horace*,

Miraris, cum tu argento poſt omnia ponas,
Si nemo præſtet quem non merearis honorem?
Lib. i. Sat. 1.

Ver. 31. *He that is honoured in Poverty, how much more in Riches? and he that is diſhonourable in Riches, how much more in Poverty?*] He that behaves well upon a little, would ſhine in the Management of a ſuperior Fortune; but he that cannot live upon an overgrown Fortune with Credit, will be laughed at and deſpiſed, when reduced almoſt to Poverty; or the Senſe may be, If a poor Man, by his Skill and Merit acquires Honour and Eſteem, how much more would he have been reſpected, and his Accompliſhments extolled, if he had been Maſter of a great Fortune. A poor Man of real and intrinſick Worth, is more to be eſteemed and valued, than one who is ſimply rich, and has nothing elſe to recommend him; for the Reputation of the former muſt ariſe from himſelf, and his own perſonal Merit, which has broke through many Difficulties and Oppoſitions in its Way. Whereas the Honour which attends the Rich, and the Regard paid to him, is founded upon ſomething foreign to him, upon the lucky Chance of Birth or Fortune, which may be, and ſometimes is, the Lot of the Worthleſs and Undeſerving. *Diogenes* and *Epictetus* adorned a very mean Condition, as *Joſeph* was an Inſtance of a juſt Conduct in both States.

CHAP. XI.

Ver. 2. *Commend not a Man for his Beauty, neither abhor a Man for his outward Appearance.*] By which is not meant, that it is no Advantage or Recommendation to a Man to have a good Perſon, or an agreeable Air; but the Meaning is, that a Man's Merit or Excellency is not chiefly to be placed in the Size, or Lineaments of the Body, ſince the Mind is the true and laſting Beauty, in the Accompliſhments of which conſiſts the Perfection of Man, and the Likeneſs and Image of God. As outward Beauty therefore does not confer Merit, ſo neither ſhould the Want of it in any Inſtances occaſion Ridicule or Contempt. Lowneſs of Stature, which with ſome paſſes for a Sort of Deformity, is no Reaſon for Sneer or Reproach, for ſometimes great Souls inhabit little Bodies, and much Merit may lie concealed under a diſagreeable Outſide. St. *Paul*'s Perſon and Appearance was, according to Tradition, but ordinary and contemptible; and yet, if we conſider his great Qualities and Attainments, he was rather an Angel than a Man. Honey is here called ἀρχὴ γλυκασμάτων, and rightly rendred *the Chief of ſweet Things*, and ſo ἀρχὴ is uſed in many Places by this Writer, See ch. xxix. 21. xxxix. 26. *Pſal.* cx. 3. *Amos* vi. 6. which the Author pertinently illuſtrates by the Example of the Bee, which, though little in Size and Appearance, by its Induſtry produces Fruit of moſt admirable Uſe and Sweetneſs.

Ver. 4. *Boaſt not of thy Cloathing and Raiment.*] Theſe are good indeed for the Uſes which God deſigned them, to defend us from the Weather, or to cover our Nakedneſs, but 'tis Folly to boaſt of that as a Perfection, which owes its Original to our Shame, our Weakneſs, or natural Neceſſities, See *Chryſ.* in ch. iii. *Gen. Hom.* 18. and to this Senſe what follows may alſo be explained, *Exalt not thyſelf in the Day of Honour*; for that δόξα ſignifies glorious Apparel, See *Addit. Eſther* xv. 1. *Luke* xii. 27. where ἐν πάσῃ τῇ δόξῃ αὐτοῦ οὐ περιεβάλετο, muſt be taken in this Senſe, the ſame with ἱματισμὸς ἔνδοξος, *Luke* vii. 25. and δόξα τοῦ ἱματισμοῦ, *Iſai.* iii. 11. Or δόξα may be taken here in its uſual Acceptation, to ſignify Advancement, State, or Dignity, and then the Advice is, not to be proud of theſe, becauſe of God's terrible Judgments, often ſent to mortify, and ſubdue Pride. Thus *Herod* priding himſelf in his Royal Robes, and in the flattering Acclamations of the People, was immediately ſtruck with an incurable Diſeaſe from the Hand of God. Thus alſo *Nebuchadnezzar*, fluſhed with the Succeſs of his Victories, and with the ſuperb Magnificence of *Babylon*, which he had built for the Honour of his Majeſty, is admoniſhed by a Voice from Heaven, *Thy Kingdom is departed from thee*, and was ſo literally brought to the Ground, as to graze upon it, like one of the Beaſts, *Dan.* iv. 30. Hiſtories are full of ſuch Revolutions, and Changes of Princes and mighty Men depoſed, vanquiſhed, made Priſoners, and led in Triumph by the Conquerors. Scripture ſhews us *Sampſon* in the Hands of the *Philiſtines*, and *Zedekiah* in thoſe of the *Babylonians*, which Inſtances are ſufficient to ſhew the Truth of the Obſervation in the two following Verſes.

Ver. 7. *Blame not before thou haſt examined the Truth; underſtand firſt, and then rebuke.*] To proceed with Caution and Deliberation, and to examine into the Merits of a Cauſe, before Sentence is pronounced, is agreeable to what God himſelf hath done upon many Occaſions; for with reſpect to the Sin of our firſt Parents, he vouchſafes firſt to enquire about the Offence, and to examine the Fact, before he gives Sentence againſt them. The like Behaviour is obſervable in God with regard to the Murder of *Abel*; he firſt aſks *Cain*, *Where is thy Brother*, giving him an Opportunity to excuſe himſelf, if he could, before he pronounces, *Thou art curſed from the Earth.* The like Example we have, *Gen.* xi. 5. where it is ſaid, *the Lord came down to ſee the Tower*, before he would confound their Language. And again, *Gen.* xviii. 20, 21. ſpeaking of *Sodom* and *Gomorrah*, he ſays, *He will go down and ſee, whether they have done altogether according unto the Cry which is come unto him.* He, from whom no Secrets are hid, even *he* firſt examines the Fact, and will hear firſt what miſerable Man can ſay for himſelf, before his Sentence ſhall paſs upon him; not out of any Ignorance of what was done, for how ſhould the omniſcient God, Θεὸς γνώσεων, be ignorant? But out of his wonderful Clemency and unſpeakable Moderation towards Man, and to inſtruct his Creatures to proceed with the ſame Caution, and not to be precipitate, or raſh in their Cenſures or Rebukes. This is the very Inference which St. *Chryſoſtom* draws from it, τί βούλεται καταβὰς ὄψομαι, κ. τ. λ. *Docere nos vult, quod non auditu ſolo peccatores condemnandi ſint, neque ſententiæ ferendæ, niſi probatio præcedat. Audiamus hæc omnes; non enim ſolum ii, qui pro tribunali ſedent, obſervare hanc legem debent, ſed & nullus unquam ob nudam accuſationem proximum condemnet.* Com. in loc. Mede. Diſc. 40. This Raſhneſs *David* was guilty of, when liſting to the falſe Suggeſtions of *Ziba*, he condemned *Mephiboſheth*, and gave away his Inheritance, 2 *Sam.* xvi. 4. It was Matter of continual Grief to *Conſtantine*, that he had put his Son *Criſpus* to Death by a haſty Credulity; and for the ſame Reaſon *Euſebius* condemns the Proceedings of *Theodoſius* the Great, againſt the People of *Theſſalonica*. *Doth our Law judge any Man before it hear him, and know what he doth?* was *Nicodemus's* wiſe Anſwer to the *Phariſees*, *John* vii. 51. And from hence we may explain our Saviour's Anſwer to the Woman taken in Adultery, *Neither do I condemn thee*, ch. viii. 11. which we are not to underſtand, as if he thought her innocent, or any way approved or authorized hereby the Sin of Adultery, as ſome have falſly inferred; but that he diſcharged her at this Time, as her Accuſers through Self-Conſciouſneſs had fled, and ſhe had not been formally convicted of the Crime.

Ver. 8. *Anſwer not before thou haſt heard the Cauſe.*] By a haſty Proceeding thou wilt probably miſtake the Matter; and if thou judgeſt right, it is but by Chance; and therefore

fore thou wilt not eſcape Cenſure, according to that of *Seneca,*

Qui ſtatuit aliquid, parte inauditâ alterâ,
Æquum licet ſtatuerit, haud æquus erit.
In Medæa.

A Man may perhaps think to ſhew the Readineſs and Quickneſs of his Parts by a haſty Determination, but he will rather make himſelf ridiculous, and be in danger to pervert Judgment. According to that of *Solomon,* which this Writer had certainly in View, *He that anſwereth a Matter before he heareth it, it is Shame and Folly to him.* Hence Judges were, for their prudent Deliberation in Matters that came before them, called *Cognitores*, as it is incumbent upon them to know, and be acquainted with the Truth and Circumſtances of a Caſe before they give their Sentence. For if it be a Fault in ordinary Diſcourſe for a private Perſon to determine with Poſitiveneſs, before he rightly underſtands the Caſe, much greater certainly is the Imprudence and Raſhneſs of a Magiſtrate, to be inconſiderate, or haſty in Matters of Juſtice, and Judgment. It was by ſearching out the Cauſe that he knew not, that *Job* put on Righteouſneſs, *and it clothed him, and his Judgment was as a Robe, and a Diadem,* ch. xxix. 14, 16. From hence alſo we may be inſtructed in private Life, not to judge raſhly, nor to ſuffer ourſelves to be led away by vague and uncertain Reports, nor haſtily credit Accuſations to the Prejudice of our Neighbour, without knowing the Truth and Foundation of them.

Ver. 9. *Strive not in a Matter that concerneth thee not, and ſit not in Judgment with Sinners.*] According to the *Marginal* Rendring, *Sit not in the Judgment of Sinners.* The Senſe may be, Sit not on the Bench with corrupt Judges; or, applied to private Life, Aſſociate not, nor conſult with Sinners; according to the Advice of the Pſalmiſt, *Pſal.* i. 1. *Bleſſed is the Man that hath not walked in the Counſel of the Ungodly, nor ſtood in the Way of Sinners, and hath not ſat in the Seat of the Scornful.* Or, Sin not by private Judgment, or in Matters that do not belong to thy Cognizance; for nothing is more common, ſays *Nazianzen,* quoting this Paſſage, than for Men to interfere in Things that have no Relation to them, and to ſet up themſelves as Cenſors of thoſe who are not under them, and Judges of Things which they are ignorant of. God commands us to judge ourſelves, and not others, and we always do the contrary. We are at no trouble to know, or underſtand ourſelves, and are always determining about others, whom we know nothing of with Certainty. This the wiſe Man calls ſitting in Judgment with Sinners, who make themſelves ſuch, by an unwarrantable Way of acting, full both of Preſumption and Injuſtice.

Ver. 10. *My Son, meddle not with many Matters.*] In any Buſineſs or Profeſſion, a Man ſhould not undertake more than his Time, Condition, or the Nature of ſuch Affairs to be well managed, will admit of. For either they muſt be performed imperfectly, and in Haſte, or ſome of them be neglected. Life is too ſhort, our Minds too limited, our bodily Powers too ſmall and feeble, to execute ſucceſsfully many Things at once; for the ſureſt Way of doing nothing well, is to attempt a Multiplicity of Things together. It is a very juſt Obſervation, *Impar quiſque invenitur ad ſingula, dum confuſa mente dividitur ad ſingula.* This Advice alſo is proper in ſpiritual Matters; when we are about any part of our Duty, we muſt avoid, as much as poſſible, the Diſtraction of Cares, and outward Avocations; for as the Underſtanding when perplexed with ſeveral Objects, is intent upon none of them as it ought, ſo the Soul, divided between Heaven and Earth, and the Cares of each, makes ſlow Progreſs, and ſoars not to Perfection. This is particularly true of Prayer; if the Spirit of a Man is buſied with a Variety of worldly intervening Cares, they will intrude themſelves unſeaſonably, and abate the Fervour of Devotion. We may alſo hence ſee the Danger of a hurrying Life in general; the Soul thro' a Multitude of ſecular Buſineſs, or a continual Round of Pleaſures, ſucceeding thick, one upon another, is apt to forget herſelf, and her true Concerns, and grow careleſs about what paſſes within. At firſt, ſhe makes a faint Reſiſtance, but by Degrees, being accuſtomed to a Life made up of Trifles and Pleaſures, ſhe at length becomes reconciled to it, and takes Delight in it, and ſo is carried with the many, down the Stream, and makes Shipwreck.

Ibid. *If thou meddle much, thou ſhalt not not be innocent; and if thou follow after, thou ſhalt not obtain, neither ſhalt thou eſcape by fleeing.*] ἐὰν πληθυνθῇς. The Advice here is not to avoid Buſineſs proportionable to our Strength or Leiſure, but Employs of ſuch a Nature as require our whole Time, to the Injury and Neglect of our ownſelves, or which cannot be ſufficiently managed by dividing our Time; for by ſuch Sort of Buſineſs one can get no good, it muſt be done by Halves, or every thing elſe muſt be neglected for it. We cannot by undertaking ſuch Variety of Buſineſs, anſwer at the ſame Time the Truſt repoſed in us by others, and the Duty which we owe to our ownſelves. If thou meddle much, ſays the wiſe Man, thou ſhalt not be innocent, rather thou ſhalt not come off harmleſs, or unhurt; the Reaſon immediately follows, ϗ (which I would here with the *Oriental* Verſions, render *etenim*) for if you follow after, *i. e.* attempt them, thou ſhalt not obtain, *i. e.* thou can'ſt not manage them (being many) neither ſhalt thou eſcape by fleeing, *i. e.* neither can you clear your Hands of them; the Conſequence is, you can get no good, but muſt get Trouble, and may get Miſchief by them; or, as the *Margin* is, *Thou ſhalt not eſcape Hurt. Boſſuet's*

Expoſition is to the ſame Effect, *Multis implicitus negotiis multa peccat, multa ſectatus nihil capit, multa conatus, expedire ſe non poteſt.* The *Vulgate* here renders, *Et ſi Dives fueris, non eris immunis a delicto*; following a Copy which read πλουτήσῃς, and with it agree the *Tigurin*, *Geneva*, and *Coverdale's* Verſions. The Senſe of the whole Verſe according to this Reading is, Be not too intent upon getting Riches, for as it is always dangerous to purſue them with too much Eagerneſs, ſo when gotten, do they not always ſatisfy, and oftentimes Endeavours for obtaining them prove ineffectual. For the Providence of God governs all Things, and if it is not his Will that a Man ſhall be rich, in vain does he run after them, they ſhall flee from him. If he allots a State of Poverty to a Man, it ſhall conſtantly purſue him, he ſhall not eſcape from it by any Art or Endeavours; but with the Bleſſing of God, Riches ſhall court a Man, and ſhall come to him without his Labour, or ſeeking.

Ver. 11. *There is one that laboureth, and taketh Pains, and maketh Haſte, and is ſo much the more behind.*] τόσῳ μᾶλλον ὑστερεῖται. The *Vulgate* renders, *Eſt homo laborans, & feſtinans & dolens impius, & tanto magis non abundabit.* The latter Part is but indifferently rendred, for Poverty is a negative Term, and is better expreſſed, as it is in the *Greek*, by Want, than by not abounding, and is even more proper and expreſſive than πτωχείᾳ περισσεύων in the following Verſe. *Seneca* well defines it, *Paupertas non ab eo dicitur, quod habet, ſed ab eo quod ei deeſt.* And therefore, *Luke* xxi. 4. αὕτη ἐκ τοῦ ὑστερήματος αὐτῆς, is excellently well tranſlated by the *Vulgate*, *Ex eo quod deeſt illi.* The *Vulgate* properly inſerts *impius* in the Paſſage before us, for a wicked Man above all others, even though he *haſtes to riſe up early, and eats the Bread of Carefulneſs*, and employs the moſt uſual and probable Means, ſhall not have the Succeſs he propoſes in the World, for want of the Bleſſing of God going along with him, which alone maketh rich, *Prov.* x. 22. *Meſſ. of Port Royal* expound this in a ſpiritual Senſe, The proud *Phariſee* in the Goſpel, whoſe Life was irreproachable, who faſted at all the ſtated Seaſons, and paid Tythes with the greateſt Exactneſs, but yet through his ſpiritual Pride was rejected, is an Inſtance of what is mentioned in this Verſe, as the *Publican* is likewiſe, according to them, of the Verſe following. That a Sinner like him, under a true Poverty of Spirit, who has a Senſe of his Guilt, and acknowledges his own Vileneſs, has the beſt Proſpect of Advancement; that though Men deſpiſe him, as the *Phariſee* did the *Publican*, yet God looks favourably upon him, and will regard him the more for not daring to lift up his Eyes to Heaven; he will exalt him from his low Eſtate, becauſe by ſmiting his Breaſt he teſtifies his true Penitence, and ſues for Mercy in the Poſture, and Language of the greateſt of Sinners.

Ver. 15. *Love, and the way of good Works are from him.* The wiſe Man after having ſhewn that temporal Goods come from the Lord, ſuch as Proſperity, Riches, Health, long Life, proceeds to ſhew, that ſpiritual Goods, the Endowments of the Mind, and the Affections of the Heart are from the ſame Originals, and the Gifts of his Bounty and Liberality. Not only the Knowledge of human Arts, and Proficiency in Science, but all Virtues and good Qualities, ſuch as Love, both of God and our Neighbour, good Diſpoſitions, and good Works, their natural Fruit, come from the Lord. This Verſe, and the following, are omitted in the *Vat.* and many other *Greek* Copies, nor do they occur in all the *Latin* ones. The *Syriac* has them, and the *Complut.* and this laſt probably our Tranſlators follow.

Ver. 16. *Error and Darkneſs had their Beginning together with Sinners, and Evil ſhall wax old with them that glory therein.*] God made Man originally upright with the Senſe and Knowledge of his Duty clearly ſtamped upon his Mind; he created him not unto Error or Sin, his Will was as perfect as his Underſtanding; but ſince the Fall, he has been leſs able both to diſcern and practiſe his Duty, and Darkneſs and Error are as it were natural to the whole Species; but in Sinners the ſad Conſequences of the Fall are moſt viſible, and melancholy. Vitious Inclinations ſo early appear in them, that they may ſeem to be born with them, according to that of the *Pſalmiſt*, *The Ungodly are froward even from their Mother's Womb, as ſoon as they are born they go aſtray and ſpeak Lies*, Pſal. lviii. 3. Though all Men are born in Sin, it is certain the Wicked ſeem to have brought into the World with them worſe Diſpoſitions than others; whether owing to their natural Temperament, and Conſtitution, or to the encreaſing the evil Leaven through their own Fault, they have the Habit of Sin ſo deeply rooted, as if it was even natural; inſtead of growing in Grace, they pride themſelves in Sin, and glory in their Shame, and through a long Continuance in it, ſtrengthen themſelves, as the *Pſalmiſt* expreſſes it, in their Wickedneſs; and ſo they grow old in it, *Conſeneſcunt in malo*, *Vulg.* and die without Repentance, or Amendment.

Ver. 17. *The Gift of the Lord remaineth with the Godly, and his Favour bringeth Proſperity for ever.*] The Gifts, Favours, or Graces which God gives to pious and good Men, are durable, and permanent, nor is he eaſily induced to withdraw his Loving-kindneſs, according to that of St. *Paul*, *The Gifts of God are without Repentance*, Rom. xi. 29. *i. e.* He does not haſtily revoke what he has granted, nor recall the Favours which he has once vouchſafed, arbitrarily, and without Reaſon. The Author having before eſtabliſhed theſe two great Truths, that all the good Things of this Life come from God, and that all the Evils of it are ſo many Puniſhments ſent by him, he adds here, That the Gifts of God to the Righteous are attended with happy Succeſs, they thrive with them, and are productive of more Good; but to the Wicked, whom ſometimes the ſame Favours are vouchſafed to, they often prove to them the Means of their Ruin, and Snares to take them withal. This Obſervation is equally true, if applied to ſpiritual Favours. The Gifts of the holy Spirit, received into a Heart well diſpoſed, like the Seed which fell upon good Good, take deep Root there, and bring forth Fruit, which is always renewing and encreaſing; for the good Man is daily improving the Talents received, is continually adding to his Virtues, and proceeding from Grace to Grace, till he arrives at Perfection; but the Wicked, by the Neglect, or Abuſe of the ſame proffered Help, encreaſe unto more Ungodlineſs.

Ver. 18, 19. *There is that waxeth rich by his Warineſs and Pinching, and this is the Portion of his Reward: Whereas he ſaith, I have found Reſt, and now will eat continually of my Goods, and yet he knoweth not what Time ſhall come upon him, and that he muſt leave thoſe Things to others, and die.*] This is not rightly tranſlated; it ſhould be rendred, This is the Portion of his Reward, or this is all he gets by his pinching, *viz.* ἐν τῷ εἰπεῖν αὐτὸν, to ſay, or flatter himſelf, that he can now take his Eaſe, and live upon what he has hoarded up. Μισθὸς is thus uſed, *Matt.* vi. 2. *Luke* vi. 24. *Phil.* iv. 8. And by this Writer, ch. xiv. 6. upon the ſame Subject. *Horace* too, *Ep.* xvi. L. i. and other pure Writers, uſe *Pretium* in the like Senſe. The Parable of the rich Man, *Luke* xii. 19, 20. very much reſembles the Deſcription of this Writer, who ſaid to himſelf, *Soul, thou haſt much Goods laid up for many Years, take thine Eaſe, eat, drink, and be merry.* And the Inference from both is nearly the ſame, *Thou Fool, this Night ſhall thy Soul be required of thee, and then whoſe ſhall thoſe Things be, which thou haſt provided?* And tis obſerved of the rich Miſer here, that notwithſtanding his laying up great Stock for Futurity, he knoweth not what may happen, or how long Time he ſhall have to live, or what Opportunity of uſing them; nor conſidereth how uncertain Life is, and that he may ſoon die, and leave his Riches for others. In the *Greek* there is ὕστερον πρότερον, for Death precedes the leaving our Goods to others. We have the like inverted Order, *Luke* xx. 15, 31. *Solomon* well expoſes the fruitleſs Labour of ſuch a Worldling, *There is one alone, and there is not a ſecond,* i. e. no Heir, *he hath neither Child nor Brother, yet is there no End of his Labour, neither is he ſatisfied with Riches, neither ſayeth he, For whom do I labour, and bereave my Soul of Good?* Eccleſ. iv. 8. The Obſervation of the Son of *Sirach*, is a Conſequence of the former Verſe, where he ſays, That the Gifts of God to good Men are laſting, and bleſſed with Succeſs; here he ſhews, by way of Contraſt, that the good Things which he ſometimes beſtows upon the Wicked, who pleaſe themſelves with the Hopes of long enjoying them, are ſoon taken from them, and when they imagine themſelves moſt at Eaſe, and in the greateſt Security of the Fruits of their Labour, God ſuddenly takes from them what they ſo much ſet their Hearts upon, and ſummons them to give an Account of their Stewardſhip.

Ver. 20. *Be ſtedfaſt in thy Covenant.*] In the Covenant made with God, in which all the *Jewiſh* Poſterity were included, as well as their Forefathers, and each one perſonally, by undergoing the Rite of Circumciſion, the Seal of the Covenant. This the *Iſraelites* firſt entred into in the Perſon of *Abraham*, the Founder of their Race, *Gen.* xv. 8. next by that made with their Fathers in the Wilderneſs at Mount *Sinai*, *Exod.* xix. 6, 7, 8. after by the Covenant with *Joſhua* upon their Entrance into the promiſed Land, *Joſh.* viii. 32, 33. And laſtly, at their Return from the Captivity under *Nehemiah*, when the original Covenant was ſolemnly renewed, *Neh.* ix. 38. and ch. x. 1, 2. The latter Part of this Verſe, *Wax old in thy Work*, is well rendred by the *Vulgate*, *In opere manditorum tuorum veteraſce.* This Advice may alſo be applied to the *Chriſtian* Sacraments, to holy Orders, religious Vows, promiſſory Oaths, matrimonial Faith, *&c.* in all which as an Obligation is brought upon Perſons by their Stipulations, ſo are they in Conſcience bound carefully to fulfil their reſpective Engagements, to be converſant, and ſtedfaſt in their Covenant.

Ver. 21. *Marvel not at the Works of Sinners,—for it is an eaſy Thing in the Sight of the Lord, on the ſudden to make a poor Man rich.*] μὴ θαύμαζε ἐν ἔργοις ἁμαρτωλοῦ. Θαυμάζειν is taken in a different Senſe here, from what it is ℣ 13. For beſides the common Senſe of Wondering, it may either be expounded, Praiſe or extol not the Works of Sinners; and in this Senſe it is uſed, *Job* xxxii. 22. *Ecclus* vii. 31. xxxviii. 3. or, Do not envy, or deſire the Riches, and Proſperity of the Wicked; or, Be not offended at the Works of Sinners; and thus it is uſed, *Eccleſ.* v. 8. *When thou ſeeſt the Oppreſſion of the Poor*, μὴ θαυμάσῃς, be not troubled or offended at the Matter. See alſo *John* vii. 21. where πάντες θαυμάζετε, is explained, ℣ 23. by χολᾶτε. And the Reaſon follows immediately, why we ſhould neither extol, envy, or be offended at the Proſperity of the Ungodly, becauſe the Power of God can immediately alter the State and Condition of his Creatures, and deal with them as he wills, or ſees proper, in an Inſtant, διὰ τάχους, ἐξάπινα; a Pleonaſm, to expreſs the Swiftneſs of his dealing. He can ſuddenly overturn the high Eſtate of a rich Sinner, and as ſuddenly make his Bleſſing to flouriſh upon the Godly. And thus God enriched the Patriarchs, *Abraham*, *Iſaac*, and *Jacob*, for their Piety, with the Bleſſings of Plenty and Abundance, which the Law promiſed to the faithful, and obedient.

Ver. 23. *Say not, What Profit is there of my Service? and what good Things ſhall I have hereafter?*] Theſe ſeem to be the Words of a poor Man in Deſpair, pouring forth his Complaint in ſome ſuch melancholy Strain, What Reaſon is there for me to deſire to live? Of what uſe am I in Life, what Advantage can I propoſe by a longer Stay, or what hopes have I of bettering my Condition? After all the Care I have taken to give Proofs of my Duty and Faithfulneſs to God, and an inviolable Attachment to his Service, what Good have I received from him in return? Am I the happier, or more at Eaſe in my Condition, have I received any, or more Comforts from his Liberality than others on that account? In the like Strain *Job's* Wife tries to ſubdue his Integrity. After all the Misfortunes which are come upon thee, the Loſs of thy Goods and Children, which with ſuch Pain and Danger I brought forth, and which is a viſible Token of his Diſpleaſure, the Fire of God falling from Heaven, doſt thou ſtill retain thy Integrity, and continue to ſerve him? What more or worſe can he do to you, except taking away your Life, as a return for all your fruitleſs Services? *Curſe God and die.* The Speech of *Job's* Wife is indeed but ſhort in the *Engliſh* Verſion; but the Curious, by conſulting the LXX. where it is continued to a great Length, may ſee enough of her outragious Temper. *Tobit's* Wife too inſults the Goodneſs of her Huſband in the like ſneering Manner. Where are thine Alms, and thy righteous Deeds. All thy fine Hopes and Expectations are plainly vaniſhed, the Charities which you have exerciſed all your Life, profit you nothing; they have not kept you from Blindneſs, which deprives you of all Comfort,—behold, thou and all thy pious Works are laughed at, and every one is ſenſible of, and makes Sport with thy Diſgrace.—Imitate not, ſays this pious Writer, ſuch idle Perſons in their profane Talk, entertain no ſuch diſreſpectful Sentiments of God, nor dare to utter any evil Blaſphemy againſt him, or to murmur at the Methods of his Providence. He will reward your Service and Faithfulneſs, when, and in what Manner, he ſees proper; and if in this Life you fail of a Reward, you may be aſſured of a future, and better Recompence. In the next Verſe we have a rich inſolent Perſon deſcribed, triumphing in his imagined Self-ſufficiency, as above the Reach and Power of Fortune, ſporting himſelf in the Luxury of preſent Enjoyments, and quite indifferent and unconcerned about what may happen to him hereafter; like the Worldling deſcribed in the Goſpel, an equal Monument of Weakneſs, and Folly.

Ver. 25. *In the Day of Proſperity there is a Forgetfulneſs of Affliction, and in the Day of Affliction there is no more Remembrance of Proſperity.*] The Author here replies to, and reproves the Faults uſually attending each Extream. He begins with the laſt firſt, that the Conduct of the conceited rich Man is entirely owing to his Forgetfulneſs, and want of Reflexion upon the Uncertainty of all human Happineſs and Greatneſs, which God delights to overthrow and confound, when Men affect to be independent, and are regardleſs of his Power and Providence. On the other hand, the poor Man who is ſo diſpirited and dejected with his preſent calamitous Circumſtances, as to think of nothing elſe, forgets how Things were with him formerly, how he has been hitherto ſuſtained by the Bounty of indulgent Heaven, and if not by the Bounty, yet with Neceſſaries, ſuch as were moſt convenient for him. As if the preſent Cloud which hangs over him could never be removed, nor his Sun riſe again in Glory, he forgets his Duty of Patience and Truſt in God, and that it is an eaſy Thing in the Sight of the Lord on a ſudden to make a poor Man rich; or if he does not do it inſtantly, or even at all, that he can bleſs his latter End, ℣ 26. and make his Death comfortable; and, becauſe he has in this Life received his evil Things, place him with *Lazarus*, in *Abraham's* Boſom. The *Vulgate* gives this by Way of Advice, and it is worthy of Remembrance, *In die bonorum ne immemor ſis malorum, & in die malorum ne immemor ſis bonorum*; by thus prudently managing the two different States, by reflecting often that a Change may come, we ſhall avoid Pride, and not ſink into Deſpair.

Ver. 27. *The Affliction of an Hour maketh a Man forget Pleaſure.*] Nothing ſhews more the Vanity of worldly Pleaſures, than the ſhortneſs of their Continuance, and the Weakneſs of the Impreſſion made by them; the Senſe of them is interrupted, and even effaced by any Vexation of the Mind, or preſent Indiſpoſition of the Body. Any acute Pain or Diſeaſe ſhall make us diſreliſh every thing about us, nor will the Anxiety be relieved, or ſuſpended by any Reflexion on paſt Delights, or preſent Amuſements; even the Voice of Melody is then harſh and ungrateful. This Obſervation is equally true, applied to Times of publick Calamity, when Diverſions, Entertainments, and the uſual Expreſſions of Joy loſe all their former Reliſh, and are as diſagreeable to the Inclination of all ſerious and conſiderate Perſons as are then unſeaſonable and miſbecoming. It was a juſt Reply of the *Jewiſh* Exiles, to thoſe who required of them Melody in their Heavineſs, *How can we ſing the Lord's Song in a ſtrange Land?* Pſal. cxxxvii. 3, 4. To propoſe Scenes of Mirth of any kind, to Perſons

ſons in a State of Trouble, whether in Captivity, or mourning ſome domeſtic Evil and Misfortune, is Impertinence, Inſult, Cruelty; or the Meaning may be in a moral Senſe, That Men are apt, when Evils and Calamities are upon them, and they lie under the Smart of preſent Sufferings, ungratefully to overlook paſt Inſtances of the divine Goodneſs to them, and not to reflect on former Mercies and Bleſſings, with that Gratitude and Thankfulneſs which they ought. Agreeably *Seneca* ſays, *Hoc habet inter reliqua mala dolor, quod non ſupervacuus tantum, ſed & ingratus eſt.* Epiſt. 99. Some, and particularly *Calmet*, underſtand by the Hour of Affliction, the Hour of Death, which ſo abſolutely effaces all that the World has in it which is charming and inviting, that one in thoſe melancholy Circumſtances cannot in the leaſt attend to any of its Pleaſures, or Allurements. The dying Perſon is inſenſible of all that paſſes; every thing before him is Miſt and Darkneſs, and the Thought of former Delights and Regalements, either pleaſes him not at all, or, if he has been intemperate in the Uſe of them, fills his Soul with cutting Remorſe at the Remembrance of them, and a lively Apprehenſion of Miſery on that Account. This Senſe ſeems favoured by the following Sentence, In his End his Deeds ſhall be diſcovered, *i. e.* while a Man is alive he may act under a Diſguiſe, or Envy may detract from him, or Malice blacken him; in Death only we truly view and judge of the Man; their reſpective Works diſcover *then* both the good and bad Man, and follow them accordingly. *Meſſ. of Port Royal* underſtand the Place alſo in this latter Senſe, and have this beautiful Reflexion upon it, "The Proſpect of Death is a moſt neceſſary and uſeful Admonition to the living; 'tis that which forces Men at length in ſome Sort to deſpiſe the World, and to prepare for a better. The laſt Hour expels all thoſe Clouds which darkned and intercepted the Soul; it repreſents to a Man in a Moment all the Folly and Vanity of his Life paſt, and convinces him of the Extravagance of his Deſires, the Deceit of his Pleaſures, and the Nothingneſs of worldly Hopes. 'Tis the View of this only, that gives a Man a right Senſe of Things, and enables him to form a true Judgment of himſelf, and his State, perſuades him in Time to provide for his future Safety, and properly to bid Adieu to the World, before he is forced to leave it."

Ver. 28. *Judge none bleſſed before his Death, for a Man ſhall be known in his Children.*] St. *Chryſoſtom* very highly commends the Son of *Sirach* for this fine Reflexion, in Terms of great Honour and Reſpect, *Hom.* li. *In S. Euſtath. Antioch.* which he expatiates upon after his oratorical Manner. The ancient Sages, upon the View of the Uncertainty of human Happineſs, have been almoſt unanimous in ſubſcribing to this Aphoriſm, That none can be pronounced happy before his Death; for the moſt glorious and happy Life may be blemiſhed by the concluding Stroke, and the laſt Period may ſully the Beauty and Glory of all that went before. This Truth *Crœſus*, when his boaſted Happineſs was near expiring, by the Proſpect of a miſerable Death, was at length ſenſible of, and acknowledged before *Cyrus* the Juſtneſs of *Solon's* Judgment, who, from a Senſe of the Frailty of human Greatneſs, had pronounced, that a Man's Happineſs could only be determined truly by the Circumſtances of his Death. This Writer reſts the Verdict of a Man's Happineſs upon the Condition of his Children, their State, and Circumſtances in the World, and eſpecially their good or evil Diſpoſition, and moral Conduct in Life: For the Judgment of a Man's Felicity is not always to be taken ſingly from himſelf: If his Children are unſucceſsful, and come to Misfortunes, or, which is worſe, if they prove extravagant and vicious, we account ſuch a Father truly unhappy, and his Grave, to which their evil Conduct will the ſooner haſten him, to be ſtrewed with Diſgrace and Sorrow. When degenerate and unworthy Sons ſucceed to a Father of diſtinguiſhed Merit and Character, and by their Miſconduct or Weakneſs ſully the great Name of their Anceſtors, the World ſympathizes, and weeps over the Monuments of their great Progenitors, and is convinced, that Miſery and Unhappineſs can overtake a Man even in his Grave. When Parents have taken all the Care they can about the Education of their Children, and to give them, as it were, a ſecond Birth by the Nurture of their Souls, it muſt doubtleſs be an uncommon Affliction to them, if, inſtead of anſwering their Hopes and Expectations, their Name and Family is diſhonoured by their evil Conduct; eſpecially as the World is generally ſo ill-natured, as to aſcribe the Miſcarriage of Children to the Negligence of their Parents, and to ſuſpect even *their* Vertue on that Account. According to the Obſervation of St. *Ambroſe* upon the Place, *Unuſquiſque in noviſſimis ſuis agnoſcitur, & in filiis ſuis æſtimatur, ſi bene filios ſuos inſtituit, & diſciplinis competentibus erudivit; ſi quidem ad negligentiam Patris refertur diſſolutio filiorum.* De bono Mortis, c. viii. Many are the Inſtances, both in ſacred and profane Hiſtory, of Children degenerating from the Vertue and Probity of Anceſtors peculiarly eminent in their Generations, and thereby diſturbing their domeſtick Peace, and making their Exit leſs glorious and comfortable. That *Moſes* died upon Mount *Nebo*, in the Sight of *Canaan*, was not ſo great a Trial, as that his Sons were unworthy to ſucceed him in the Prieſthood: And that *Eli's* Children proved ſo corrupt, ſuch Sons of *Belial*, as to know not the Lord, and to be ſet aſide from officiating before him for their Unworthineſs, was a great Allay to his Honour and Comfort. The like may be ſaid of *Solomon*, whoſe Glory and Happineſs was much ſullied by the evil Conduct of *Rehoboam*, as *Hezekiah's* Fame was by that of his Son *Manaſſes*. Amongſt the *Romans*, the Reputation of the brave *Germanicus* was eclipſed by the Succeſſion of an infamous *Caligula*; and *Commodus*, the unworthy Son of the wiſe *Antoninus*, gave a Check to the great Name of his Father. Theſe Inſtances are ſufficient to ſhew, that the Meaſure of our Happineſs is not always to be taken from ourſelves, but from our Deſcendants and Relations; and he that is curſed in his Children, however other Things may favour him, cannot be reckoned among the Fortunate. But neither the ancient Philoſophers, nor even this Writer have carried this Matter far enough; in the Delivery of this Maxim, they conſidered only the preſent Life, and pronounced that one could not congratulate a Perſon upon a compleat Happineſs before his Death, becauſe ſo many Accidents might happen to him, or to his Children which would give him Uneaſineſs: but take this Maxim in a more extended View, and apply it to another Life, and then both the Senſe and Proſpect will be greatly enlarged; for Scripture acquaints us, that the Happineſs of a good Man begins, properly ſpeaking, at his Death; 'till that Time he is ſubject, and perhaps more expoſed to Injuries than others; and from the frail Condition of his Nature liable to fall into Sin, eſpecially as the Artifice of the Devil is principally levelled againſt every good Man, to ſeduce him, if poſſible, from his Duty, and to leave that good Way which he ſo long hopefully went on in; but when once he has finiſhed his Courſe, fought the good Fight, and come off Conqueror, we can then pronounce him compleatly ſafe and happy, he enters upon his Reſt, a State of preſent Comfort and Security, and when the ſenſual Man's Happineſs ends, his begins.

Ver. 30. *Like as a Partridge taken, and kept in a Cage, ſo is the Heart of the Proud.*] πέρδιξ θηρευτὴς ἐν καρτάλλῳ, *i. e.* as a tame Partridge kept in a Cage, by its Arts decoys others of the like Kind into the Nets ſpread for them, and then prides itſelf over them, ſo the proud Man watches for another's Fall, and inſults over him in his Misfortune. *Bochart* underſtands the Paſſage in this Senſe, *Hominem ſuperbum, altero in ruinam impulſo, ſic in illum inſultare, quomodo Perdix venator, ſeu cicer in cavea, ſui generis aves, quas ſuis artibus in laqueum induxit.* Hieroz. L. i. c. xiii. P. 2da. *Pliny* and *Ariſtotle* both take Notice of the Game-Partridge, and of its Cunning to entice others; the latter calls it, πέρδιξ θηρευτὴς, as this Writer does. *Hiſt. Anim.* L. ix. c. 8. *Plin.* L. x. c. 33. St. *Auſtin* obſerves, that the other Partridges are taken by their Eagerneſs to fight with that in the Cage. *Cont. Fauſt.* The proud Man here is the ſame with the deceitful one, mentioned in the former Verſe, and means a falſe Friend who intrudes upon Families with an Air of Confidence and Reſpect, but his Deſign only is, out of an ill-natured Curioſity, to pry into their Secrets, and to expoſe them, *Scire volunt ſecreta domus, atque inde timeri.* *Grotius* thinks ὑπερηφάνου, a corrupt reading, and puts inſtead of it ὑπερφιάλου, i. e. *perfidi*, which indeed ſeems more agreeable to the Context.

Ver. 31. *And in Things worthy Praiſe, will lay Blame upon thee.*] Moſt Editions have ἐν τοῖς αἱρετικοῖς, but the true reading is either αἰνετοῖς, which our Tranſlators follow, or αἱρετοῖς, which the *Vulgate* favours, *Et in electis imponit maculam*, i. e. he will ſpy out ſome Fault, or lay ſomething to the Charge of the Elect; the beſt, and moſt innocent Perſons cannot eſcape him; for this is applicable to Perſons, as well as Things (σοι being generally omitted) though our Verſion renders otherwiſe.

Ver. 34. *Receive a Stranger into thy Houſe, and he will diſturb thee; and turn thee out of thine own.*] ἀπαλλοτριώσει σε ἐκ τῶν ἰδίων σου, either out of thine own Houſe, or, thy Goods, and Poſſeſſions. In this latter Senſe the *Vulgate* takes it, *Abalienabit te a tuis propriis*; and the *Tigurin* Verſion, *Cum perturbatione ſubvertet, exuetque te tuis poſſeſſionibus*; διαστρέψει σε ἐν ταραχαῖς is badly rendred by the *Vulgate*, *Subverte te in turbine.* The Meaning rather is, he will overturn your Houſe, and diſtract the Peace of it, ἐν ταραχαῖς, by the Diſturbances, which he will occaſion. The Senſe is the ſame with ℣ 29. One cannot but obſerve a remarkable *Paronomaſia* in the Words ἐνοίκισον ἀλλότριον, — καὶ ἀπαλλοτριώσει σε. Inſtances of this, beſides thoſe which occur in private Life daily, are *Maſſiniſſa*, King of *Numidia*, who receiving *Jugurtha* into his Familiarity, and Houſe, occaſioned ſuch Diſturbances, as to prove his Ruin. The like may be obſerved of *Menelaus* entertaining *Paris*, who in return ſtole his fair Wife *Helen*, and kindled thereby the long War between the *Greeks* and the *Trojans*. *Herod* too, coming into the Family of *Hyrcanus*, by the Marriage of *Mariamne*, ſeized their Kingdom, and was the ruin of the *Aſmonean* Race. See his Life in *Joſephus*.

CHAP. XII.

Ver. 1. WHEN *thou wilt do good, know to whom thou doſt it, ſo ſhalt thou be thanked for thy Benefits.*] This is a Conſequence of the laſt Verſe in the former Chapter, wherein we are adviſed not to receive a Stranger into our Houſe, for often, without knowing it, one admits a worthleſs treacherous deſigning Perſon, who will either pry into, and diſcover the Secrets of the Family, or may attempt improper, or indecent Liberties in it, and thereby give much Trouble, and occaſion great Diſturbance.

The Advice here in general is, to make a prudent Choice of the Perſons to whom we do the Favour of an Entertainment, or other good Turn, that we may have the Pleaſure of obliging worthy Objects, and ſuch as will have the Gratitude to thank us for our Kindneſs, and the Ingenuity to acknowledge the Obligation: Or the Direction here may be, that when there is a Conteſt about diſpoſing of a Poſt of ſome Truſt and Conſequence, or of a Gift and Benefaction of Value and Worth; and there are many Candidates for the ſame Place or Favour, in ſuch a Competition to deliberate on the Merit of each, and prefer one that is moſt worthy, or has moſt Need, to one that is leſs ſo, or has leſs Occaſion. Or if this is extended to Charity, as it is moſt commonly underſtood, and which the Context ſeems to favour, it then points out the great Diſcernment and Caution, which is neceſſary to be uſed, to know who are real and proper Objects. The Direction does not ſeem to include common and daily Charities, which offer themſelves continually almoſt from every Quarter, wherein one need not be ſo ſcrupulous as to examine ſtrictly into the Merit, or the particular Wants and Circumſtances of all that apply to us, leſt if we are too nice and exact in our Enquiry, we loſe frequent Opportunities of exerciſing our Liberality, and being too wary in the Diſtribution of our Alms, draw upon ourſelves the Murmurs and Curſes of the Poor; but rather to be inquiſitive after, and aſſiſt diſtreſſed Merit, or perſecuted Piety, ſuch as are come to Poverty, not through their own Fault or Idleneſs, as is the Caſe of ſuch as make a Trade of begging; but unfortunate Perſons, unhappily reduced through ſome ſudden Calamity, or Accident, modeſtly concealing their Misfortunes, or ſilently declaring their Wants by a ſad expreſſive Countenance, or ſuch as ſuffer for Righteouſneſs Sake, and are in Bonds and Afflictions for the Teſtimony of the Truth. 'Tis of Charity done to ſuch worthy Objects as theſe, we are to underſtand our Saviour when he ſays, *I was a hungry, and ye gave me Meat*; and “ Not, to imitate, ſays St. *Jerom*, the Cuſtom of many in the World, who are unwilling to diſtribute to the Neceſſities of the Saints, and are regardleſs of the real Wants of their poor Neighbours, and yet laviſh away the Superfluity of their Money, which would make many diſtreſſed Families happy, upon Entertainments and Diverſions.

Ver. 3. *There can no good come to him that is always occupied in Evil, nor to him that giveth no Alms.*] This does not ſeem rightly tranſlated. By the Disjunction it looks as if two different Perſons were here ſpoken of, whereas the Fate only of the uncharitable Sinner is hinted at. The Senſe is, that the Sinner who giveth no Alms, cannot expect to be forgiven, Charity being an appointed Means of procuring God's Favour and Reconciliation, and an Atonement that will be accepted for the Multitude of Sins. And ſo the *Vulgate* ſeems to take it, *Non eſt ei bene, qui aſſiduus eſt in malis, & Eleemoſynas non danti.* Alms-giving was accounted by the *Jewiſh* Doctors, one of the eſſential Parts of their Religion; and the *Rabbins* call it, as well as the ſacred Writers, by the Name of Righteouſneſs. As by this merciful Appointment God has ſhewed his tender Regard for even the meaneſt of his Creatures; ſo the *Jewiſh* Synagogue was very careful to execute the Orders of God in this reſpect. We learn from their Writers, that in every Synagogue there were two Treaſury Cheſts, one for poor Strangers, and the other for their own Poor. Thoſe that were charitably inclined, put their Alms into theſe Cheſts, at their coming into the Synagogue to pray, thereby to recommend their Devotions, and forward the holy Work they met about. Upon extraordinary Occaſions, when Times, and Caſes of Calamity called for it, they made Collections, upon which Occaſions the Ruler of the Synagogue gave Orders to aſk every body for their Charity. And the primitive Chriſtians were ſo exemplary for their Charity, that no Beggars were ſeen among them, nor did they extend their Benevolence to their own Poor only, but even to thoſe of their Enemies; which Behaviour was ſo affecting, that even *Julian* the Apoſtate propoſed it as a Pattern to his own Subjects. *Sozom. Eccl. Hiſt.* L. v. c. 16. *Juſt. Mart. Apol.* 2.

Ver. 4, 5. *Give to the godly Man, and help not a Sinner; do well unto him that is lowly, but give not to the Ungodly*, &c.] The former Part is repeated, ℣ 7. not by any Miſtake, but to inculcate probably, that in the Diſtribution of our Charity we muſt make a Diſtinction of the Perſons, or Objects on whom we beſtow it. The godly, and lowly Man (for they are equivalent Terms in Scripture) as moſt deſerving of our Help, is moſt entitled to it; and we have this farther Comfort and Encouragement, that he will not abuſe our Kindneſs, but be thankful to us for all the good Offices which he receives, and to God for every Benefactor he raiſes him up. But the Sinner will be ſo far from making any Acknowledgment of our Kindneſs, or indeed any good Uſe of it, that probably he may ſtrengthen himſelf in his Wickedneſs thereby, or abuſe our Kindneſs, and apply the Means afforded him, to our Prejudice and Diſadvantage. And therefore in the following Part of the Verſe the Advice is, *Hold back thy Bread, leſt he overmatch thee thereby. Prohibe panes illi dari*, Vulg. Which not only ſeems to mean, that we ſhould not ſupport the Sinner, or any worthleſs Object in his Indigence, as we do others in the ſame Condition, but that we ſhould diſcourage others from being kind to him, acquaint ſuch as are Strangers to him with his Character, and how unworthy he is of their Favour and Charity, and not ſuffer one of ſo little Worth to receive what others want as much, and deſerve much better. From hence, it appears, that the Duty of Almſgiving, as it was enjoined and practiſed in the Times of this Writer, was more reſtrained, than under the Goſpel. For under the latter, every Perſon, though he be as odious to us, as a *Jew* to a *Samaritan*, is to be eſteemed our Neighbour, and as ſuch, to be relieved by us; nor are our good Offices and Kindneſs to be refuſed even unto Sinners, as the Merit of Perſons is to be no Rule of our Charity, and the doing Acts of Benevolence to thoſe that leaſt deſerve it, is the very Method of the divine Goodneſs, and as ſuch, is recommended in Scripture to our Imitation. I ſhall only obſerve that the Conſtruction of the *Greek* in the latter Part of the 5th Verſe, ἐν πᾶσιν ἀγαθοῖς οἷς ἂν ποιήσης αὐτῷ, is very ſingular, but agreeable to the *Attic* Dialect. There are ſeveral Inſtances of this Syntax in the *New Teſtament*, See *Mark* xiii. 19. *John* ii. 22. iv. 50. 1 *Cor.* vi. 19. But *Epheſ.* ii. 10. κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεὸς, κ. τ. λ. comes neareſt this Paſſage. See more Inſtances, *Glaſſ. Philol. Sac.* L. iii. *de pronomine.*

Ver. 6. *For the moſt High hateth Sinners, —and keepeth them againſt the mighty Day of their Puniſhment.*] This laſt Sentence is omitted in the *Vat.* Edition. The *Vulgate* tranſpoſes it, and joins it to the End of the 4th Verſe, rendring, *Cuſtodiens eos in diem vindictæ,* without the Epithet. The mighty Day of Puniſhment is equivalent to ἡμέρα κρίσεως, 2 *Pet.* ii. 9. iii. 7. 1 *John* iv. 17. and to κρίσις μεγάλης ἡμέρας, *Jude.* vi. Τηρεῖσθαι, and φυλάττεσθαι among the *Greeks* anſwer to *reſervari*, and *cuſtodiri* among the *Latins*, and are all of them elegantly uſed of Delinquents reſerved and ſecured for future Puniſhment. Thus *Prov.* xvi. 4. φυλάσσεται ὁ ἀσεβὴς εἰς ἡμέραν κακὴν, an Expreſſion ſimilar to that of this Writer, See alſo *Acts* xxv. 21. *Ovid* too has, *Pœnæ crucianda reſervor.*

Ver. 10. *Never truſt thy Enemy.*] Neither thy preſent, nor *quondam* Enemy, becauſe he will not ſoon forget former Injuries received, but will revenge himſelf when Opportunity offers. Nothing is more rare than a ſolid and laſting Reconciliation, according to that of *Horace*,

> *Male ſarta*
> *Gratia nequaquam coit, & reſcinditur.*
> Epiſt. L. i. Ep. 3.

He that is hurt and injured, with Difficulty forgets it, and he that has done the Wrong cannot eaſily perſuade himſelf, that the other has forgot it, ſo always ſuſpects him; he hates him, becauſe the injured Perſon is a conſtant Reproach to him, whenever he meets or thinks of him, and imagining him to reſent the firſt Injury, is always ready to return a ſecond. Mr. *Pope* has excellently deſcribed this,

> *Forgiveneſs to the Injur'd does belong,*
> *But they ne'er pardon who have done the Wrong.*

Ibid. *For like as Iron ruſteth, ſo is his Wickedneſs.*] The Ancients ſpeaking of Envy, Malice, and Hatred, often make Uſe of the Compariſon of Ruſt to diſplay their ill Effects. Thus *Horace*,

> *—Hic nigræ ſuccus loliginis, hæc eſt*
> *Ærugo mera.* L. 1. Serm.

And *Martial*,

> *——— Nimiaque ærugine captus*
> *Allatras omnem, quod tibi cunque datum eſt.*

The Senſe is, that as Braſs (Χαλκὸς in the *Greek*, *Æramentum* in the *Vulg.*) though you take never ſo much Pains to rub it clean and poliſh it, will quickly again contract a green Ruſt; ſo an Enemy, though ſeemingly reconciled, will hide his evil Diſpoſitions, and lurking Intention for a Time, but will ſooner or later return to his old Rancour and Wickedneſs; for though he knows how to diſſemble to Advantage, yet the Root of Malice and Bitterneſs being ſtill in him, it will be ſure to put forth.

Ver. 11. *Though he humble himſelf, and go crouching, yet take good Heed, and beware of him.*] i. e. Such a deſigning Perſon will put on a friendly Appearance, will look humbly, and act ſubmiſſively, that the Perſon on whom he intends to ſeize and vent his Malice, may lie the more open to his premeditated Aſſault. He is therefore the more to be ſuſpected for this Piece of Artifice, and to be looked upon as concealing ſome Deſign of Miſchief, under ſuch a cringing Behaviour; he only waits an Opportunity, when he may be revenged more ſecurely, and injure you moſt effectually, for the diſagreeable Submiſſions he has been obliged to, ſo much againſt his Inclination. The *Pſalmiſt* deſcribes ſuch a deſigning and dangerous Perſon, in the ſelf ſame Terms, *He falleth down and humbleth himſelf, that the Poor may fall into the Hands of his Captains*, Pſal. x. 11. Nor is ſuch a prudent Caution inconſiſtent with the Behaviour required towards Enemies, even under the Goſpel. For though we are commanded to love them, yet are we not commanded to make them our Confidents; though it condemns Hatred, and returning Evil for Evil, yet it allows a proper Care, and reaſonable Diſtruſt of ſuch, as we know bear us no good Will. For there is a great Difference between not injuring, or even being ready to aſſiſt them, and the putting ourſelves in their Power, and making them our Boſom Friends, and lying at their Mercy by too great a Freedom and Openheartedneſs. Even among our confeſſed Friends, all are not Intimates, nor have we the ſame Confidence in, or equal Reliance upon all; we know, and can judge how far each may be truſted, and depended on, and deſerves to have a greater or leſs Share in our Eſteem and Confidence: And with reſpect to our Enemies, Prudence does not certainly require leſs Care and Circumſpection to be obſerved, whoſe pretended Friendſhip is only for their own Advantage. Eccleſiaſtical Hiſtory furniſhes us with many Inſtances of Saints and holy Fathers, who, being upright, and well meaning themſelves, and ſuſpecting no Harm from others affected Civility, have been deceived, impoſed upon, and almoſt ruined by the Artifice of falſe and deſigning Friends. Such was *Greg. Nazianzen*, whom *Maximus*, the Cynic Philoſopher, having gained upon by his Complaiſance, Addreſs, and Inſinuation, the uſe this ſubtle Impoſtor made of the Friendſhip indulged him, was, to decry his Patron and Maſter ſecretly, to ſet himſelf up as his Rival, and to endeavour to diſpoſſeſs him of his Biſhoprick; concealing his ambitious Deſign under the deceitful Veil of being his Diſciple, and Admirer. *Cave's Lives of the Fath.* 296—7. This Inſtance ſhews us the Juſtneſs of our Author's Obſervation in this, and the following Verſe, to take good heed and beware of ſuch intriguing Perſons, whoſe Friendſhip is Self-Intereſt, and their Familiarity a view only to their own Gain or Promotion; who, however humble they appear, mean to ſtand up in thy Place, to ſeize upon thy Office or Dignity, τὴν καθέδραν σȣ, and hope to riſe by thy fall.

Ibid. *Thou ſhalt be unto him, as if thou hadſt wiped a Looking-glaſs, and thou ſhalt know that his Ruſt hath not been altogether wiped away.*] The *Vulg.* and *Jerom*'s Bible wholly omit this. The preſent reading of the *Greek*, γνώσῃ ὅτι ȣ̓κ εἰς τέλος κατίωσε, ſeems to be corrupt, and yet it is in all the Editions: I would either read ἀκατίωσε, or with *Grotius*, ἐκκατίωσε, *Cognoſces non eſſe planè emaculatum.* And thus *Tacitus*, *Cavendos eſſe flagitiis commaculatos.* Annal. L. vi. This Writer here alludes to Mirrors of Metal, generally of Braſs, which were uſed in ancient Times, of ſome of which was the Laver of Braſs made *Exod.* xxxviii. 8. The Nature of theſe is ſuch, that when once the Ruſt has eat into them, though they are wiped carefully, and all Endeavours uſed to remove it, it will be perpetually returning, and ſometimes is confirmed to that Degree, that it can never be gotten out, and quite ſpoils the Poliſh of the Mirror, and by that Means renders it uſeleſs. Such is the concealed Hatred of a falſe Friend, reconciled only in Appearance; his Reſentment, which is firmly rivetted, will ſoon break out again, and you will perceive and experience his old Rancour.

Ver. 13. *Who will pity a Charmer that is bitten with a Serpent, or any ſuch as come nigh wild Beaſts?*] θηρία may either mean wild Beaſts in general, or Serpents and Vipers, and ſuch like venomous Creatures. There were a ſort of Phyſicians among the *Hebrews*, *Calmet* calls them Enchanters, who took upon them to charm Serpents, and hinder them from ſtinging, or to cure thoſe that were ſtung by Enchantments and Spells. It does not appear there was anciently any Medicine invented or found out, for the Cure of the Bite of a venomous Animal, ſuch as modern Times have diſcovered; and therefore theſe Enchanters often failed of Succeſs, and their pretended Charms proved ineffectual. They were, notwithſtanding their boaſted Spells, ſometimes bit by them themſelves, and loſt their Life by their Poiſon. *Jeremiah* alludes to theſe noxious Creatures, and the ſuppoſed Cure by Spells, when he ſays, *I will ſend Serpents, and Cockatrices among you, which will not be charmed.* viii. 17. as does the *Pſalmiſt*, who deſcribes the Adder, as ſometimes ſtopping her Ears, and refuſing to hear the Voice of the Charmer, though he charmed never ſo wiſely. *Pſa.* lviii. 4, 5. The Senſe of the Author in this Paſſage either is, that the keeping Company with Sinners, is contracting a certain Infection, and ſucking in a deadly Poiſon; that they are like ſo many wild Beaſts, ſlaying the Souls of Men; that Perſons warned of the Danger of ſuch evil Communication, who will notwithſtanding aſſociate with them, and run into Miſchief, fall unpitied, and may thank themſelves for their Ruin: Or, from the Context we may ſuppoſe the Meaning rather to be, That as one does not pity thoſe who boaſt of their Skill to charm Serpents, and have the Raſhneſs often to handle them, if they are are at laſt bitten by them, becauſe they voluntarily run into ſuch Danger, and vainly thought to eſcape that Harm by Art, which St. *Paul* once did by Miracle: So neither is any Pity due to one who truſts to a ſeeming and falſe Friend, one ſuddenly taken into Favour, from an inveterate Enemy, a Perſon that one knows not thoroughly, or has reaſon to know by paſt Experience too well, ever to expect any good from him for the future; to adopt ſuch a one, upon whom ſo little Dependance can be fixed, either as a Companion or Friend, is courting Danger, and betraying ones own Safety.

Ver. 16. *An Enemy ſpeaketh ſweetly with his Lips, but in his Heart he imagineth how to throw thee into a Pit; he will weep with his Eyes, but if he find Opportunity, will not be ſatisfied with Blood.*] This is a fine Deſcription of the fawning Paraſite, who flattereth with his Lips, but imagineth Miſchief in his Heart. The *Pſalmiſt* deſcribes ſuch, when he ſays, *They give good Words with their Lips, but diſſemble in their double Heart.* They have Honey upon their Tongue, and the Poiſon of Aſps under it, which *Plautus* well expreſſes,

> *In melle linguæ ſunt ſitæ atque orationes*
> *Lacteque: corda felle ſunt ſita, atque acerbo*
> *aceto.* In Trucul.

Believe therefore neither their Words, Looks, nor even their Tears, they are falſe and deſigning, the Tears of a Crocodile, who aims to devour its Prey the next Moment, *Nullæ ſunt majores, periculoſioreſque inſidiæ, quam quæ ſub nomine amicitiæ, & officii ſimulatione occultantur*, ſays *Cicero*. It was by her falſe Tears that *Sampſon*'s Wife deceived him, and, got from him the Secret of the Riddle, and, through her Deceit, *unto the Strong came forth Bitterneſs:* and by the ſame Artifice *Dalilah* ſtole the Intelligence from him wherein his mighty Strength lay. Againſt ſuch Sort of Deceivers, who have the Art of moving by their Tears, *Ovid* gives this Caution,

> *Neve Puellarum lachrymis moveare, caveto;*
> *Ut flerent, oculos erudiere ſuos.*
> De Remed. Amor.

It was thus that *Iſhmael*, the Son of *Nethaniah*, ſlew all thoſe *Jews* that were marching to join *Gedaliah*, by going out in a friendly Manner to meet them, by diſcourſing freely with them, and treacherouſly weeping all along as he went, *Jer.* xli. 6, 7. By which artful Deceit he prevailed to ſlay Numbers of them, and caſt their dead Bodies into the Midſt of a Pit. *Solomon* gives the like Deſcription of ſuch dangerous Diſſemblers, *He that hateth, diſſembleth with his Lips, and layeth up Deceit within him; when he ſpeaketh fair, believe him not, for there are ſeven Abominations in his Heart*, i. e. many Artifices and Tricks lie concealed there to ſurprize and ruin thee. The rendring of the ὁ, is much ſtronger and cloſer to our Purpoſe, χείλεσι πάντα ἐπινεύει ἀποκλαιόμενος ἐχθρὸς, ἐν δὲ τῇ καρδίᾳ τεκταίνεται δόλους· ἐὰν σου δέηται ὁ ἐχθρὸς μεγάλῃ τῇ φωνῇ, μὴ πεισθῇς. κ. τ. λ. *Prov.* xxvi. 24, 25. See *Pſal.* xii. 2. lxii. 4. *Jer.* ix. 8, 12. *Ezek.* xxxiii. 31.

Ver. 17. *If Adverſity come upon thee, thou ſhalt find him there firſt.*] πρότερον, i. e. firſt before others, either to ſatisfy his ill-natured Curioſity, and to be a Witneſs of your Diſgrace, or that he may have the Pleaſure to inſult you under your Humiliation and Affliction. Some Editions have πρότερόν σου, i. e. firſt or neareſt to your Perſon. And thus *Calmet*, and *Meſſ. of Port Royal* render, *Vous le trouverez le premier aupres de vous.* If πρότερόν σου ſeems harſh in this Senſe, might not πρὸ ἑταίρων σου be the true reading? *i. e.* he will be the firſt officiouſly to intrude himſelf, even before your Friends and Acquaintance.

Ver. 18. *He will ſhake his Head, and clap his Hands, and whiſper much, and change his Countenance.*] i. e. he will ſhake his Head at thee, by way of Contempt and Inſult, ſee *Ecclus* xiii. 7. clap his Hands, in token of his rejoicing at thy Misfortunes, and ſpread many falſe Reports about thee ſecretly, by Inſinuations and Whiſpers, and be quite another Perſon from what he appeared to be; or rather, the Man will then ſhew himſelf in his true Colours.

CHAP. XIII.

Ver. 2. BURDEN *not thyſelf above thy Power, and have no Fellowſhip with one that is mightier, and richer than thyſelf; for how agree the Kettle, and the Earthen Pot together? for if the one be ſmitten againſt the other, it ſhall be broken.*] When thou chuſeſt a Friend, chuſe an equal, one of the like State and Condition with thyſelf. In Friendſhip, as in Marriage, too great a Difference of Circumſtances, Age, and Condition is dangerous, and often the Occaſion of Unhappineſs. *Pares amici*, is the Poet's Advice in Friendſhip, as *nube pari* is in Marriage. The Friendſhip and Confidence of great Folks flatters indeed the Ambition of Perſons of a lower Rank, they think it an Honour to be diſtinguiſhed by them, and propoſe great Advantage to themſelves by ſuch an Acquaintance, but at length they are convinced of their Folly, and have cauſe to repent of their Intimacy. According to that of *Horace*,

> *Dulcis inexpertis cultura potentis amici,*
> *Expertus metuit.*

They propoſe indeed to raiſe themſelves, and make their Fortunes by paying their Court to great Men; but they are often diſappointed in their Purſuit, ſacrificing in the mean Time their Liberty to a Proſpect of Grandeur, and are at beſt but ſplendid Slaves. *Nunquam eſt fidelis cum potente ſocietas*, is the Motto of one of *Phædrus*'s Fables, which he illuſtrates alſo by the Inſtance of the Kettle and Earthen Pot. There is the like Compariſon too in *Æſop*, and upon the ſame Occaſion, near 300 Years before this Writer, to which probably he alludes. The Man of Wealth and Power encourages the weaker Veſſel in the Language of the Brazen Pot, *Ne metuas, curabo enim ego ne tu allidaris*; but the Anſwer of the other contains a fine Moral, *Colliſio certe cum meo fiet periculo, decretum mihi eſt a te disjungi*; for when either the Rich and the Poor, the Strong and the Weak are ſure to be Sufferers, and to loſe the little they have, and ſometimes their Liberty and Lives. *Plautus* illuſtrates the Inconvenience of an unequal Match by the Simile of an Aſs ſinking under too great a Burden,

> *Venit mihi in mentem, te eſſe hominem divitem*
> *Factioſum: me item eſſe hominem hominum pauperrimum,*
> *Nunc ſi filiam locaſſem meam tibi, in mentem venit,*
> *Te bovem eſſe & me eſſe aſellum: ubi tecum conjunctus ſiem,*
> *Ubi onus nequeam ferre pariter, jaceam ego aſinus in luto.*

Where the Poet, like our Author, compares an unequal Engagement to an over heavy

Burden, and makes ſuch a Match, to be no leſs a Folly, than for a contemptible Animal to vie with one of an overgrown Size. We have a celebrated Inſtance of the Danger of having Fellowſhip with one too mighty, and depending upon ſuch a one for Safety and Protection, in what happened to *Ahaz*, King of *Judah*; he called into his Aſſiſtance *Tiglath-Pileſer*, King of *Aſſyria*, and made an Alliance with him; the Conſequence was, he ſecured himſelf againſt *Pekah*, King of *Iſrael*, and *Rezin* King of *Syria*, but he delivered himſelf into the Hands of a more formidable, and powerful Enemy, who, as the Text expreſſes it, diſtreſſed him, but ſtrengthened him not, 2 *Kings* xvi. 7. 2 *Chron.* xxviii. 20.

Ver. 3. *The rich Man hath done Wrong, and yet he threateneth withal; the Poor is wronged, and he muſt intreat alſo.*] The rich Man adds one Injury to another, evil and abuſive Language to ſome Act of Violence and Oppreſſion. He invades others Rights, and then, to juſtify himſelf, is angry as if he was the Sufferer. The poor Man is forced to ſubmit to, and even aſk Pardon of the rich Oppreſſor, and to aſk Pardon, as if he was the Aggreſſor. This Paſſage ſeems to be an Imitation of *Prov.* xviii. 23. *The Poor uſeth Intreaties, but the Rich anſwereth roughly.* The reading of the *Greek* here is very different; that followed by our Tranſlators gives the beſt Senſe, and the Truth of it is confirmed by Hiſtory and Experience. Men are often obliged in the Neighbourhood of the Great, and find it to be their beſt Way, to buy their Peace by Submiſſion, and to compound for, and diſpenſe with leſſer Injuries, to prevent more, and greater. One reads of Fathers, not only diſſembling their Grief and Concern before a mercileſs Tyrant, for the Death of ſome of his Children, but even flattering and commending him to appeaſe his Brutality, and to prevail on him to ſpare the reſt. Thus *Seneca*, *Potentiorum injuriæ hilari vultu, non patienter tantum ferendæ ſunt*, Lib. ii. De Ira. c. 33. *Juvenal* well deſcribes the ſad State of a poor Man under the mercileſs Power of an over-grown imperious Perſon, in the following Lines,

——— Libertas pauperis hæc eſt,
Pulſatus rogat, & pugnis conciſus adorat,
Ut liceat paucis cum dentibus inde reverti.

Ver. 7. *And he will ſhame thee by his Meats, until he have drawn thee dry twice or thrice, and at the laſt he will laugh thee to ſcorn.*] Though you may think it a favour to be invited often to his Table, yet by the Frequency or Magnificence of his Entertainments, he will at length ruin you: for if you attempt to return his Civilities, and treat him in the like Manner, with the ſame Elegance that he is uſed to, as perhaps he will expect two or three ſuch Treats, will occaſion much Expence, and hurt your Circumſtances in the End, when he will laugh at your Preſumption, for pretending to vie with Men of Fortune. The Author ſeems to allude to *Prov.* xxiii. 1. which in the rendring of the LXX comes near this Place, ἐὰν καθίσῃς δειπνεῖν ἐπὶ τραπέζης δυνάστου, νοητῶς νόει τὰ παρατιθέμενά σοι.... εἰδὼς ὅτι τοιαῦτά σε δεῖ παρασκευάσαι. Or the Senſe may be, He will invite you to his Entertainments, and make much of you for a few Viſits, and when he has got what he wants from you, and drawn out of you what he has occaſion for, he will afterwards laugh at you, and pretend not to know thee.

Ver. 8. *Beware that thou be not deceived, and brought down in thy Jollity.*] ἐν εὐφροσύνῃ σου, *i. e.* Take heed that thou be not reduced, or ſuffer in thy Fortune by Feaſting, and Entertainments, for ſo εὐφροσύνη ſometimes ſignifies, See *Eſther* ix. 19. Though a grateful Temper, and an Endeavour to ſhew Civilities to a Benefactor is to be commended, yet the Ambition of entertaining the Great, merely as ſuch, for the empty Pleaſure of being thought conſiderable, or the vain Eclat of having ſuch grand Acquaintance, is to be condemned in one of a private Fortune, and is an Inſtance of Extravagance and Folly. The *Marginal* Reading therefore, *Leſt thou be brought down by thy Simplicity*, or Imprudence, ἐν ἀφροσύνῃ σου, is very proper, which the *Vulgate* alſo follows. We have in theſe, and ſome of the following Verſes, a lively Image and Repreſentation of the Behaviour of the Rich and Powerful towards ſuch as are beneath them, and depend upon them. One ſees the Abſoluteneſs of their Will, Haughtineſs of their Temper, the Oppreſſion and Injuſtice, falſe Careſſes, artificial Diſguiſes, and deceitful Promiſes with which they impoſe upon their Credulity and Simplicity, expecting an aſſiduous, and often expenſive Attendance from them, till at length they have reduced them to a State of Indigence; and then they abandon them in their Diſtreſs, and make them the ſubject of their Contempt and Raillery. Thoſe, therefore, ſays a pious Writer, who truly love God, pay not their Homage to ſuch Golden Idols; as Faith aſſures them, that in their State of Humility they are greater than the Lords of the World, and that they degenerate from the Nobleneſs of their Spirit, if their Ambition carries them to aſpire after any Thing but Heaven.

Ver. 9. *If thou be invited of a mighty Man, withdraw thyſelf, and ſo much the more will he invite thee.*] The Advice is not to refuſe ſuch an Invitation, which would be looked upon as Rudeneſs and ill Breeding, but to accept it modeſtly, to behave decently, to go but rarely, and to withdraw diſcreetly. Probably this Writer alludes to *Prov.* xxv. 17. *Withdraw thy Foot from thy Neighbour's Houſe, leſt he be weary of thee, and ſo hate thee.* Where the *Interlinear* Verſion has, *Rarum fac pedem*; and ſo the *Heb.* and *Gr.* If ſuch a Conduct is adviſeable with reſpect to private Perſons, our Neighbours, much more is Reſervedneſs and Caution to be obſerved as to Frequency of Viſits, and a proper Diſtance and Carriage towards the great, our Superiors. Experience confirms this Advice of the wiſe Man, to retire from, rather than run after Perſons of Figure and Diſtinction, becauſe they uſually deſpiſe ſuch as preſs upon them too much; they grow tired of them, and though their Politeneſs keeps them from ſaying ſo, they eſteem ſuch, as officious Impertinents: We ſhould therefore approach them, ſays an ancient Writer, as we do the Fire, not too near, for fear of being ſcorched, nor at too great a Diſtance, ſo as to receive no Benefit from it. As we ſhould not be too forward and bold in intruding, ſo neither ſhould we be ſo negligent of our own Intereſt, as to forego an Acquaintance, which may ſome Time or other be beneficial to us: Neither offend by our conſtant Preſence, and over Fondneſs to be remembred by them, nor yet by ſo long an Abſence, as to occaſion our being forgotten, and overlooked by them. We ſhould be dutiful and reſpectful to them, but not ſervile or abject; neither too much admire, nor too much fear the Perſons of the Great, ſo as to betray the Cauſe of Virtue by any faulty Compliance. This has been the Caſe of many eminent Perſons in the Church, and even ſome of the great Lights of it, as appears from Eccleſiaſtical Hiſtory, who, having more of the Innocence of the Lamb, than the Courage of the Lyon, have not been ſufficiently upon their Guard, in treating with Perſons of great Authority and Power; but through Promiſes and Careſſes, or Fear of Diſgrace and Puniſhment, have abandoned the Defence of the Truth, and been ſurprized, or rather forced into Reſolutions, which they have repented afterwards.

Ver. 11. *Affect not to be made equal unto him in Talk.*] All the printed Copies read here, μὴ ἔπεχε εἰσηγορεῖσθαι. The true reading undoubtedly is, μὴ ἔπεχε ἰσηγορεῖσθαι. See *Grabe's Proleg. Tom.* iii. c. 2. The Reaſon for ſuch a Reſervedneſs of Speech before great Perſons, follows in the next Verſe, *Cruelly he will lay up thy Words.* The Copy which our Tranſlators follow, I preſume, had ἀνελεημόνως συντηρήσει λόγους σοῦ, but the reſt have, ἀνελεήμων ὁ μὴ συντηρῶν λόγους, which, if it has any Senſe, means, that he that guards not his Tongue, and watches not over his Words in ſuch Company, wants pity for himſelf, and is unmindful of his own Intereſt. And thus *Calmet* expounds it, *Celui qui ne garde pas ſa langue, ou qui ne veille pas ſur ſon diſcours, manque de pitié pour ſoi même.* But the Senſe given in our Verſion ſeems preferable, which is confirmed by the *Vulg. Immitis animus illius conſervabit verba tua,* i. e. If a Prince, or Perſon of great Power takes Occaſion, from your Words, of Jealouſy, Miſtruſt, or Offence againſt you, though he ſays nothing for a Time, he will afterwards ſhew you, that he treaſured up what was ſpoken, and give you a Proof of his Reſentment. He will uſe you here ill, and perhaps impriſon you; but whatever Treatment you meet with of this Sort, aſcribe it to your own Imprudence, in being too open and unguarded. Thus *Tiberius* uſed to do, *Verba, vultus in crimen detorquens, recondebat,* as *Tacitus* obſerves of him. And *Sejanus's* Temper, as deſcribed by that Writer, was the ſame, *Odia in longum jaciebat, quæ reconderet, auctaque promeret.*

Ver. 13. *Obſerve and take good Heed, for thou walkeſt in peril of thy overthrowing; when thou heareſt theſe Things, awake in thy Sleep.*] The firſt Sentence, as it is in our Verſion, contains a neceſſary Piece of Advice and Caution as to our general Conduct, but the Vulgate confines it to hearing in particular, *Attende diligenter auditui tuo.* And indeed ſome *Greek* Copies have, συντήρησον καὶ πρόσεχε σφόδρα τοῦ ἀκούειν, *i. e.* Liſten to a great Man when he is talking, with much Attention and Reſpect, and at the ſame Time with ſuch Circumſpection, as not to ſeem inquiſitive, or prying into his Affairs; be as watchful and cunning in not being any ways ſurprized, as one that feigneth him aſleep, and is awake all the Time. And thus *Boſſuet, Vigilem te volo, ſed inſtar ſomnolenti.* As Inattention betrays Neglect and Contempt, ſo too much Attention in you, and too great a Curioſity may raiſe Jealouſy and Suſpicions in him againſt you. In the Court of Princes, and Levees of great Men, the grand Secret of Behaviour is, ſays *Calmet,* to have Ears and hear not, Eyes and ſee not, and a Tongue and ſpeak not. To hear every Thing, and divulge nothing, to obſerve all that paſſes, and in Appearance to be quite abſent, to make juſt Reflexions on Men and Things, and ſeemingly to mind nothing, and be wholly incurious as to every body, and their Concerns. Such a Conduct if it raiſes not to a Man Friends, will be ſure to create him no Enemies. This maſterly Stroke in Politics, and many others which might be mentioned, ſhew this Writer's nice Diſcernment, his Knowledge of Courts and public Life, and the Juſtneſs of his Obſervations made on both; and contains a higher Senſe, and more agreeable to the Context, than the common Interpretation of attending to, and meditating upon, what is delivered and ſpoken.

Ver. 17. *What Fellowſhip hath the Wolf with the Lamb, ſo the Sinner with the Godly.*] The wiſe Man having taken Notice of the Inconvenience, and often Danger of the Poor keeping Company with the Rich, the Weak with the Powerful, the Slavery of Courts, and the proper Carriage to be obſerved towards great Men, he farther confirms his firſt Theſis, that all Perſons ought to cultivate Fellowſhip with thoſe of the ſame Rank and Condition, by inſtancing in the Godly and the Sinner, who can much leſs than the other maintain Friendſhip, and keep up an Intimacy together, becauſe their

Way of Life, Sentiments, Inclinations, Morals and Conduct, are diſagreeable to each other, as diſſonant as thoſe of the Wolf and the Lamb; the one innocent, gentle, and amiable; the other, miſchievous, outragious, and devouring. For as a mutual Reſemblance of Manners, Likeneſs of Views, Intereſts and Deſigns, and as it were a Sympathy of Souls, are no leſs approved Means of uniting Perſons, than Equality of State and Condition; ſo, where theſe are wanting, or diſagree, an Intimacy cannot long ſubſiſt, and Extremes may as well be ſuppoſed to meet, or Contraries coaleſce, as a Harmony ſubſiſt between the Godly and the Sinner, whoſe Purſuits are ſo widely different. Thus *Cicero*, *Ob nullam etiam cauſam boni improbis, improbi bonis amici eſſe non poſſunt, niſi quod tanta eſt inter eos, quanta maxima eſſe poteſt, morum ſtudiorumque diſtantia.* De Amicit. The Compariſon of the Wolf and the Lamb, whoſe Union is inconſiſtent in Nature, is often made uſe of by *Horace*, and other Writers, to ſhew the Impoſſibility of a Friendſhip improperly contracted. And when *Iſaiah*, prophetically to ſhew the bleſſed Effects of the Goſpel, and the great Change it ſhould produce in Men's Sentiments, uſes the Compariſon of the Wolf and the Lamb, dwelling and feeding together; he introduces that Alluſion to intimate, that the true Religion ſhould reconcile, and make one, thoſe whom the Vices of Heatheniſm had ſo variouſly diſtracted, and divided; that Perſons, the moſt ſeparated in Intereſt, Inclination, Religion, and Climate, ſhould then happily unite, and compoſe one Church, *Iſai.* xi. 6. In Scripture, the Diſagreement of God and *Belial*, and their reſpective Votaries, is well repreſented by the Metaphor of Light and Darkneſs, which are quite incompatible, and mutually deſtroy each other.

Ver. 17. *What Agreement is there between the Hyæna, and the Dog?*] As to the Fact of the natural Antipathy between theſe two Animals, it is confirmed by various Teſtimonies. There is a remarkable one in *Oppian*, after having mentioned that the Skin of the Hyæna will fright away all Dogs, he adds, that if a Man makes Shoes of the Skin, the Dogs will not follow after, nor bark at him:

> Καί σε κύνες κείνοισιν ἐμβεβαῶτα πεδίλοις
> Ἀντίον οὐχ ὑλάουσι.
> *De Venat. L.* iii.

Pliny mentions the like of the Tongue, *Eos qui Hyænæ linguam in calceamento ſub pede habeant, non latrari a canibus,* L. xxviii. c. 8. *Nat. Hiſt.* *Ælian* likewiſe confirms the Account of this irreconcileable Hatred between them; he ſays, that the Hyæna is a voracious Animal, that imitates the Voice, and vomiting of a Man, and by that Artifice entices the Dogs out, whom it inſtantly devours, *Hiſt. Animal.* L. vii. And with this Account agree *Ariſt. Hiſt.* L. viii. ch. 5: *Plin.* L. viii. c. 30. *Chryſoſt. in S. Marc. Hom.* 13. This Father adds another remarkable particular, that Dogs are ſtruck inſtantly dumb, and cannot open, when they approach the very Shadow of the Hyæna. Others ſay, that it ſtupifies, and makes them giddy, and that the Fleſh of it eaten is good againſt the Bite of a mad Dog. *Bochart* enumerates many ſuch Whims, and calls them, *Magorum atque Arabum nugas.* Hieroz. L. ii. c. 56. The *Arab.* Verſion of this Place changes the Hyæna into another Animal, *Quorſum verſetur canis cum lacerto*, which he ſhews to be a Miſtake. The *Vulg.* too wholly omits the Hyæna, nor does it ſubſtitute any other Animal, to form the Compariſon, *Quæ communicatio ſancto homini ad canem?* This Miſtake he thinks aroſe from the Tranſcriber not underſtanding what the Hyæna meant, and therefore changed it for *homini*, and afterwards added *ſancto*, to preſerve the Oppoſition between holy, and impure Perſons, called Dogs *Rev.* xxii. 15. *in Loc. ſup. citat.* The *Greek* Copies all agree in ὑαίνη, and countenance the literal, rather than a metaphorical Senſe; which probably was a marginal Gloſs, and crept into the Text. However this be, the Author introduces this Simile to intimate, that the Rich are often great Oppreſſors, that they ſwallow up the Needy, and *make the Poor of the Land to fail.* Amos viii. 4. That what a Lion is in the Foreſt, as it follows in the next Verſe, ſuch is an over-wealthy, powerful Perſon, with reſpect to the Helpleſs and Poor.

Ver. 22. *When a rich Man is fallen, he hath many Helpers: he ſpeaketh Things not to be ſpoken, and yet Men juſtify him. The poor Man ſlipt, and yet they rebuked him too; he ſpake wiſely, and could have no Place.* Ver. 23. *When a rich Man ſpeaketh, every Man holdeth his Tongue, and look what he ſaith, they extol it to the Clouds; but if the poor Man ſpeak, they ſay, What Fellow is this? and if he ſtumble, they will help to overthrow him.*] If Riches are wanting, the beſt Qualifications are taken no Notice of; you are on that Account eſteemed as a Perſon of no Conſequence, or Worth, and inſtead of being befriended in a low Condition, you will meet with Affronts and Injuries ſooner. According to that of *Horace*,

> *Eſt animus tibi, ſunt mores, & lingua, fideſque;*
> *Si quadringentis ſex ſeptem millia deſint,*
> *Plebs eris.* Epiſt. L. i.

But the rich Man is careſſed and courted, he has inſtantly all Endowments and Qualifications, all good Qualities both of Body and Mind. Thus the ſame Poet,

> *Omnis enim res*
> *Divitiis paret, quas qui conſtruxerit, ille*
> *Clarus erit, fortis, juſtus, ſapiens etiam, & Rex,*
> *Et quicquid volet.* Sat. L. ii.

Thucydides well obſerves, δειναὶ δ᾽ εὐπραξίαι συγκρύψαι ϗ συσκιάσαι τὰ ἑκάστων ἁμαρτήματα, that Proſperity is of great Advantage to hide Men's Failings and Defects, which *Saluſt* has imitated with great Conciſeneſs and Strength, *Res ſecundæ mire vitiis ſunt obtentui.* And *Theognis* as beautifully expreſſes the Diſadvantage of Poverty, to diſparage all that a neceſſitous Man can offer, or ſpeak, when he ſays, that it makes a Man Tongue-tied, γλῶσσα δέ οἱ δέδεται. But none of the Sayings of the Ancients exceed the Beauty of our Author's Sentiments on the occaſion, particularly in ℣ 21, 22, 23. where the Antitheſis is elegant, and well preſerved. I ſhall only obſerve, that our Verſion has not fully expreſſed, οὐκ ἐδόθη αὐτῷ τόπος, which means more than that he could have no Place, *viz.* that he was not commended or honoured for his wiſe Reflexions. And ſo τόπον διδόναι is to be underſtood in many Places of this Writer. See ch. xvi. 3, 14. xxxviii. 12. whereas if the rich Man talks looſely or profanely, ſpeaks ἀπόῤῥητα, Things not fit to be named or repeated, the Sparkling of his Wit is admired, as if Wit was conſiſtent with Indecency, or what is ſhocking can be pleaſing.

Ver. 24. *Riches are good unto him that hath no Sin, and Poverty is Evil in the Mouth of the Ungodly.*] ᾧ μὴ πρόσεστιν ἁμαρτία, in which there is no Sin by the Means of acquiring them, or when they are honeſtly got, which is a better Senſe, than that of our Verſion. The Author in the Obſervations he has made above on the different States, does not condemn Riches as ſuch, nor univerſally juſtify, or approve a State of Poverty. For there are rich Men, who do Honour to their great Fortunes by the good Uſe which they make of them, and there are poor Men who diſgrace even their low Eſtate, by their Pitch of Wickedneſs. To the one, Riches are good when gotten lawfully, enjoyed moderately, and diſpenſed liberally; and when they are free from the Sins of Avarice, Pride, Luxury, and Forgetfulneſs of God, which too commonly attend them, they are Bleſſings to the other; Poverty is an Evil when it is accompanied with Impatience, murmuring, coveting other Men's Goods, or actually ſeizing upon them, which Perſons of a very indigent Condition are often guilty of. It appears therefore, that Riches are not poſitively good in themſelves, but 'tis the good or ill Uſe of them only that denominates their Worth and Value. By the one they become the means of Bleſſedneſs, and by the other they are made the occaſion of falling. St. *Bernard* has wiſely determined this Point, *Aurum & argentum, & cætera hujuſmodi, quantum ad animi bonum ſpectat, nec bona ſunt, nec mala: uſus horum bonus, abuſio mala, ſollicitudo pejor, quæſtus turpior.* L. iv. *De conſiderat.* And ſo St. *Chryſoſtom*, commenting on this Paſſage, οὐκ ἁπλῶς ἀπὸ χρημάτων, κ. τ. λ. *Non ſimpliciter a divitiis naſcuntur mala, ſed ideo quia qui illas receperunt, eis neſciunt recte uti. Quia & Abraham dives erat & Job, & non ſolum nihil damni eis accidit a divitiis, ſed & clariores fuere : quia non in uſum ſuum tantum has poſſidebant, ſed ut eis juvarent etiam alios, quorum ſuccurrerent inopiæ.* Hom. lxvi. in cap. 48. Gen.

Ver. 26. *A cheerful Countenance is a Token of a Heart that is in Proſperity, and the finding out of Parables is a weariſom Labour of the Mind.*] i. e. The ſtudious and contemplative Man employed in deep Reſearches, or in writing and expounding dark and obſcure Parables, has not that gay briſk Countenance, as one that is at Eaſe, and whoſe Mind is perfectly without Care. Study, and intenſe Application are apt to abate a Man's Vivacity, to flatten the Spirits, and give a ſerious and grave Turn to the Countenance. For whereas Joy diſcovers itſelf by ſparkling Eyes, an elevated Brow, a free Air, and an open Aſpect; intenſe Contemplation, on the contrary, is denoted by fixed Eyes, a contracted Brow, a compoſed Air, a ſettled or ſtern Countenance, deliberate Speech, or profound Silence. Theſe are Tokens of a Mind deeply engaged in intricate Speculations, in painful and recondite Diſquiſitions. And ſo laborious and fatiguing is cloſe Application both to Body and Mind, that *Solomon* very juſtly pronounced, *much Study to be a Wearineſs of the Fleſh*, Eccleſ. xii. 12. and that great Experience of Wiſdom and Knowledge was, as well as other Purſuits, a Vexation of Spirit.

CHAP. XIV.

Ver. 1. **B***LESSED is he that hath not ſlipt with his Mouth, and is not pricked with the Multitude of Sins.*] Our Tranſlators follow the *Complut.* Edition, which reads, ἐν πλήθει ἁμαρτιῶν, but the more general reading is ἐν λύπῃ ἁμαρτίας, *in triſtitia delicti*; as the *Vulg.* has it. And ſo the marginal Reading is, which does not mean, as ſome have interpreted, that the Man is happy who is not affected with Sorrow and Remorſe for his Sins, for he that is ſo affected, and has a true inward Compunction on that Account, has the beſt Title to, and proſpect of Bleſſedneſs; but the Senſe of the whole Verſe is, that the Man is happy, and highly to be commended, who, when Poverty or any outward Calamity lies heavy upon him, betrays no Impatience, nor charges God fooliſhly by any Murmur againſt him or the Diſpenſations of his Providence, nor by a criminal Dejection, and ſinful Deſpondency utters any thing reflecting upon his Honour or Juſtice.

Ver. 2. *Bleſſed is he whoſe Conſcience hath not condemned him.*] μακάριος οὗ οὐ κατέγνω ἡ ψυχὴ αὐτοῦ. This is an Hebraiſm. *Glaſſius* produces many Inſtances in the *New Teſtament*, and other Writings of this Conſtruction. *Grotius* contends, that the true reading is, μακάριος οὗ οὐ ἀπέγνω ἡ ψυχὴ αὐτοῦ, Bleſſed is he who does not deſpond, or deſpair under Tribulation; which is confirmed by the next Sentence, *Who is not fallen from his Hope in the Lord.* And this ſeems to be the Senſe of the *Vulgate*, *Felix qui non habuit animi ſui triſtitiam.* And thus *Calmet*, *Heureux celui dont l'ame n'eſt point tombée dans le decouragement.* Or the Senſe may be, That a good Conſcience is the Ground of a religious Aſſurance, like that of the Apoſtle, *Beloved, if our Heart condemn us not, then have we Confidence towards God.*

Ver. 3. *Riches are not comely for a Niggard, and what ſhould an envious Man do with Money?*] i. e. Riches do not become the ſordid Perſon, are of little Service to ἀνδρὶ μικρολόγῳ, *viro cupido & tenaci*, in the *Vulg.* which is hardly expreſſive enough; for it means one who is ſparing of uſing them, even upon neceſſary Occaſions. *Theophraſtus* well defines μικρολογία to be, φειδωλία τοῦ διαφόρου ὑπὲρ τὸν καιρόν. Βάσκανος, though it is often uſed in the Senſe of envious, as our *Tranſlators*, and the *Vulg.* render, yet here means covetous. And ſo it is often uſed in this Book, See ℣ 6, 8. of this Chapter, *&c.* xviii. 18. xxxvii. 11. And ſo *Grotius* and and *Boſſuet* take it. The covetous Man is ſo far juſtly ſtyled envious, as he grudges the Uſe and Enjoyment of his Wealth both to himſelf, and others. This Vice of Covetouſneſs ſo blinds the Minds and Hearts of thoſe that are poſſeſſed with it, that they don't ſee its Folly and Deformity; they are apt to give the Name of Prudence, Frugality, Œconomy, or of ſome other Virtue to a deteſtable ſordid Paſſion, which makes them Enemies to God, to Mankind, and even themſelves.

Ver. 4. *He that gathereth by defrauding his own Soul, gathereth for others that ſhall ſpend his Goods riotouſly.*] The *Vulgate* rendring, *Qui acervat ex animo ſuo*, probably is a Miſtake; it would have been better expreſſed, by *Anima ſua.* The *Greek* ὁ συνάγων ἀπὸ τῆς ψυχῆς αὐτοῦ, literally rendred, is, He that gathereth from his Life, *i. e.* by his pinching manner of Living, by depriving himſelf of even Neceſſaries to enrich himſelf the more, lays up only for an extravagant Heir, who will ſpend profuſely in Riot and Luxury, what he had been amaſſing with ſo much Care and Sollicitude. And thus the *Syriac*, *Qui ſibimet detrahit, colligit aliis.* And the *Arab.* is to the ſame Effect. Our Author has the ſame Obſervation, c. xi. 18. *There is that waxeth rich by his Warineſs and Pinching, and yet he knoweth not what Time ſhall come upon him, and that he muſt leave thoſe Things to others, and die.* See Note on that Place. *Solomon* has many fine Thoughts upon the Occaſion; ſee *Eccleſ.* ii. 18. iv. 7, 8. vi. 2. And the Poets have with great Sharpneſs expoſed this Vice in their Satyres. *Juvenal* particularly takes Notice of the Vanity of ſtarving a Man's Self to raiſe a Family, and calls ſuch a mean and ſordid way of Living, in order to die rich, Folly and Madneſs.

Sed quò divitias hæc per tormenta coactas?
Cum furor haud dubius, cùm ſit manifeſta
phreneſis,
Ut locuples moriaris, egenti vivere fato.
Sat. xiv.

But nothing can be more juſt than our Author's Reflexions upon this Vice, and the Reaſons which he gives againſt it, which he purſues to the End of the 19th Verſe.

Ver. 7. *If he doth good, he doth it unwillingly, and at the laſt he will declare his Wickedneſs.*] κἂν εὐποιῇ, ἐν λήθῃ ποιεῖ, If he does any good, he does it ignorantly, he forgets himſelf, or does it by Chance and Accident. And thus the *Syr.* *Quod ſi caſu benefecerit, imprudens, ac per errorem facit*, with which the *Arab.* agrees. The Copy which our *Tranſlators* follow reads, καὶ ἐὰν εὐποιήσῃ, οὐκ ἑκὼν ποιεῖ. The *Vulgate*, 'tis obſervable retains both, *Si bene fecerit, ignoranter & non volens facit.* Nor is *Druſius's* Conjecture to be deſpiſed, who would read, ἐν λύπῃ, καὶ οὐκ ἑκὼν ποιεῖ, *dolens, & invitus facit.* The Senſe of the latter Clauſe is, That if ſuch a Wretch ſtumbles upon a good Action, yet the Manner of his doing it in ſuch a grudging Way, as if it was extorted from him, quite ſpoils the Grace of it, and takes off from its Merit. 'Tis in the Language of *Iſocrates*, τὰς χάριτας ἀχαρίστως χαρίζεσθαι. Some Tincture of Sordidneſs will diſcover itſelf, and adhere to all he does. And if a good Action by Accident drops from him, the Miſer ſoon again ſtands confeſt. *Grotius* by ἐπ᾽ ἐσχάτων underſtands the End of his Life; that he will maintain this niggardly Temper to the laſt, and manifeſt it in ſome Inſtances at his Death, particularly in the ordering of his Funeral, and preventing the Expences of it. *Phædrus* well expoſes ſuch a ſtingy Carefulneſs,

Tibi dico, avare, gaudium hæredis tui,
- - - - - - - - - - - -
Qui circumcidis omnem impenſam funeris,
Libitina ne quid de tuo faciat lucri.

Ver. 8. *The envious Man hath a wicked Eye, he turneth away his Face, and deſpiſeth Men.*] ὑπερορῶν ψυχάς, *i. e.* He overlooks the Wants and Miſery of other Men. The *Vulg.* has, *Diſpiciens animam ſuam*, i. e. the covetous Man overlooks himſelf, diſregards his own Soul, or Life, and will not allow himſelf neceſſary Food to keep himſelf in Health, nor proper and convenient Help and Remedies in his Sickneſs. By a wicked, evil, and envious Eye, both in this and the ſacred Writings is meant, the covetous Man, and by a good Eye, the liberal Perſon. Thus *Prov.* xxiii. 6. *Eat not the Bread of him that hath an evil Eye*, i. e. of one, that is grudging, and covetous. See alſo ch. xxviii. 22.

Tob. iv. 16. *Ecclus* xxxi. 13. xxxv. 10. *Mat.* vi. 22. *Mark* vii. 22. where ἀγαθὸς ὀφθαλμὸς, the good or liberal Eye, is oppoſed to πονηρὸς ὀφθαλμὸς, the evil or covetous Eye. The Reaſon of applying this Epithet more particularly to the Eye, ſeems to be, becauſe the Eye is that part of the Body which takes moſt Satisfaction in Wealth, in beholding, contemplating, and turning it over, *Eccleſ.* v. 11. Hence Covetouſneſs is called the Luſt of the Eye, 1 *John* xii. 16. though more properly ſpeaking, this ſhould be referred to the inward Mind or Judgment, as Envy, Covetouſneſs, evil Concupiſcence, and the like Vices, are ſaid in Scripture, to proceed from the Heart.

Ver. 9. *A covetous Man's Eye is not ſatisfied with his Portion, and the Iniquity of the Wicked drieth up his Soul.*] Like an inſatiable Gueſt, he thinks he never has enough, and is not pleaſed with part, ȣ̓κ ἐμπίπλαται μερίδι, the ordinary Portion which the Maſter of the Feaſt gives to each of his Gueſts, does not content him; he graſps at, and devours in his Imagination and Wiſhes, what is helped to others; and his Iniquity, *i. e.* his Envy at what others have, gnaws and conſumes his Soul. He is juſt in no other Inſtance, but in puniſhing himſelf as he deſerves; he is ingenious in contriving Ways to torment himſelf, and by denying himſelf the Comforts, and even Neceſſaries of Life, condemns himſelf as unworthy to live. The Author alludes, ſays *Calmet*, to the ancient Cuſtom of dividing the Victuals among the Gueſts by equal Portions, in which Senſe the Miſer is not pleaſed to be put upon the Level with others. Or it may mean, that be his Portion of good Things in this Life what it will, he ſtill wiſhes for and covets more; and this is the Recompence of his Wickedneſs, that his unſatisfied Deſires make him continually uneaſy.

Ver. 10. *A wicked Eye envieth his Bread, and he is a niggard at his Table.*] φθονερὸς ἐπ᾽ ἄρτῳ, Grudges himſelf, or others, their Bread, and pines himſelf and them, by his coarſe Food and ſordid Entertainment. The *Vulg.* renders, *Oculus malus indigens, & in triſtitia erit ſuper menſam*, following a Copy probably which had, ἐν λύπῃ. And indeed this Circumſtance is a true Teſt likewiſe of the covetous Man, who is generally obſerved to be dull, dejected, and out of Humour at his own Table; he is uneaſy at the Expence, has not the Heart to help his Gueſts plentifully, or to make them welcome, but wiſhes them to be gone, or forces them by his cold Reception to depart the ſooner. Whereas the Perſon of an open and generous Temper invites you by his very Looks, thinks he can never entertain his Gueſts enough, and is always happieſt when he has his Friends about him. St. *Chryſoſtom* enumerating the ſeveral Particulars ſet down by this Writer, which make up the covetous Man, adds, Certainly this Picture cannot ſuit any Thing in the Shape of human Nature, it can be neither Man nor Beaſt, but a Picture made up of both, the Stupidity of the one, with the greateſt Degeneracy of the other.

Ver. 11. *According to thy Ability do Good to thy ſelf, and give the Lord his due Offering.*] i. e. Do not through Covetouſneſs defraud thyſelf of Neceſſaries and Conveniencies, by forbearing to make Uſe of thoſe good Things which God has given thee richly to enjoy, nor rob God of his Offerings; but give him not only in Proportion to thy Subſtance, and what is ſtrictly due, but freely, and of the beſt likewiſe, ſuch choice Offerings as are worthy of his Majeſty, *Deo dignas oblationes*, as St. *Cyprian* here renders with the *Vulgate*. For the Offering of the Blind, or Lame, or Sick for Sacrifice, is, according to the Prophet, *Making the Table of the Lord contemptible*, Mal. i. 7, 8. This alſo may be extended to Tythes and Offerings, That a Man ſhould not grudge to pay them to the *Levite*, God's Miniſter, according to his Appointment, nor diminiſh from the Quantity, or injure him in the Quality of them, nor alter the Time, or Manner of paying them. The Author having fully deſcribed the Vice of Avarice, and the Folly, Malignity, and Injuſtice of it, proceeds next to propoſe ſome Remedies againſt it, as, to uſe the good Things of Life in the Manner they were deſigned, to be hoſpitable to our Friends and Neighbours; to be charitable to the Poor and Diſtreſſed; to ſtop the immoderate Cravings of Avarice, by reflecting on the Certainty, and often Suddenneſs of Death, which will take away all at once, a Man has been ſo long amaſſing, ℣ 12. To give liberally, therefore, before it ſeizes us, to be willing, and have the Merit of parting with ſome of our beloved Wealth, before it of courſe leaves us, and we can hold it no longer, to lay up thereby a good Foundation for ourſelves againſt the Time to come, and ſo far prevent the Extravagance of a ſpendthrift Heir, who, perhaps will neither thank us for what we leave him, nor take Care to keep it, and may expoſe, and droll on our Memory, for having been ſo tenacious, and ſaving for him.

Ver. 16. *Give, and take, and ſanctify thy Soul, for there is no ſeeking of Dainties in the Grave.*] Deprive not thyſelf of the innocent Mirth and Pleaſure, which the Law permits on good Days, for ſo the *Hebrews* ſtyled their Feſtivals, and rejoice with, and entertain your Family and Friends on ſuch publick Occaſions. Nor at other Times deny yourſelf the Enjoyment of ſuch good Things, as God has bleſſed you with, and given for your preſent Uſe and Comfort. But uſe them in the Manner which God approves, free from Intemperance and Luxury, free from Covetouſneſs, and a criminal Attachment to them. This ſeems to be the Senſe of ἁγίασον τὴν ψυχήν σȣ, which is the Reading in many *Greek* Copies; and of δικαίωσον τὴν ψυχὴν, which obtains in others. The *Vat.* Edition has ἀπάτησον τὴν ψυχήν σȣ, *i. e.* Live an agreeable Life, deceive your Cares, and let innocent Pleaſures and Amuſements divert any Thing that may lie heavy upon your Spirits. But poſſibly the true reading may be ἀγάπησον τὴν ψυψὴν, *hilariter excipe animam*; which ſeems confirmed by the Context, particularly from the Reflexion, that all Dainties in the *Gr.* τρυφὴ, ceaſe in the Grave. The Advice here given of living freely, and at large, on account of the Shortneſs of Life, is not, ſays *Calmet*, to be extended to all Perſons indifferently, but ſhould be conſidered as directed by this Writer, either to Miſers in particular, as a Motive to engage them to enjoy their Wealth and Plenty whilſt they have them, or to Heathens in general, whoſe Views going no farther than this Life, might properly enough be admoniſhed from the Uncertainty of it, to make the moſt of it. Many of the Poets give the like Advice, and for the ſame Reaſon. Thus *Phocylides*,

Πλȣ́τȣ μὴ φείδȣ· μέμνησ' ὅτι θνητὸς ὑπάρχεις.
Οὐκ ἔν' ἐς ᾅδην ὄλβον ἔχειν ϗ χρήματ' ἄγεσϑ.
Οὐ πολὺν ἄνθρωποι ζῶμεν χρόνον, ἀλλ' ἐπίκαιρον·
Σῶμα γὰρ ἐκ γαίης ἔχομεν, ϗ πάντες ἐς αὐτὴν
Λυόμενοι κόνις ἐσμέν.

Ver. 17. *For the Covenant from the Beginning is, Thou ſhalt die the Death.*] θανάτῳ ἀποθανῇ. This refers to *Gen.* ii. 17. where the rendring of the *Hebrew* is, *Dying thou ſhalt die*, which, though ſpoken to *Adam* perſonally, yet included his whole Poſterity. The original Covenant or Law of Mortality was, that all Fleſh ſhould, by the Tranſgreſſion, ſee Corruption. Πᾶσα σὰρξ θανάτῳ ἀποθανῇ. The *Vulg.* joins this to the End of the 12th Verſe, where *Calmet* thinks it would come in better. The Compariſon of Leaves, by which the Succeſſion and Mortality of Mankind is expreſſed in the following Verſe, is very ancient and natural. The Writer of this Book, living after many of the celebrated Sages of *Greece*, has occaſionally borrowed from them ſome of their Sentiments, of which this among others is an Inſtance. There is exactly the ſame Thought in *Homer*,

Οἵη περ φύλλων γενεὴ, τοιήδε ϗ ἀνδρῶν.
Φύλλα τὰ μέν τ' ἄνεμος χαμάδις χέει, ἄλλα δὲ
    θ' ὕλη
Τηλεθόωσα φύει, ἔαρος δ' ἐπιγίνεται ὥρη,
Ὣς ἀνδρῶν γενεὴ, ἡ μὲν φύει, ἡ δ' ἀπολήγει.
Il. vi.

There is alſo a Parallel Paſſage in *Iliad* xxi. which Mr. *Pope* compares with that before us, and in his excellent Tranſlation runs thus,

For what is Man? calamitous by Birth,
They owe their Life and Nouriſhment to
    Earth;
Like yearly Leaves, that now, with Beauty
    crown'd,
Smile on the Sun; *now, wither on the Ground.*

The ſame Compariſon is likewiſe to be found in a Fragment of *Muſæus*, preſerved by *Clem. Alexandr. Strom.* L. 6. The Ancients have contended who ſhould deſcribe the Shortneſs of human Life in Terms moſt expreſſive of its Vanity. As ſome of them, with this Writer, compare it to the falling of a Leaf, the ſmalleſt and weakeſt Piece of a ſhort-lived unſteady Plant, ſo others reſemble it no leſs aptly, to a Dream, a Shadow, and Smoke. St. *James*, who ſpake by a more excellent Spirit, calls our Life, a Vapour, and, which is yet lighter, a phantaſtick one, ἀτμὶς φαινομένη, a mere Apparition, and nothing real, and yet the Expreſſion by what follows is made ſtill more diminutive, for this mere Appearance is but a for little while, πρὸς ὀλίγον, and then the Phantom inſtantly diſappears, ch. iv. 14. St. *Auſtin* expreſſes very ſtrongly the Frailty of the human State, when he calls Man, *Terræ filius, nihili nepos*, the Son of Earth, and Grandchild of nothing. I ſhall only obſerve farther, that as the beſt Heathen Writers agree in comparing Life, and its ſenſible Decay, to the fading of a Leaf or Flower, ſo the ſacred ones expreſs an immortal State under the Image of the never-failing Tree of Life.

Ver. 20. *Bleſſed is the Man that doth meditate good Things in Wiſdom, and that reaſoneth of holy Things by his Underſtanding.*] *Grotius* ſays, that καλὰ ϗ ἅγια, are an Addition to the Text, and makes the Senſe barely to be, Bleſſed is the Man that meditates on Wiſdom, and can reaſon well with his Underſtanding; which, though it be an Accompliſhment much admired, yet the Senſe which our Verſion furniſhes, ſeems preferable, *i. e.* Bleſſed is he, whoſe Wiſdom carries him to the Study of holy Things, and whoſe chief Delight is to be employed upon good and religious Subjects, who aſpires after heavenly Truths, and prefers the Conſideration and Study of theſe, to dry Speculations, and Science falſely ſo called; which though they may amuſe and entertain for a Time, yet edify not, nor promote the main End of Man; for however extenſive a Man's Knowledge may be in human Learning, or whatever Progreſs he may make in philoſophical Reſearches, yet the good Man will at laſt be found the truly wiſe Man, which ſeems confirmed by the next Verſe, *He that conſidereth his Ways in his Heart, ſhall alſo have Underſtanding in her Secrets*; which is the Reading of one Copy, and preferred by *Grotius* and *Calmet*; and the Senſe is the ſame with that in the Goſpel, *If any Man will do his Will, he ſhall know of the Doctrine*; his Obedience ſhall be his Teacher, and as he improves in Grace, he ſhall encreaſe in Wiſdom.

Ver. 23. *He that prieth in at her Windows, ſhall alſo hearken at her Doors.*] We have here, and in the Context, an Aſſemblage of Images to encourage the Purſuit after Wiſdom. In the preceding Verſe all the Vigilance of the Hunter, and the Sagacity and

Attention

Attention of the Spy is recommended for that Purpoſe. There is the ſame Metaphor in *Plato*, where *Socrates*, deſcribing the inquiſitive Philoſopher, calls him θηρευτὴν, or the Hunter. The Author adds farther here, you muſt purſue her with all the Eagerneſs of a paſſionate Lover (which Compariſon is continued to the End of the Chapter) who hangs about the Houſe of his beloved Fair, *Nec vultum dulci detinet a domo*, watching and obſerving every thing that paſſes. I think this Verſe not accurately tranſlated, I would either render, after the Manner of the former Verſe, Go after her, like an aſſiduous Lover, that prieth in at the Windows, and hearkens at the Doors of his Miſtreſs; or rather to go a little farther back ſtill, Bleſſed is the Man that is ſo deſirous of, and inquiſitive after Wiſdom, as to pry in at her Windows, and liſten at her Doors. *Solomon* makes uſe of the ſame Compariſon, for thus Wiſdom ſpeaks of herſelf, Bleſſed is the Man that heareth me, and watcheth daily at my Gates, waiting at the Poſts of my Doors, *Prov.* viii. 34.

Ver. 24. *He that doth lodge near her Houſe, ſhall alſo faſten a Pin in her Walls.* Ver. 25. *He ſhall pitch his Tent nigh unto her, and ſhall lodge in a Lodging where good Things are.*] The Tranſlation ſhould rather be as before, Bleſſed is the Man who lodgeth near her Houſe, and is deſirous to join his Habitation to hers, who will pitch his Tent nigh unto her, and partake of the Advantages of ſo commodious a Situation. By faſtening a Pin in her Walls is meant, that ſuch a one who ſeeks her Intimacy and Acquaintance, ſhall have a conſtant and ſure Abode with her, his Dwelling ſhall be as ſecure, and his Tent as unmoveable, as if by Pins or Nails faſtned to the Ground. We have the like Expreſſion, *Ezr.* ix. 8. where ſpeaking of God's giving them a little reviving in their Bondage, and an Opportunity of ſetting up, and repairing the Houſe of God, he expreſſes this Advantage and Security, by God's giving them a Nail in his holy Place; which the Margin expounds to the ſame Senſe. See alſo *Iſai.* xxii. 23. The Senſe of the whole is, Bleſſed, or happy is the Man, that is not content to follow after Wiſdom for a little Time only, or to ſee and ſpeak to her *en paſſant*, and as it were by Accident, but is deſirous of a long Continuance with her, to be known to, and converſe often with her, for he that is ambitious to fix his Abode, and Dwelling near her, will find there a Lodging ſtocked with all Conveniencies and Goods: for ſo advantagious is her Neighbourhood, that a little Hut near to the Seat of Wiſdom, is preferable to the moſt ſtately Palaces, and the ſuperb Magnificence of Kings. This was holy *David's* Opinion, who ſays, *I had rather be a Door-keeper*, even the meaneſt Servant, *in the Houſe of God, than to dwell in the moſt ſtately Pavilions of Ungodlineſs*, Pſal. lxxxiv. 11. And ſpeaking of the wiſe Man, or one that feareth the Lord, he expreſſes himſelf like this Writer, Τίς ἐστιν ὁ φοβούμενος τὸν Κύριον; ἡ ψυχὴ αὐτοῦ ἐν ἀγαθοῖς αὐλισθήσεται. *Pſal.* xxv. 13. See alſo *Ezek.* xxxiv. 14. *John* x. 9.

Ver. 26. *He ſhall ſet his Children under her Shelter, and ſhall lodge under her Branches.* Ver. 27. *By her he ſhall be covered from Heat, and in her Glory ſhall he dwell.*] *i. e.* Happy is the Man who will commit his Children to her Care, and bring them up under her Nurture and Admonition, who will, with his young, lodge or repoſe himſelf under the hoſpitable Security of her Branches: for Wiſdom will protect him under her Shade againſt all Inconveniencies, like the cloudy Pillar which attended upon, and ſheltered the *Iſraelites* in the Wilderneſs, ſhe will enlighten him with her Glory, which ſhall be reflected upon him, and by the Brightneſs of its Preſence, ſhall he be known and diſtinguiſhed. By δόξα, the Term here uſed, the LXX expreſs the *Schechinah*, or the radiant Preſence of God in the Sanctuary. The repreſenting Wiſdom, under the Image of a ſpreading Tree, is common in this, and the other ſapiential Books. But the Prophet's Deſcription of the viſionary Tree, whoſe *Height reached unto the Heaven, and the Sight thereof to all the Earth, whoſe Leaves were fair, and on it Meat enough for all*, Dan. iv. 20, 21. is truly applicable unto Wiſdom, and her Fruits.

CHAP. XV.

Ver. 2. AND *as a Mother ſhall ſhe meet him, and receive him as a Wife married of a Virgin.*] ὡς γυνὴ παρθενίας. The Verſion of this Place is very inaccurate and indeterminate, which means neither more nor leſs than a Virgin, whether γυνὴ be interpreted *mulier*, (as in the *Lat.* Verſion of the *Greek* in the *Polyglot*) or a betrothed Virgin. If γυνὴ be taken for a Wife, (as the *Syr.* Verſion has it) and as it is uſed, 2 *Cor.* xi. 2. γυνὴ παρθενίας probably is the ſame with γυνὴ παρθένος. See *Deut.* xxii. 23. Inſtances of this Conſtruction, which is called Appoſition, may be ſeen in *Glaſſ. Philol. Sac.* p. 386. But *in regimine*, the Genitive is alſo uſed as here. See *Gen.* xv. 18. *Ezek.* iii. 15. *Amos* v. 2. *Matt.* xii. 39. xxiv. 30. *Acts* viii. 5. *Rom.* iv. 11. I make no doubt but the Oririginal had אשה בתולים a Woman, or a Wife of Virginities, according to the *Heb.* Phraſeology, like a Wife of Whoredoms, *Hoſ.* i. 2. which yet is the very ſame with *Mulier meretrix*, *Lev.* xxi. 1. a Wife that is a Whore (for ſo it is there rendred.) And then the Senſe of the preſent Paſſage is clear enough: As a Mother ſhall ſhe meet him, and receive him, as a Bride, or an eſpouſed Virgin, in the Poſſeſſion of whom he will rejoice and be made happy. There is indeed another good Senſe ſuggeſted in the *Arab.* and *Syr.* Verſions. One has it, *More puellæ*, the other, *Uxor adoleſcentiæ*, a young Wife, or the Wife of his Youth. And if the Original *Heb.* included a Woman of Youths, a young Woman, or Wife, or the Wife of his Youth, as עלמה it is certain ſignifies all theſe, then thoſe Verſions, (ſuppoſing them taken from the Original) may be juſtified, as well as γυνὴ παρθενίας. But the firſt Senſe is to be preferred as being the beſt, and moſt natural. *Meſſ. of Port Royal* obſerve, that this Writer makes Uſe of the Image of a Mother and a Spouſe, to denote, that Wiſdom loves her Children with the moſt tender Affection, and that it is ſhe that produces the Fruits of Juſtice, Holineſs, and Underſtanding in them, and is the Parent of all good Things to them. She is repreſented here as going out to meet them with a ſort of rapturous Joy, to denote, that we do not come to God till he firſt comes to us, and that it is his Goodneſs that conducts us to himſelf, and puts us in Poſſeſſion of Happineſs.

Ver. 3. *With the Bread of Underſtanding ſhall ſhe feed him, and give him the Water of Wiſdom to drink.*] See ch. xxiv. 21. as divine Grace is often repreſented under the Emblem of Springs and Streams of Water, ſo Wiſdom, or divine Knowledge, the Food and Support of the Soul, is expreſſed by the Metaphor of Meat and Drink, which ſuſtain the Body. Expreſſions very familiar to the Eaſtern Nations, and frequent in the *Jewiſh* Writings. Under this Image the wiſe Man here adviſes to make Uſe of thoſe Means of Inſtruction which Wiſdom offers, from the certain Advantages ſhe has to beſtow. *Solomon* uſes the like, *Prov.* ix. 5. where Wiſdom calls out to every ſimple Soul that wants Underſtanding, *Come, eat of the Bread and drink of the Wine which I have mingled.* And that we may know what is meant by this Metaphor, it follows, *Forſake the Fooliſh, and live, and go in the Way of Underſtanding.* There is the ſame Compariſon, *Iſ.* lv. 1. and when God in his Anger threatens to deprive his People of the Comfort and Benefit of hearing his Word, the Prophet calls the withdrawing this Bleſſedneſs a Famine, *Amos* viii. 11. purſuing the ſame Metaphor taken from the ordinary Refreſhment of Meat and Drink; becauſe when we want the ſupport of God's Word, we want that Bread which nouriſhes the Soul unto everlaſting Life, and without which it dies with ſpiritual Hunger. The Goſpel too uſes the ſame Compariſon, and adviſes us to hunger and thirſt after Righteouſneſs. The *Rabbins* obſerve, that wherever Mention is made in the Book of *Proverbs* of eating and drinking, there is meant principally Wiſdom, and the keeping of the Law.

Ver. 5. *She ſhalt exalt him above his Neighbours, and in the Midſt of the Congregation ſhall ſhe open his Mouth.*] Thus the *Pſalmiſt* deſcribes his happy Succeſs and Advancement through Wiſdom, or the Study and Obſervance of God's Laws, *Thou through thy Commandments haſt made me wiſer than mine Enemies, for they are ever with me: I have more Underſtanding than my Teachers, for thy Teſtimonies are my Study; I am wiſer than the Aged, becauſe I keep thy Commandments.* Pſal. cxix. 98, 99. ἐκκλησία, may either ſignify the Church, or the Senate; in both which, a Man of ſuperior Parts, and conſummate Wiſdom, for to human Learning it may alſo be applied, is attended to with great Reſpect, and even Admiration and Applauſe. Unto him Men give Ear, as *Job* ſpeaks upon another occaſion, *and wait as for the Rain, when his Speech drops from him, they open their Mouth wide to receive his Inſtruction, and keep Silence at his Counſel. Before him the Aged ariſe and ſtand up, and Nobles hold their Peace; Princes alſo refrain talking, and lay their Hands on their Mouth.* ch. xxix.

Ver. 8. *For ſhe is far from Pride, and Men that are Liars cannot remember her.*] This Writer often inculcates, that Wiſdom will not continue in a wicked, proud, and lying Spirit, which frequently meet together in the ſame Perſon, and as ſuch are mentioned together in Scripture. Thus *Prov.* viii. 12, 13. Wiſdom ſays, *I Wiſdom dwell with Prudence, and find out Knowledge of witty Inventions, Pride and Arrogancy, and the evil Way, and the froward Mouth do I hate,* as if true Wiſdom and Sin were incompatible. Wiſdom requires Innocence of Manners, Humbleneſs of Mind, and Uprightneſs of Intention. The Writer of the *Book of Wiſdom* well obſerves, that the holy Spirit will have no Fellowſhip with the Wicked and Deceitful, *Into a malicious Soul Wiſdom ſhall not enter, nor dwell in a Body that is ſubject unto Sin; for the holy Spirit of Diſcipline will flee Deceit, and remove from Thoughts that are without Underſtanding, and will not abide when Unrighteouſneſs cometh in.* ch. i. 4, 5.

Ver. 9. *Praiſe is not ſeemly in the Mouth of a Sinner, for it was not ſent him of the Lord.*] οὐχ ὡραῖος αἶνος. 'Tis ſtrange that our Tranſlators ſhould prefer a remote and ſecondary Senſe of both theſe Words to their firſt and primary Signification; αἶνος is *ſermo proverbialis, ſententia,* a Parable, as the *Margin* has it, ſuch as theſe ſapiential Books wholly conſiſt of: ὡραῖος is properly *tempeſtivus*, or ſeaſonable. Thus ch. xx. 1. ἐςὶν ἔλεγχος ὃς οὐκ ἐςὶν ὡραῖος, which in the Margin is properly rendred, ſeaſonable. I take the Meaning to be, that a wiſe Saying is out of Seaſon in the Mouth of a Sinner; be it never ſo good in itſelf, it comes aukwardly, and without Effect out of ſuch a Mouth. And this our Author ſays expreſly, ch. xx. 19, 20. *An unſeaſonable Tale will always be in the Mouth of the Unwiſe, a wiſe Sentence ſhall be rejected when it cometh out of a Fool's Mouth, for he will not ſpeak it in due Seaſon.* The reaſon immediately follows, why this is not to be expected from ſuch a one, becauſe it does not proceed from its true Source of Wiſdom, *viz.*

it was not ſent of the Lord, from whom comes every good and profitable Sentiment. Or, as the *Margin* has it, becauſe the Sinner was not ſent of the Lord to deliver Inſtructions, which will be deſpiſed and laughed at from ſuch a Teacher. Things ſpoken loſe their Excellence, and change their Nature when ſpoken by improper Perſons, and at unſeaſonable Times. But Proverbs, and profitable Sayings muſt proceed from Wiſdom, *viz.* from Men of Wiſdom, as is obſerved in the next Verſe. So the *Syr.* and *Arab.* Verſions render ἐν σοφίᾳ, *ore ſapientum*, *Syr.* *Ex ore prudentum*, *Arab.* *Clem. Alex.* reads ἐν στόματι πιστῶν, *Strom.* L. ii. which the *Vulg.* ſeems to confirm; *and then the Lord will proſper them*, viz. They ſhall have a good Effect, they come ſeaſonable, ὡραῖοι, ripe, mature, and will profit the Hearer. *Solomon* has the ſame Obſervation, and illuſtrates it beautifully, *viz.* That a Fool is as unequal to a Parable, as a lame Man is to walk, *The Legs of the Lame are not equal, ſo is a Parable in the Mouth of Fools*, Prov. xxvi. 7. All the Editions of the ὁ read here by Miſtake, παρανομίαν ἐκ στόματος ἀφρόνων, which Dr. *Grabe* by a happy Conjecture reſtores to παροιμίαν, the true reading, as the *Hebrew* manifeſtly ſhews. See alſo, ℣ 9. And again ch. xvii. 7. *Excellent Speech becometh not a Fool.* When the Servant in the Play affected a Gravity of Speech miſbecoming his Place and Condition, and to talk ſententiouſly; the Maſter's Reply is, condemning his Pretence to Wiſdom, *Etenim hic carnifex ſententias loquitur. Plaut.* There is alſo another Senſe of αἶνος, which our Tranſlators follow, Praiſe is not ſeemly in the Mouth of a Sinner, which means not Praiſe in general, but the Praiſe of God; *Dei laus*, as the *Vulgate* has it, which the Lord inſpires into a wiſe and faithful Heart, as he did into *David's*, *Moſes*, and other Compoſers of ſacred Hymns, and Thankſgivings. Or it may refer to the Performance of religious Duties, which Sinners diſgrace, who officiate publickly, and through their evil Conduct, render the Sacrifice of the Lord contemptible; according to that of the Pſalmiſt, *Unto the Ungodly, ſays God, why doſt thou preach my Laws, and take my Covenant in thy Mouth, whereas thou hateſt to be reformed, and haſt caſt my Words behind thee?* Pſal. l. 16, 17.

Ver. 11. *Say not, It is through the Lord that I fell away.*] Some Copies have, μὴ εἴπῃς, ὅτι διὰ Κύριον ἀπέστιν. And ſo the *Vulg.* *Ne dixeris, per Deum abeſt*, i. e. *Sapientia.* Say not that God is the Cauſe that I have not Wiſdom, for God is not the Cauſe of our Weakneſs, Ignorance, or want of Knowledge, nor are mere Privations, ſuch as Darkneſs, chargeable upon him. He has given us a Soul capable of Learning and Improvement, and we ſhould aſk of God ſuch good Qualities as we ſtand in Need of, and have not, and be careful to encreaſe thoſe we have. While we are petitioning for any Bleſſing, we ſhould ourſelves take Pains to obtain it, as far as human Induſtry and Care can contribute to that End; for the Goodneſs and Grace of God does not exclude our own Endeavours and Co-operations. But above all Things, we ſhould take Care not to commit Wickedneſs, to deprive us of the Grace of God, or that Wiſdom, which cometh from above, *which will not abide, when Unrighteouſneſs cometh in*, Wiſd. i. 5. This Senſe *Grotius* favours, as moſt agreeable to the Context, particularly, ℣ 7, 8. But there is another Reading, μὴ εἴπῃς, ὅτι διὰ Κυρίου ἀπέστην, which is followed by our Tranſlators, and authorized by the greater Number of Copies. According to this Reading the Meaning is, Say not that the Lord made me to wander from the right Path, or that through him I departed from it; and thus ἀπέστην is uſed in ſeveral Parts of this Book, ch. ii. 3. x. 12. xvi. 8. xix. 2. Such evil Sentiments, and unworthy Notions of the Deity obtained in the Prophet's Time, and are expreſly condemned by him, *Ye have wearied the Lord with your Words, when ye ſay, Every one that doth evil is good in the Sight of the Lord, and he delighteth in them.* Mal. ii. 17. The Pſalmiſt truly deſcribes his Nature, when he ſays, *That he is a God that hath no Pleaſure in Wickedneſs, neither ſhall any Evil dwell with him.* Pſal. v. 4. Our Author here confutes ſome Objectors that aſcribe too much to God, even Men's Vices, as in the following Chapter, ℣ 17. he condemns thoſe that impute too little to him.

Ibid. *For thou oughteſt not to do the Thing which he hateth.*] ἃ γὰρ ἐμίσησεν, οὐ ποιήσεις. I think the Connexion between this and former Sentence not cloſe and juſt, nor is this an adequate Anſwer or Reaſon againſt what is advanced in the firſt Part. In the following Verſe, which is drawn up much after the ſame Manner, the Reaſoning is juſt, and each Part anſwers to the other with great Strength and Exactneſs. I conjecture the true Reading to be, ὃ γὰρ ἐμίσησεν, οὐ ποιήσει, *i. e.* what he hates, or hath expreſſed his Abhorrence of, *viz.* the falling away of any Man from his Duty, whether *Adam*, or any of his Deſcendants, he will not do, occaſion, or be the Author of. And thus the *Syriac*, *Ne dicas, impulſu Dei deliqui & peccavi, quia rem turpem nunquam commiſit*; and if that Tranſlator had pleaſed, it might, by changing the Points, have been as well tranſlated, *what he hates*, as *rem turpem*, what is hateful. The *Arabic* too, though it underſtands the former Part of falling into Adverſity, yet agrees in applying the latter to *God*, for *neque enim proficiſcitur ab eo*, ſeems to be the ſame with *neque enim facit.* The preſent Reaſoning indeed is juſt, applied to Adverſity, in the Senſe of the *Arab.* Tranſlator, Blame not God for any Adverſity that hath befallen thee, but rather blame thyſelf for doing thoſe Things which he hateth, and have brought his Diſpleaſure and Judgments upon thee.

Ver. 12. *Say not he hath cauſed me to err.*] ὅτι αὐτός με ἐπλάνησεν. Some Copies read ὅτι αὐτός με ἔπλασεν. That God hath created me ſo, or formed me ſuch, by a Temperament of Body inclinable to ſuch and ſuch Vices; which Reading *Grotius* prefers, as moſt agreeable to the Place. The *Vulgate* has, *Ille me decepit.* See St. *James* i. 13. ὅ,τι ἂν κακὸν πράττεις, ſays *Lucian*, μέμνησο τοῦ σοφοῦ λέγοντος, ὡς θεὸς ἀναίτιος, αἴτια δ' ἑλομένου. *De Merc. Conduct.* The wiſe Man here referred to, is probably *Plato*, whoſe Words are, Κακῶν αἴτιον φάναι θεόν τινι γίγνεσθαι, ἀγαθὸν ὄντα, παντὶ τρόπῳ διαμαχητέον. *De Rep.* L. 2. *i. e.* Since God is good, we muſt by no means allow any to ſay, that he is the Cauſe of any Evil that is done, but muſt reject ſuch a wild Opinion. All the ancient Sages held, that neither Propheſies, nor Preſcience, nor the Decrees of God lay any Neceſſity upon the Will of Man; they who aſſert this, ſays *Origen in Geneſ.* abſolve the Sinner from all Guilt, and lay it upon God, as if by his Decree or Foreknowledge he laid ſuch Men under an unavoidable Neceſſity of acting wickedly. And ſo *Proſper*, *Non caſus ruentium, nec cupiditates, peccantium prædeſtinatio Dei aut excitavit, aut ſuaſit, aut impulit.* Ad Vincent. Object. St. *Auſtin* blames ſuch as pretend in their own Excuſe, *Venus hoc fecit, aut Saturnus, aut Mars; ſcilicet ut homo ſine culpa ſit, culpandus autem ſit cœli ac ſiderum creator.* Confeſſ. L. iv. c. 3. And *Maximus Tyrius* has much the ſame Thought, τὸ φάναι ὅτι ὁ Ἔρως μοιχείαν ἀνάπτει, κ. τ. λ. To ſay that Love forced a Man into Adultery, and to charge that, or any ſuch wicked Tranſgreſſion upon the Deity, is very ſhocking and profane, *Diſſert.* xi. *Tully* alſo pronounces the ſame concerning the Amours of *Paris*, *&c.* which, ſays he, are not chargeable upon God, but upon their own Luſts and Paſſions. *De Nat. Deor.* L. iii.

Ibid. *He hath no need of the ſinful Man.*] i. e. He can have no Motive to deceive any of his Creatures, or to oblige them to commit any Sin. For what Glory, Profit, or Advantage can he poſſibly reap from Wickedneſs or Injuſtice, the two Things which he principally hateth, and are moſt contrary to his Nature? Does he do this out of Hatred to his Creatures, or can we ſuppoſe him hereby to intend to vex and torment himſelf? Or the Senſe may be, That God hath no need of Sinners to execute the determined Ends of his Providence; for though it be neceſſary that God ſhould permit Men to do that which he hath foretold, yet he does not incline, or force the ſinful Man to accompliſh his Deſigns, but rather foreſeeing, that he will do ſo, he lets him follow his own wicked Inclination and Temper, and ſo accidentally makes him his Inſtrument; which was the Caſe of *Judas* in the Crucifixion of our Lord. The ſame may be ſaid of the Oppreſſion of the *Hebrews* by the *Aſſyrians* and *Babylonians*, which is mentioned as God's doing: God, to chaſtiſe the Ingratitude and Wickedneſs of his own People, permitted the Rage and Fury of theſe Tyrants to have its full Swing; he did not think it proper by any ſecret Motions, or open Judgments to turn the Hearts of thoſe Conquerors, or to ſtop the Progreſs of their Arms—but he neither forced, nor compelled them to the Evil, nor neceſſarily determined them to act in that Manner. St. *Auſtin's* Words are a complete Comment upon this whole Verſe: "We ought never to "make God the Author of any Fault we "have, nor charge him for the want of any "Grace which we have not. He is not the "Cauſe of any Man's Irregularity or Falling; "but he that is Wicked, is ſo through his "own Fault, and he that is good, is ſo only "by his Grace. Neither Sinners, nor even "good Men are any other ways neceſſary "to him, than as the wilful Wickedneſs of "the one ſerves to exemplify his Power and "Juſtice, and the Grace which he beſtows "upon the other to diſplay his Mercy. So "that no one can in the leaſt impeach the "Equity of his Conduct; nor under his Government, which is altogether juſt, ſuffer "the leaſt Hardſhip, without having really "deſerved it. If he puniſhes, 'tis exacting only what is his Due; and if he "ſpares and forgives, 'tis remitting what "he might juſtly have required, and inflicted.

Ver. 14. *He himſelf made Man from the Beginning, and left him in the Hand of his Counſel.*] This may either refer to the State of our firſt Parent in Paradiſe, whom God endowed with a full Senſe of his Duty, yet laid him not under an unavoidable Neceſſity of being good; he may be conſidered as under a perfect Equilibrium with reſpect to Good and Evil; he was neither determined to Evil by the ſuperior Weight of his Concupiſcence; nor was the Attraction to Goodneſs ſo forcible and ſtrong, as not to be reſiſted; ſo that it was abſolutely in his Power to have made himſelf either happy or miſerable. Or it may mean, that when God gave his Law to the *Iſraelites* in particular, by the Diſpoſition of Angels, and with ſuch Pomp and Terror, though his Will was declared therein in the ſtrongeſt and moſt affecting Manner, yet he impoſed upon them no ſuch Neceſſity of keeping it, as that it was impoſſible for them to act otherwiſe, but left it to their own Choice and Counſel, whether they would live according to the Precepts of it, and be happy, or forfeit the glorious Promiſes of the Covenant by Tranſgreſſion, and incur the Puniſhment denounced. This God propoſes to them in the moſt ſolemn Manner, *Deut.* xxx. 19. Or it may relate to Mankind in general, That God does neither compel any to do evil, nor neceſſitate them to do good, though he is always ready with his preventing Grace to aſſiſt them towards doing well. In the Buſineſs of Religion, and Matters of Salvation, free Will is as evidently ly exerciſed, as in any thing elſe, wherein one Man covenants or contracts with another; and the Evils of the Soul are not the Fault of Nature, but of the Will, which, being free, uſes its Liberty to chuſe either Good or Evil. The Author's Deſign here is to take from the Wicked all the Excuſes and Pretexts, which they make Uſe of to caſt upon God their Vices and Irregularities, pretending, that God has given them ſtrong and even invincible Inclinations towards Sin, that they find in themſelves the Seeds of natural Corruption, of which they are not the Cauſe or Authors. To this Plea the wiſe Man replies, that God cannot be juſtly charged with the Leaven of Wickedneſs, becauſe he abhors it, forbids, and even puniſhes it. That it was not God that originally placed in Men ſuch evil Inclinations; neither is ſuch a Corruption invincible, as he has created Men free, and at their own Diſpoſal, capable of either following what is good, and affording them his aſſiſting Grace for that Purpoſe, in order to make them happy, or of chooſing Evil, through the Sway of their own corrupt Will, and thereby making themſelves miſerable. St. *Chryſoſtom*, as if he had been directly commenting upon the Place, hath well obſerved, τὰ ἐν ᾅδου κακὰ οὐ θεὸν ἔχει τὸ αἴτιον, κ. τ. λ. *Deus non eſt autor malorum apud Inferos, ſed nos ipſi. Radix enim peccati eſt arbitrium noſtrum, & voluntatis noſtræ libertas.*

Ver. 15. *If thou wilt, to keep the Commandments, and to perform acceptable Faithfulneſs.*] The Reading in all the *Greek* Copies is, ἐὰν θέλῃς, συντηρήσεις ἐντολὰς, καὶ πίστιν ποιῆσαι εὐδοκίας. But would not the reading be better, ἐὰν θέλῃ, συντηρῆσαι ἐντολὰς, καὶ πίστιν ποιῆσαι εὐδοκίας, *i. e.* He originally made Man, and left him from the Beginning ἐν χειρὶ διαβουλίου αὐτοῦ, which is a *Hebraiſm*, i. e. in his own Power, and to his own Choice, to keep God's Commandments, and to perform πίστιν εὐδοκίας, Faithfulneſs of Acceptance, or acceptable Faithfulneſs, as the *Hebraiſm* is rightly rendred in our Verſion, *i.e.* faithfully to diſcharge his Duty, if it be not his Fault; ἐὰν θέλῃ, if he wills, or pleaſes. A farther Proof of Man's free Agency may be drawn from hence, *viz.* from God's giving Commandments to Mankind to follow and obey, which neceſſarily ſuppoſes a Choice, and indeed the very Nature of a Covenant between God and Man implies it, nor without it can the Neglect of the Conditions of it be juſtly puniſhable. A right Direction of the Will is indeed to be aſked of God, whoſe Grace is compatible with human Liberty. *Certum eſt*, ſays St. *Auſtin*, commenting upon this Place, *nos ſervare mandata, ſi volumus, ſed quia præparatur voluntas a Domino, ab illo petendum eſt, ut tantum velimus, quantum ſufficit ut volendo faciamus. Certum eſt nos velle cum volumus; ſed ille facit ut velimus bonum. Certum eſt nos facere cum facimus, ſed ille facit ut faciamus bonum, præbendo vires efficaciſſimas voluntati.* De Grat. & Lib. Arbitr. c. xvi.

Ver. 16. *He hath ſet Fire and Water before thee.*] Some hereby underſtand, that God hath given Man the free Uſe of the Things of this Life, and hath placed him as a ſort of Sovereign in the World, entirely free himſelf, and Lord of the Elements, and poſſeſſed of every Convenience, denoted by the two principal ones, that may make Life happy and eaſy, which God has put in his Power, and under his Command; as Earth and Water were wont to be given to the Kings of *Perſia* anciently, *Judith* ii. 7. to acknowledge, that they were Lords of Land and Sea. But more ſeems here intended than barely Man's Prerogative and Dominion; it contains the Teſt of Man's Obedience, a Propoſal of Happineſs or Miſery to him, according to a wiſe or indiſcreet Choice. It is obſervable, that the *Vulgate* changes the Order here, and puts Water firſt, *appoſuit tibi aquam & ignem*, and ſo indeed the Oppoſition is in the following Verſe, *Before Man is Life and Death*, giving the Precedence to what is beſt and moſt uſeful, and ſo Water is here manifeſtly taken in Contradiſtinction to Fire, which is generally more dangerous, and deſtructive. But in ch. xxxix. 26. this Writer places them both among the principal Neceſſaries of Life. *Grotius* ſays, by theſe Elements is denoted a State of Luſts and Paſſions, and a State of Innocence, the former by Fire, the latter by Water.

Ver. 18. *For the Wiſdom of the Lord is great, and he is mighty in Power, and beholdeth all Things.*—Ver. 19. *He hath commanded no Man to do wickedly, neither hath he given any Man Licence to Sin.*] ἰσχυρὸς ἐν δυναστείᾳ. This is a ſtrong and vigorous Expreſſion: The *Helleniſts* often ſtyle God ὁ ἰσχυρὸς ſimply, ſee *Job* xxiii. 13. And in another Paſſage of that Writer we have ταῦτα πάντα ἐργᾶται ὁ ἰσχυρός. God is alſo called ὁ δυνάστης, 2 *Maccab.* xv. 3. and δυνάστης μέγας τοῦ κόσμου, and δυνάστης τῶν οὐρανῶν. This Writer alſo has, ὁ δυνάστης, ὕψιστος δυνάστης, and ὁ κύριος δυνάστης, all in c. xlvi. 6, 19. But ἰσχυρὸς ἐν δυναστείᾳ, exceeds all theſe, and muſt expreſs the Superlativeneſs of God's Power. The Senſe of this and the following Verſes is, God, by his infinite Wiſdom has given Man every Thing that will make him happy, if he does not obſtruct his own Happineſs, and by his Almighty Power is able alſo to render him as completely miſerable, if he diſobeys him. He likewiſe, as our ſovereign Judge, examines every Work of Man, and will make a proportionable Difference in their State, according to their reſpective Merit. He hates, he forbids, he threatens, he puniſhes all wilful Sin; the Sinner therefore cannot with Reaſon promiſe himſelf Impunity, or think to excuſe himſelf by any pretended Neceſſity laid on him to commit Sin; he cannot plead that he wants Freedom, and Liberty to act otherwiſe, or that God has given him, or others any Licence, or Indulgence for committing Evil.

CHAP. XVI.

Ver. 1. DESIRE *not a Multitude of unprofitable Children, neither delight in ungodly Sons: though they multiply, rejoice not in them, except the Fear of the Lord be with them.*] The *Vulgate* joins the firſt Verſe to the former Chapter, and renders, *Non enim concupiſcit multitudinem filiorum infidelium & inutilium*, applying it to God, in the Senſe of the latter Part of Verſe 12. of that Chapter. In the 2d Verſe, the wiſe Man teaches Parents the great Importance of a good Education, to bring them up, and ſettle them in the Way wherein they ſhould go; that neither the great Number of Children, nor their Beauty, Shape, or Strength, or any bodily Accompliſhment can give any true Delight or Satisfaction to a Parent, but their good Diſpoſitions, and moral Conduct only; that it is better to have only one that is virtuous, and well inclined, than a Number of looſe and profligate ones, who will bring certain Ruin and Diſgrace into the Family, and that even the having none at all, is far preferable to bad ones. *Ariſtotle*, therefore, with great Judgment requires εὐτεκνίαν, as well as πολυτεκνίαν, *i. e.* a virtuous, and not a numerous Race only, towards a Parent's Content and Happineſs. For one Child of bad Morals and ſcandalous Behaviour is enough to take away all Satisfaction from a Parent, however happy he may be in the reſt of his Children; ſuch a one will give more real Plague and Vexation than the others can adminiſter Comfort, and few Families are there where there is a Number of Children, but have ſome domeſtic Evil of this Sort. *Meſſ. of Port Royal* apply what is here ſaid, and in the Context, to the Children of our ſpiritual Mother, the Church, the Governors whereof ought not to rejoice at merely ſeeing great Numbers, making Profeſſion of the Faith, except they are in reality what they appear to be, and their Life anſwers to the Holineſs of their Calling. If they truly fear God, and make a viſible Progreſs in the Ways of Godlineſs, they are then a Paſtor's Glory and Joy; but if, through their bad Conduct and Wickedneſs of Life, ſome of her Members diſhonour God, and diſgrace their Profeſſion, they are then the occaſion of much real Concern, and Affliction to him, which encreaſes in Proportion to the Number of ſuch bad Diſciples, and the Power which they have to ſeduce others alſo. St. *Chryſoſtom* therefore wiſhes that ſuch as diſhonour God by their Immoralities, would in earneſt leave the Church, and thoſe only who devoutly ſerve him, and are a Credit to their Religion, would continue in it; that a few ſo diſpoſed are more to be valued, than a vaſt mixed Multitude of nominal Profeſſors only, whoſe Affection is not right, and their Attachment to her Service, indifferent, and inſincere.

Ver. 3. *Truſt not thou in their Life, neither reſpect their Multitude.*] i. e. Flatter not thyſelf that Children of ſuch vicious Diſpoſitions ſhall live long, and carry thy Name to any diſtant Time, for Life at beſt is uncertain, its Continuance depends upon God's Bleſſing, which the Wicked have the leaſt Reaſon to expect, and by their own Immoralities they often ſhorten its Period, and haſten their miſerable End. Nor boaſt thyſelf in a numerous Iſſue, as if that was a Security to thy Race, that it ſhall not be extinct. *Ahab* had ſeventy Sons, and none of them ſucceeded him, but *Jehu* put them all to Death, 2 *Kings* x. 1. *Gideon* had the like Number, and *Abimelech* ſlew them all, but *Jotham* the youngeſt, who hid himſelf, *Judg.* ix. 5. *Abraham*, on the contrary had but one Son, and his Poſterity was as numerous as the Stars of Heaven for Multitude. The *Vatican* Edition reads, ϗ μὴ ἔπεχε ἐπὶ τ̃ τόπον αὐτῶν, which may either mean, Depend not upon their Place or Continuance, for, according to that of the Pſalmiſt, *Thou ſhalt look after their Place, and they ſhall be away.* Or depend not on the Rank and Dignity in which they may be placed, for they ſhall ſuddenly be overthrown; and thus τόπος is uſed by this Writer, ch. xiii. 22. xvi. 14. xxxviii. 12.

Ver. 4. *For by one that hath Underſtanding, ſhall the City be repleniſhed, but the Kindred of the Wicked ſhall ſpeedily become deſolate.*] i. e. By wiſe Men Cities and Empires were founded, as anciently *Rome* and *Athens*, and owed their Greatneſs to the Policy and Counſels of good Legiſlators. Such by their Knowledge of Learning were meet for the People, and being wiſe and eloquent profited them by their Inſtructions; *Their Seed ſtood faſt, and their Children for their Sakes*, ch. xliv. 4, 12. In ſuch Sons, either a Family or Kingdom may glory, for they will adorn both public and private Life. But degenerate and profligate Children add Affliction to an aged Parent, and, inſtead of being ſerviceable to the public Good and Welfare, often contribute to their Country's Ruin: Thus *Priam*, through the ill Conduct of his Son *Paris*, ſaw his Capitol and numerous Family in the utmoſt Circumſtances of Diſtreſs, and fell himſelf a Victim to the mercileſs Enemy. By φυλὴ ἀσεβῶν we may not only underſtand the Company, or Society, the Kindred, or Tribe of the Wicked, as the *Margin* has it, but the very Place or Land where they dwell, which ſhall ſuffer for their Sakes. And ſo *Calmet* underſtands it, *Le pays de mechans deviendra deſert*, according to the Obſervation of the *Pſalmiſt*, *A fruitful Land maketh he barren, for the Wickedneſs of thoſe that dwell therein.* And ſo in Scripture-Hiſtory, the People of the *Jews* which ſprang from one, even *Abraham*, increaſed ſo incredibly, as to be at leaſt Six hundred thouſand at their going out of *Egypt*; and on the other hand, the *Canaanites*, tho' ſo numerous and powerful, were deſtroyed, and overthrown, and their Land, the Type of Heaven, given to God's own People. Many ſuch Inſtances, the Author ſays, he had both ſeen and heard of, of Multitudes ſpringing from one good and pious Root, and large and rich Families dwindling through their Wickedneſs, and in Time entirely forgot.

Ver. 6. *In the Congregation of the Ungodly ſhall a Fire be kindled, and in a rebellious Nation Wrath is ſet on Fire.*] There is much the ſame Sentiment, ch. xxi. 9. *The Congregation of the Wicked is like Tow wrapped together, and the End of them is a Flame of Fire to deſtroy them.* By Fire we may underſtand the divine Vengeance, as when God ſays, *A Fire is kindled in my Anger, and ſhall burn unto the loweſt Hell, and ſhall conſume the Earth with her Encreaſe*; it afterwards follows by way of Explanation, *I will heap Miſchief upon them, they ſhall be burnt with Hunger, and devoured with bitter Deſtruction*, Deut. xxxii. 22, 23, 24. Or Fire may be underſtood literally, as it is ſometimes the Effect of God's Diſpleaſure: Thus it was when the Company raiſed by *Corah*, were ſmitten with Lightning, *The Fire was kindled among them, and the Flame burnt up the Ungodly*, Pſal. cvi. 18. Lightning particularly is called the Fire of the Lord, as being a known Inſtrument of his Vengeance. By Fire alſo is ſometimes meant War, and ſo the Senſe may be, That War or Sedition ſhall break forth, burn, and deſtroy the Families and Territories of a wicked and diſobedient People, that God will permit the Enemy from without, or civil Diſcord and Diviſion to ruin and overthrow them. The Author now ſeems to return to the Subject at the End of the laſt Chapter, *viz.* to ſhew that God will certainly puniſh the Wicked, and is not backward to proceed againſt them with Severity, upon account of their Number or Power, which he proves by many memorable Inſtances in the following Verſes.

Ver. 7. *He was not pacified towards the old Giants, who fell away in the Strength of their Fooliſhneſs.*] Our *Tranſlators* follow a Copy which had οἱ ἀπεστήσαν ἐν τῇ ἰσχύϊ τῆς ἀφροσύνης αὐτῶν, though the Generality of Editions omit the latter Words. It is a *Hebraiſm*, and means rather that they fell away, or rebelled, through a fooliſh Conceit of their own Strength, and a vain Dependance upon it. And thus *Calmet*, *Qui ſe ſont revoltez par une folle confiance en leur force.* Theſe mighty Giants of the old World, truſting in their great Number, and extraordinary Strength, God exterminated for their Inſolence, and drowned them in the Waters of the Deluge, *Gen.* vi. 4. *Wiſd.* xiv. 6. They were, ſays *Macrobius*, a wicked Generation of Men, who defied the Gods, and renounced their Government, and for that Reaſon were repreſented as attempting to invade Heaven, and to depoſe the Gods from their heavenly Thrones, *Saturnal.* L. i. c. 20. But how would it have adorned his Subject, if this Writer had inſtanced in, what he could not be unacquainted with, and his Deſign naturally led him to, the Apoſtaſy and Puniſhment of the Rebel Angels. The Prophet's Deſcription of it is truly ſublime, *How art thou fallen from Heaven, O Lucifer, Son of the Morning! for thou haſt ſaid in thine Heart, I will aſcend into Heaven, I will exalt my Throne above the Stars of God, I will aſcend above the Clouds, I will be like the moſt High. Yet thou ſhalt be brought down to Hell.* Iſa. xiv. 12, 15. And the Inference which might have been drawn from it, would exactly have ſuited this Place, If God ſpared not the Angels of Heaven, how much leſs will he ſpare us, the low Inhabitants of Earth? What this Writer mentions about the Pride of *Sodom*, in the next Verſe, *Ezekiel* confirms, *Behold, this was the Iniquity of thy Siſter Sodom, Pride, Fulneſs of Bread, and Abundance of Idleneſs, theſe occaſioned thoſe Abominations for which the Lord took them away*, ch. xvi. 49, 50. The ſame Prophet's Deſcription of the Downfall of the *Aſſyrian and Egyptian Pride*, under the Image of a Cedar in *Lebanon*, with fair Branches, ch. xxxi. can never be ſufficiently admired, and the Beauty of it cannot but entertain every judicious Reader.

Ver. 9. *He pitied not the People of Perdition, who were taken away in their Sins.*] οὐκ ἠλέησεν ἔθνος ἀπωλείας, τοὺς ἐξηρμένους ἐν ἁμαρτίαις αὐτῶν· Ἔθνος ἀπωλείας means a Nation devoted to Deſtruction, or fit to be deſtroyed; ſo *Judas*, by the Evangeliſts, is called ὁ υἱὸς τῆς ἀπωλείας, the Son of Perdition, and *Antichriſt* is ſo called 2 *Theſſ.* ii. 3. a Son of Death, 2 *Sam.* xii. 5. is one worthy of it, and the like may be obſerved of υἱὸς γεέννης, *Matt.* xxiii. 15. Almoſt all the Interpreters underſtand by the People of Perdition here, the *Sodomites*, and think the Subject of the former Verſe is continued in this, and herein they are warranted by the *Vulgate*, nor does it ſuit amiſs with the Character of that People. There is alſo another reading in ſome Copies, *viz.* τοὺς ἐξερχομένους ἐν ἁμαρτίαις αὐτῶν, *Qui egrediebantur*, or as *Junius* has it, *Qui procedebant cum peccatis ſuis*, which ſome underſtand of the Deſtruction of many of the *Iſraelites* in their Journey through the Wilderneſs for their Obſtinacy; but more of the *Egyptians* purſuing after them in their Departure from *Egypt*, and periſhing in their wicked Attempt. The *Syriac* Verſion furniſhes ſtill another Senſe, *Non eſt miſertus ſuper populo anathematizato.* This is favoured by *Corn. a Lapide*, who underſtands, by the People of Perdition, the Inhabitants of *Jericho*, which was an accurſed City, and all that were therein, *Joſh.* vi. 17. Whom then are we to underſtand at laſt by the People of Perdition? Shall we fix on the *Sodomites*, or *Iſraelites*, or *Egyptians*, or the People of *Jericho*? For all theſe have their Advocates. As to the *Sodomites*, they, I think, muſt be excluded from being intended here, becauſe they are mentioned juſt before, and as the two former Verſes relate to two different Subjects, it is natural this third ſhould too. The *Iſraelites*, who were cut off in the Wilderneſs, were not properly ἔθνος ἀπωλείας, nor would a *Jew* call them ſo; but γενεὰ ἀπωλείας only, and beſides they are mentioned afterwards, and are diſtinguiſhed by καὶ οὕτως, from thoſe ſpoken of here. The *Egyptians* come beſt in order of Time; but though *Pharaoh*, and his Hoſt, and perhaps the Body of his People were υἱοὶ ἀπωλείας, yet the Nation was not deſtroyed, and therefore not ſo properly to be called ἔθνος ἀπωλείας; and as to *Jericho*, though it had indeed a ſeparate King, yet was it not counted a ſeparate ἔθνος. If I may offer my Conjecture among the reſt, I think it moſt probable, that the *Canaanites* in general are here meant, who were a Nation worthy of Deſtruction, were alſo devoted to it, and at length ἐξηρμένοι, actually taken away in their Sins, as our Tranſlation rightly has it; or, if we render τοὺς ἐξηρμένους, proud, or elated, as both *Grotius* and *Druſius* tranſlate it, agreeably to the *Vulg.* and *Tigurin* Verſions, (which avoids ſomething of a Tautology, and anſwers better to the latter Part of the next Verſe) this Senſe, too, ſuits the *Canaanites*, for they defied the Lord, perſecuted his Choſen, were an idolatrous and ſavage People, were at the very Height of Wickedneſs, and gloried in their Shame, *Wiſd.* xii. 4, 5, 6. and though their Puniſhment, which was adequate to their brutal Vices, came after that of the *Jews* in the next Verſe, and therefore may ſeem leſs proper to be mentioned before it; yet probably the Writer choſe to finiſh his *Gentile* Examples, before he proceeded to one of his own Nation.

Ver. 11. *And if there be one ſtiff-necked among the People, it is marvel if he eſcape unpuniſhed.*] The Argument proceeds *a majori ad minus*; thus, if God overthrew whole Nations for their Iniquity, as the *Sodomites*, the *Canaanites*, *&c.* if he ſpared not even his own People, but ſlew Six hundred Thouſand of his favourite Peculium, who were gathered together, in the Hardneſs of their Hearts, nor even the old World itſelf for its univerſal Corruption, how ſhall any private Perſon, any ſingle Sinner, inconſiderable in all Reſpects in Compariſon of the former Examples, dare to rebel againſt his Maker, or promiſe himſelf Impunity, either for his Greatneſs, or his Meanneſs? or hope, becauſe he is as One to Infinity, to lie concealed, and eſcape unpuniſhed, amongſt ſo many thouſand Tranſgreſſors? It is proper and pleaſing to obſerve, in what ſtrong Terms the Mercy and Forgiveneſs of God is expreſſed in the latter Part of the Verſe; he is repreſented there not only as placable, but as mighty to forgive; an Expreſſion very ſingular, and raiſing Comfort from an Attribute that uſually carries Terror in it. And, to invigorate this the more, διὰ τάχους is added in ſome Copies, that he is ſpeedy and impatient, ready and deſirous to forgive upon the firſt Motion of a real Change and Converſion in the Sinner; as it is expreſſed *Jer.* xviii. 7. *At what Inſtant I ſhall ſpeak concerning a Nation or Kingdom, to pull down and to deſtroy it, if that Nation, againſt whom I have pronounced, turn from their Evil, I will* (at that Inſtant) *repent of the Evil that I thought to do unto them.* Nor is this Quickneſs of God favourably to alter his Reſolutions, and change his Manner of acting, leſs ſtrongly expreſſed in ſome Copies, which have μαστίγων, ἐλεῶν, τύπτων, ἰώμενος, where the Proceeding ſeems inſtantaneous, and to be expreſſed as it were in a Breath.

Ver. 12. *As his Mercy is great, ſo is his Correction alſo: he judgeth a Man according to his Works.*] This follows very properly after what was ſaid of his Mercy in the foregoing Verſe, leſt any ſhould be encouraged to ſin by a Reliance on Mercy, and preſuming too much upon Pardon. For God is infinitely juſt, as well as good; he neither ſacrifices his Juſtice to his Goodneſs, nor his Goodneſs to his Juſtice; theſe Attributes are ſo compatible in the Deity, as harmoniouſly to meet together, and lovingly to kiſs each other. He pardons thoſe who are truly contrite and penitent, as he is a ſincere Lover of Souls; but he deals not ſo graciouſly with the Obſtinate, and ſuch as will not be reformed; in them he puniſhes the Odiouſneſs of Sin with Rigour, becauſe he deteſts their Continuance in it, and is as inflexible in the Execution of his Judgments, as they were in purſuing their evil Courſes, and will proceed againſt ſuch Sinners, not according to the Notions which they fondly conceive of God's acting, or the Methods which they ſometimes preſume to point out to him, but according to the real Demerit of their Works. Our Tranſlators follow a Copy which had κρίνει, but more correct ones have κρινεῖ, in the Future. And ſo *Clem: Alexand.* reads, quoting this Paſſage, which ſeems confirmed from the parallel Sentence ℣ 14. and indeed from the whole Context. The Union of theſe two Attributes was never more truly diſplayed than in the Caſe of our firſt Parent; how ſevere, how dreadful is his Sentence, and yet how mild, how mixed with Mercy, in Compariſon to what *Adam* might reaſonably, and probably did expect from his offended God! while infinite Juſtice demanded Satisfaction and the Death of the Offenders, infinite Mercy intercedes for their Pardon, and comforts them, under the preſent Evidence of his Indignation, with the Promiſe of a Redeemer, who, by his Victory, ſhould recover what they had loſt.

Ver. 14. *Make Way for every Work of Mercy, for every Man ſhall find according to his Works.*] Our Tranſlators follow the *Complut.*

plut. which reads, πάσῃ ἐλεεμοσύνῃ ποίησον τόπον, but the other Editions have, πάσῃ ἐλεεμοσύνη ποιήσει τόπον· ποιεῖν τόπον in the Acceptation of this Author, often ſignifies, to do Honour to, or to treat with Reſpect and Diſtinction. See ch. xiii. 22. xvi. 3. xxxviii. 12. And ſo the Senſe here may be, that God will reſpect, and have a regard to every Work of Mercy that a Man does, and will abundantly recompenſe it. See ch. xvii. 22, 23. A very learned Writer offers a different Reading, πᾶσα ἐλεεμοσύνη ποιήσει τόπον, *i. e.* Every Work of Mercy ſhall make, or prepare a Place, *viz.* in Heaven, for the Merciful, which ſeems confirmed by the next Sentence; and then the Senſe will be the ſame with that of St. *Luke,* That Charity ſhall prepare a Place for the Righteous, and when they die, *they ſhall be received into everlaſting Habitations.* c. xvi. 9. Hammond in loc. This Reading, it muſt be confeſſed, has ſome Countenance too from that of the *Vulgate, Omnis miſericordia faciet locum unicuique, ſecundum meritum operum ſuorum.* As *Bellarmine* has abuſed this Paſſage in favour of the *Romiſh* Doctrine of Merit, it may be proper to obſerve upon the *Vulg.* rendring, 1. That it has here confounded two diſtinct Sentences, and made one of them. 2. It has inſerted *meritum operum,* which has nothing to anſwer it in the *Greek.* 3. The Words κατὰ τὰ ἔργα are indefinite, and may reſpect either good or bad Works, and if underſtood of good Works, mean only that a Reward is promiſed to them, not that any is due to the Merit of good Works, as ſuch, or that they are in themſelves ſtrictly meritorious. See *Chamieri Panſtrat. De Vulg. Edit.*

Ver. 15. *The Lord hardned Pharaoh, that he ſhould not know him, that his powerful Works might be known to the World.*] See *Exod.* vii. 13. from whence this ſeems to be taken, where our Tranſlators render, *He hardned Pharaoh's Heart*; which, according to the *Hebrew,* ſhould have been, *Pharaoh*'s Heart became firm, or was hardned, as the ſame *Hebrew* Words are rendred ℣ 22. of that Chapter. And ſo the ὁ render καὶ κατίσχυσεν ἡ καρδία Φαραώ. and ℣ 22. ἐσκληρύνθη ἡ καρδία Φαραώ. and by *Ar. Mont. corroboravit ſe cor Parhoh*; and by the *Vulg. Induratum eſt cor Pharaonis*; and ſo the *Chaldee.* The ſame Reaſon which is here aſſigned for the hardening *Pharaoh's* Heart, we likewiſe meet with *Exod.* ix. 16. *Rom.* ix. 17. *For this Cauſe have I raiſed thee up*; or, according to ὁ, preſerved thee, *that I might ſhew* (not *my Mercy* but) *my Power in thee, and that my Name might be declared throughout all the Earth.* For the rehardning of *Pharaoh's* Heart upon the Removal of any Plague, occaſioned the ſhewing ſo many more Signs and Wonders to God's greater Glory; each Reſpite renewed his Obſtinacy, whereas the Continuance of any one Plague would have made him relent, and diſmiſs the *Iſraelites.*

Ver. 16. *He hath ſeparated his Light from the Darkneſs with an Adamant.*] The Meaning either is, that the Ways, Counſels, and Decrees of God are above our Underſtanding and Comprehenſion, ſo that to pretend to penetrate into his Secrets is Preſumption: or, that God dwells in a Light, which no Man can approach unto, 1 *Tim.* vi. 16. Or the Senſe may be, that God has placed a ſtrong Partition, as the Margin has it, a great Chaos, between Heaven and Hell; or, as the Scripture expreſſes it, he has fixed a great Gulph, *Luke* xvi. 26. between the Seat of the Bleſſed, and the wretched Abode of the Wicked, at ſuch an infinite Diſtance from each other, as to render all Approach inacceſſible, all Communication impoſſible. Or, according to others, that he has made the Viciſſitude of Day and Night conſtant and unalterable, ἐμέρισε ἀδάμαντι, he has divided them by ſuch a Law, as ſhall not be broken; accordingly ἀδαμάντινα δέσμα mean, Fetters which cannot be broken; and to expreſs ſomething unalterable, the Epigrammatiſt ſays, τοῦτ᾽ ἀδάμαντι μένει. I ſhall only obſerve, that this, and the foregoing Verſe, ſeem to have no relation to the Context, *Revera huc non pertinent,* ſays *Grotius.* And indeed they are wholly omitted in the *Vulg. Rom. Ald. Baſ.* and moſt of the *Greek* Editions.

Ver. 17. *Say not thou, I will hide myſelf from the Lord; ſhall any remember me from above? I ſhall not be remembred among ſo many People: for what is my Soul among ſuch an infinite Number of Creatures?*] *Quantula eſt anima mea inter ſpiritus omnium hominum?* *Syr.* It is ſtrange to obſerve how vain Man, who, when fired with Ambition, and puffed up with Self-Conceit, will allow none above him, and durſt even aſpire to an Equality with his Maker, can degrade, and depreciate himſelf upon occaſion, when Fear of Puniſhment is in the Caſe, and comfort himſelf in his Meanneſs, as of no Worth or Conſequence in the vaſt Creation, loſt among the Infinity of Creatures, and too inconſiderable to be looked upon, or even remembered, and is happy if he can deceive himſelf and others with ſome ſuch like falſe Reaſoning; Does God take Cognizance of every Thing that paſſes below; can he enter into an Examination of all the Thoughts, Words, and Actions of each Man in particular throughout the World? He extends his Care indeed over the Fortune of the Great, determines the Fate of Princes, and the Revolutions of States and Empires; he directs and guides the principal Æras and Occurrences of remote Time, but 'tis below his Grandeur, to deſcend to mean Perſons, and to extend his Care to trifling Matters, and the Infinity of human Concerns: Kings do not condeſcend to take Account or Cognizance themſelves of petty and diminutive Tranſactions that paſs in their Kingdom; theſe would diſturb their Quiet, and detract from the ſovereign Dignity. We meet with a like Inſtance of a wicked

wicked and ſhallow Reaſoner, *Job* xxii. 12, 13, 14. *Is not God in the Height of Heaven, and behold the Height of the Stars, how high they are? And thou ſayeſt therefore, How doth God know? Can he judge through the dark Cloud? The thick Clouds are a Covering to him that he ſeeth not, and he walketh in the Circuit of Heaven.* *Juvenal* introduces an old Sinner talking in the like Manner,

Ut ſit magna, tamen certe lenta ira Deorum eſt.
Si curant igitur cunctos punire nocentes,
Quando ad me venient? ſed & exorabile numen
Fortaſſe experiar: ſolet his ignoſcere.
Sat. xiii.

Such were the Subterfuges of Sinners, and the Objections of the Libertines of old, for want of a clear and right Notion of God's Attributes, his Omniſcience, and Immenſity in particular. For if God be, as even ſome of the Heathens have acknowledged, *totus ſenſus, totus auditus, totus viſus.* Plin. L. ii. c. 7. the vaſt Number of Objects can give no Diſtraction to a Being of ſuch Perfection, nor the infinite Variety of their Actions any ways diſturb his Repoſe, or eſcape his Notice. For what is the whole Earth in his Eyes, or all Nations in his Preſence, but, in the Language of the Prophet, *as a Drop of a Bucket, as the ſmall Duſt of the Balance?* Iſa. xl. 15. Nor is the other Scruple of giving God too degrading an Office, by humbling himſelf to obſerve and take Care of what paſſes below, better founded; for none of his Creatures are either unworthy of, or below his Notice. 'Tis the proper Buſineſs of the Builder, and Maker of all Things, to ſuperintend his Work; Man, in particular, is by his Nature an accountable Creature; and a Being that ſtyles himſelf ſupreme, and either cannot, or will not take Account of Men's Behaviour, is no God. To take away all ſuch low Conceptions, and Sentiments of the Deity, the Author probably ſoars on Purpoſe, in the two following Verſes, and excels himſelf in the lofty Deſcription of God's Majeſty, the Effects of his mighty Power, and the dreadful Conſequences of his very Looks; not unlike that of the *Pſalmiſt*, *Pſal.* civ. 7. 32. See alſo *Nahum* i. 5.

Ver. 21. *It is a Tempeſt which no Man can ſee, for the moſt Parts of his Works are hid.*] See *Nah.* i. 3. καταιγὶς, ſignifies a violent Shock of Wind, not improperly rendered a Tempeſt, and might perhaps be uſed here in Alluſion to, and in Concurrence with, the Expreſſions of God's Power in the 18th and 19th Verſes foregoing, which mention the Foundations of the Earth, and Rocks ſhaking and trembling when the Lord viſits them, or looketh upon them. If by it are metaphorically meant the Works of his Juſtice, mentioned in the next Verſe, it will then reſemble ℣ 6. of the ſame Prophet, *Who can ſtand before his Indignation, and who can abide in the Fierceneſs of his Anger; his Fury is poured out like Fire, and the Rocks are thrown down by him.* If it relates to God's Judgments, or the ſecret Diſpenſations of his Providence, the Meaning then is, that Clouds and Darkneſs are round about them, ſo that one cannot trace out the hidden Path of them; that they are, like the great Deep, as the *Pſalmiſt* ſpeaks of them, unfathomable, unattemptable, as when a mighty Tempeſt darkens the Face of it. Theſe are the common and moſt received Interpretations of this obſcure Paſſage; but, amidſt the Variety of Senſes affixed to this Place, it is no improbable Conjecture, that this, with the foregoing and following Verſe, contain the Anſwer of the Sceptic, to what was ſaid of God's Almighty's Power, and all-ſearching Eye in ℣ 18, 19. This may be collected, 1. From ℣ 23. ἐλαττούμενος καρδίᾳ διανοεῖται ταῦτα, *i. e.* the Man of a contracted ſordid Heart, or narrow Soul, or, as our Verſion has it, the Man that wants Underſtanding, thinketh in this Manner, fancies, and dwells on μάταια, ſuch idle vain Notions as theſe, as ſome Copies, and the *Vulg.* have it, which our Tranſlators here follow. 2. The *Syr.* and *Arab.* Verſions underſtand it as the fooliſh Reaſoning of thoſe that are *excordes: Excordes talia dicunt, & ſcelerati hæc cogitant.* 3. An Anſwer ſeems to be given to theſe fooliſh Surmiſes, beginning at the next Verſe, *My Son, hearken unto me, and learn Knowledge*, i. e. ſound Knowledge; and is continued in form, and with great cloſeneſs of Reaſoning, thro' the reſt of this Chapter, and to the End of the 21st Verſe of the next, as will appear more fully by conſulting the Objection and Anſwers, placed Column-wiſe for greater Clearneſs at ℣ 6. 4. This is agreeable to the Method purſued in the former Chapter, where an Objection is raiſed ℣ 11, 12. and the Anſwer is continued to ℣ 15. of the next, except the five firſt Verſes, which ſeem not to belong to that Place or Argument.

Ver. 26. *The Works of the Lord are done in Judgment from the Beginning.*] The *Epicureans* held that the World was made by a fortuitous Concourſe of Atoms. Againſt the Miſtake of theſe Philoſophers in ſo important a Point, the Author here maintains, that the Creation was not the Effect of Chance, or any blind and inſenſible Principle, but all Things were at firſt made with Judgment and Wiſdom, and the ſeveral Parts which compoſe the World not ſo placed by Accident, or at Random, but a wiſe and all-powerful Hand placed them in the beautiful Order wherein we now ſee them diſpoſed with the greateſt Fitneſs, and exact in all reſpects, in Number, Weight, and Meaſure. *Wiſd.* xi. 20.

Ver. 27. *He garniſhed his Works for ever, and in his Hand are the Chief of them unto all Generations: they neither labour nor are weary, nor ceaſe from their Works.*] ἐκόσμησεν εἰς αἰῶνα τὰ ἔργα αὐτοῦ, καὶ τὰς ἀρχὰς αὐτῶν εἰς γενεὰς αὐτῶν. It ſhould ſeem, according to our Tranſlation, that all God's Works were not equally in his Hand, and under his Care and Protection, but only the Chief or Principal of them. *Grotius*, and ſome few others, underſtand by ἀρχὰς, the heavenly Bodies, *Aſtra quæ rebus inferioribus præſunt in Dei poteſtate ſunt in omnia ſæcula*, and of theſe he underſtands what follows to the 29th Verſe. And indeed theſe, from their preſumed Power and Influence, in the Opinion of the Ancients, over all Things below, eſpecially the Sun and Moon, which preſided over the reſt, were eſteemed ἀρχαὶ, Principalities, Powers, or Dominions; and they rejoice to run their appointed Courſe, continuing through all Ages to perform their ſettled Functions, without any Fatigue, Hindrance, or Confuſion; contrary to the Opinion of ſome of the ancient Philoſophers, who imagined that ſome Parts of the World grew old and decayed, through the Diſunion and Separation of the Atoms; and other Parts were faſhioned anew, and attained more Perfection by ſome lucky Jumble. But the following ſeems a more perfect rendring of the *Greek*, and to give the trueſt Senſe, *viz.* ἐκόσμησεν εἰς αἰῶνα τὰ ἔργα αὐτȣ̃, he beautifully prepared his Works for ever, or to laſt for Ages, ϗ τὰς ἀρχὰς αὐτῶν εἰς γενεὰς αὐτῶν, and their Principles in their Generations, or according to their Kinds, *per genera ſua*; meaning the eſtabliſhed and unalterable Principles of natural Bodies, and alluding perhaps to the Seed that every Thing hath in itſelf according to its Kind. How conſiſtent with this Interpretation is the *Moſaic* Hiſtory, *Gen.* i. 11, 12. and how doth the wonderful Reproduction of every Thing in this congenial Manner confirm it? which Harmony and Regularity in God's Works, is owing to the Principles he has eſtabliſhed in them, which we call their Nature. *Calmet* concurs in this Senſe, and gives the like Interpretation, *Il a formé ſes ouvrages pour durer toujours, ou fort long-tems, & il a mis dans eux des principes pour ſe reproduire dans la ſuite de tous les ſiécles. Depuis la Création du monde juſqu' aujourd'hui, & juſqu' à la conſommation des tems, ſes Ouvrages ſubſiſtent, & ſe perpetuent, les uns par la Génération, & les autres par d'autres voyes que le Créateur leur a ouvertes.* Comm. in loc.

CHAP. XVII.

Ver. 2. HE *gave them few Days, and a ſhort Time.*] The Author having briefly deſcribed the inanimate, vegetative, and Brute Creation, in the Concluſion of the former Chapter, in this proceeds to ſpeak to the Formation of Man, and to deſcribe the Faculties and Powers wherewith God had endowed him, his Original from the Ground, and his ſhort Continuance upon Earth, before his Return into it again, even a few Days comparatively, ἡμέρας ἀριθμȣ̃, which is a *Hebraiſm*. Inſtances of this Manner of Expreſſion occur *Gen.* xxxiv. 30. *Deut.* iv. 27. where *viri numeri* means, few in Number: *Iſai.* x. 19. *The Trees of his Foreſt ſhall be* (according to the *Heb.*) *Number*, i.e. *few*, *ſo few that a Child may write them*, which the ό have exactly expreſſed, οἱ καταλειφθέντες ἀπ᾽ αὐτῶν ἀριθμὸς ἔσονται. But there is a Paſſage in *Job* parallel to this, both in the Senſe and Manner of Expreſſion, *When a few Years are come, then ſhall I go the Way whence I ſhall not return*, where the *Heb.* has, Years of Number, and the LXX. ἔτη ἀριθμητὰ, c. xvi. 22. Or it may mean, that the Days of Man's Life were numbered, and a certain Time and Length of Life fixed and determined for the Species, *Job* xiv. 5. which they ſhould not exceed, about 900 Years, before the Flood, but after contracted to 400, 200, 100, 70. which was the Term in the Time of the Writer of the xcth Pſalm, whether *David*, or *Moſes*. And thus the *Tigurin* Verſion, *Attribuit dies numeratos ſtatumque tempus hominibus.* Or it may be applied to *Adam* perſonally, as the *Vulg.* ſeems to take it, that though originally intended to be immortal, yet on Account of his Tranſgreſſion, God pronounced the Sentence of Mortality upon him, and fixed a Period to his Days.

Ver. 3. *He endued them with Strength by themſelves.*] καθ᾽ ἑαυτȣ̀ς. According to themſelves, ſuitable to their Nature, *Une force proportionée à ſa Nature*, as *Calmet* expounds it. At firſt God gave them an abſolute Empire or Dominion over the Creatures, and after the Fall, though it was ſomewhat diminiſhed, yet he left ſufficient Authority in them for the State and Condition in which he placed them, ſufficient for their Preſervation and Defence againſt Injuries, for the procuring the neceſſary Supports of Life, and accompliſhing their other Deſigns. The *Vulg.* has *Secundum ſe veſtivit illum virtute*, following a Copy which read καθ᾽ ἑαυτὸν, *i. e.* God gave him a Sovereignty reſembling his own, *Imperium quale ſuum*, ſays *Grotius*, and ſo the *Tigurin* Verſion, *Innuit ipſos virtute ſua.* And in this Dominion, as well as in the Perfection of his intellectual Nature, his Likeneſs to God conſiſted: the Subjection of the Brute Creation to Man was a Conſequence of his Authority, or of a Dread impreſſed upon them from their great Creator. *Seneca* has well expreſſed Man's great Prerogative in this Particular, *Quiſquis es iniquus æſtimator ſortis humanæ, cogita quanta nobis tribuerit Parens noſter, quantò valentiora animalia ſub jugum miſerimus, quanto velociora conſequamur; quàm nihil ſit mortale non ſub ictu noſtro poſitum.* De benefic. ii. 20. And after it follows, (which will ſerve to illuſtrate the 6th Verſe) *tot virtutes accepimus, tot artes, animum denique, cui nihil non, eodem quo intendit momento, pervium eſt, &c. Ita bene æſtimata naturæ indulgentia, confitearis neceſſe eſt, te illi in deliciis fuiſſes.*

Ver. 5. *They receive the Uſe of the five Operations of the Lord, and in the ſixth Place he imparted them Underſtanding, and in the ſeventh Speech, an Interpreter of the Cogitations thereof.*] Many Editions have not this Verſe at all, and ſome few, only the latter Part. It may properly be enquired what are the five Operations, as they are here called. Are we to underſtand by them the five Senſes πέντε αἰσθήσεις? The *Arab.* ſo takes it, enumerating them ſeverally. *Philo* reſembles this Writer upon the Subject, αἱ ἐν ἡμῖν δυνάμεις, κ. τ. λ. *Potentiarum quæ nobis inſunt ſex indeſinenter terra marique bella concitant, quinque ſenſus, & Sermo qui profertur: illi deſiderio ſenſibilium, quibus ſe non potiri ægre ferunt, hic per os infræne multa ſilenda effutiens. At ſeptima potentia eſt Mens Rector, quæ, quando in poteſtate ſex illas retinet, vitam ſerenam tranquillamque amplectitur.* De Abrahamo. And in another Place he has the like Diviſion; only inſtead of the Underſtanding he inſerts *Generatio*, and makes the whole ſeven, which he calls ἑπτὰ δυνάμεις τȣ̃ ἀλόγȣ, the ſeven Faculties of the ſenſitive Soul, to ſerve and act under the τὸ ἡγεμονικὸν, or the Underſtanding. *Grotius* alſo intimates as much; but thinks this latter Part to be a Gloſs crept into the Text from the Margin, by ſome Favourer of the *Stoic* Notions, who, beſides the five ordinary Senſes acknowledged three other, *viz.* τὸ σπερματικὸν, or Generation, Speech, and Underſtanding; but the firſt of theſe is now dropp'd, and omitted. *Corn. a Lapide* and *Calmet* reckon the five ἐνεργήματα here to be the Powers or Privileges given to Man at the Creation, which are mentioned in the foregoing Verſes, *viz.* 1. Life. 2. Sovereignty over the Earth. 3. Force or Strength ſuitable, and proportionate to his Nature. 4. Likeneſs to God's Image. 5. Dominion over all Manner of living Things. Others tranſpoſe this Verſe, or rather the ſixth and ſeventh Operations, and put them after the Particulars mentioned in the Verſe following, where indeed they ſeem to come in better. Thus the *Tigurin* Verſion ranges them, *Judicium, linguam, oculos, aures, & cor dedit eis ad cogitandum, ſexto quoque loco mentem donavit, & ſeptimo ſermonem operibus ſuis explicandis.* But as the two laſt are omitted in ſome *Greek* Editions, the *Vulg.* and *Syr.* Verſions, 'tis probable they were added by way of Explanation, and inſerted by Miſtake.

Ibid. *Speech, an Interpreter of the Cogitations thereof.*] Many have been the Conjectures of learned Men about the Original of Speech; a very ingenious Writer ſuppoſes its Origin to be from God, "And that the firſt "Man was inſtructed by him to ſpeak, and "that his Deſcendants learnt to ſpeak by "Imitation from their Predeceſſors. Not "that God put into *Adam's* Mouth the very "Sounds which he deſigned he ſhould uſe "as the Names of Things, but gave him "the Uſe of an Underſtanding to form No"tions in his Mind of the Things about "him, and a Power to utter Sounds, which "ſhould be to himſelf the Names of Things, "according as he might think fit to call "them. Theſe he might teach *Eve*, and "in Time both of them teach their Chil"dren, and thus begin and ſpread the firſt "Language of the World. The Account "which *Moſes* gives of *Adam's* firſt Uſe of "Speech, *Gen.* ii. 19, 20. is entirely agree"able to this, where God ſets before *Adam* "the Creatures to put him upon uſing the "Power he had of making Sounds to ſtand "for Names of them, and he had only to "fix to himſelf what Sound was to ſtand for "the Name of each Creature, and what he "ſo fixed, that was the Name of it." *Shuckford's Connect.* Vol. I. p. 3. *Tully* dwells upon the Privilege of Speech in Men, and places the Difference not only between them and Brutes in it, but alſo between Men themſelves, according to the Degrees of the Perfection of it, *Hoc uno præſtamus maximè feris, quod colloquimur inter nos, & quod exprimere dicendo ſenſa poſſumus. Quamobrem quis hoc non jure miretur, ſummeque in eo elaborandum eſſe arbitretur, ut quo uno homines maxime beſtiis præſtent, in hoc hominibus ipſis antecellant?* De Orator.

Ver. 6. The wiſe Man to inſpire his Pupil, whom he addreſſed himſelf to, ch. xvi. 24. with worthy Sentiments of the Deity, proceeds now to anſwer the looſe Suggeſtions made in the 20$^{\text{th}}$ 21$^{\text{st}}$ and 22$^{\text{d}}$ Verſes of that Chapter. If the Reply be ſet againſt the Objection, it will beſt illuſtrate the Argument.

CHAP. XVI.

Ver. 20. Καὶ ἐπ' αὐτοῖς οὐ διανοηθήσεται καρδία. *No Heart* (here begin the Sentiments of ἐλαττούμενος καρδίᾳ, of whom it is ſaid, ℣ 23. that he διανοεῖται ταῦτα) *no Heart can think upon theſe Things.*

Καὶ τὰς ὁδοὺς αὐτοῦ τίς ἐνθυμηθήσεται; *Who ſhall be able to underſtand or conceive his Ways?*

Ver. 21. Καὶ καταιγὶς, ἣν οὐκ ὄψεται ἄνθρωπος. *It is even like a ſudden Guſt of Wind,* (*Druſius* and *Junius* both underſtand it comparatively,) *which a Man cannot ſee; or know whence it cometh, and whither it goeth.*

Τὰ δὲ πλείονα τῶν ἔργων αὐτοῦ ἐν ἀποκρύφοις. *The moſt Part of his Works are hid.*

Omnes pæne veteres nihil cognoſci, nihil percipi, nihil ſciri poſſe dixerunt, in profundo veritatem demerſam, nihil veritati relinqui, omnia tenebris circumfuſa eſſe dixerunt. Cic. Acad. Queſt. L. 1.

This then, it is manifeſt, was an old Objection, and why might not *Jeſus* in *Egypt* learn this Objection from the *Gentile* Philoſophers?

Ver. 22. Ἔργα δικαιοσύνης τίς ἀναγγελεῖ; *Who ſhall declare the Works of his Righteouſneſs?* Who can find, or who can ſet forth and prove, any moral Rectitude or Beauty in his Ways or Proceedings?

Ἢ τίς ὑπομενεῖ; *Or who ſhall wait for the Declaration* or *Proof of his Righteouſneſs in his Works?* μακρὰν γὰρ ἡ διαθήκη, *for his Covenant is afar off.* If there be any ſuch Thing as a Covenant of Righteouſneſs and Mercy with Man, there appear no Tokens of it, and why ſhould we wait in Expectation of its being fulfilled?

CHAP. XVII.

Ver. 6. Καρδίαν ἔδωκε διανοεῖσθαι αὐτοῖς. *He hath given them a Heart to think.* Men may think on theſe Things, it is their Prerogative, their Buſineſs.

Ver. 7. Ἐπιστήμην συνέσεως ἐνέπλησεν αὐτούς. *He filled them with the Knowledge of Underſtanding*; he hath given them enough to underſtand, and conceive his Ways.

Καὶ ἀγαθὰ καὶ κακὰ ὑπέδειξεν αὐτοῖς, *viz.* though Men be not able to diſcover all the Operations of Nature, yet they are endowed with a better Knowledge, the Principles of Morality. Thus in *Micah* vi. 8. we have a parallel Paſſage, *He hath ſhewed thee, O Man, what is good, and what doth the Lord require,* &c. which is always underſtood of the natural Principles of Religion.

Ver. 8. Ἔθηκε τὸν ὀφθαλμὸν αὐτοῦ ἐπὶ τὰς καρδίας αὐτῶν, δεῖξαι αὐτοῖς τὸ μεγαλεῖον τῶν ἔργων αὐτοῦ. Tho' Men with their bodily Eyes cannot diſcover all the Operations of Nature, yet God has imparted to them the Light of Reaſon, ὀφθαλμὸν αὐτοῦ, a Perception like his own, intellectual, intuitive, whereby they may diſcover the true Beauty of his Works, *viz.* the moral Deſign of them; or if we read ὀφθαλμὸν αὐτῶν here, (as below in ℣ 15. ὀφθαλμῶν αὐτοῦ, in the *Alex.* MS. is αὐτῶν) it will give another, and not a diſagreeable Senſe to the Paſſage. It had been objected, that *the moſt Part of his Works were hid, and that no Man could ſee them*; but the wiſe Man anſwers, that God had placed the Eyes wherewith theſe Things are ſeen in Men's Hearts; they ſee with the Eyes of their Underſtanding. It is in this Senſe our Saviour ſays, ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. *Matt.* vi. 22. either of theſe Senſes will anſwer the Objection.

Ver. 9, 10. Καὶ ὄνομα ἁγιασμοῦ αἰνέσουσιν, ἵνα διηγῶνται τὰ μεγαλεῖα τῶν ἔργων αὐτοῦ. They to whom he hath imparted the Perception abovementioned will praiſe his holy Name, and by their Praiſe moſt effectually declare, and ſet forth the Excellency of his Works and Ways; and in particular ἐκλεκτοὶ, *Iſrael* his Elect, his peculiar People are moſt engaged to do this, as they received, and were taught by his Law, and were Witneſſes of ſo many Miracles in *Egypt*, and in the Wilderneſs. And thus *Calmet*, *Il les a remplis de ſes lumieres & de ſes connoiſances pour le loüer, & l'adorer dans la Conſideration de ſes Ouvrages.*

Ver. 11, 12. Προσέθηκεν αὐτοῖς ἐπιστήμην, καὶ νόμον ζωῆς ἐκληροδότησεν αὐτοῖς. Διαθήκην αἰῶνος ἔστησε μετ' αὐτῶν, καὶ τὰ κρίματα αὐτοῦ ὑπέδειξεν αὐτοῖς, *viz.* to the Knowledge which he imparted to them by Nature, προσέθηκε, he hath ſuperadded ἐπιστήμην, (*Diſciplinam*, as the Verſions have it) a Rule of holy Living, *viz.* by the Law of *Moſes*, and has put them in preſent Poſſeſſion of a Law of Life, (or that promiſes Life to them that obſerve it, *Rom.* x. 5. *Levit.* x. 5. *Ezek.* xx. 11.) He hath eſtabliſhed an everlaſting Covenant with them, and ſhewed them κρίματα αὐτοῦ, his Commands and Precepts of Righteouſneſs and Mercy. And this he did principally with regard to his own People, to whom belonged the Law, and the Adoption, and the Covenant, preferably to all others.

Here end the Objections, for ἐξέτασις ἁπάντων ἐν τελευτῇ, *i. e. The Trial of all Things is in the End*, according to our Verſion, is not in the *Vat.* and ſome other Editions. And it is obſervable in both Columns, that in the order of Sentiments (and Phraſes too) there is a Likeneſs and Relation between the Verſes cited from the former Chapter, and thoſe produced as correſponding with them in this: and therefore, though this Author's Manner of writing in general is rather ſententious, than argumentative, yet it is no improbable Conjecture, that a formal Anſwer is here deſigned to ſome ſceptical Objections before advanced, and it is continued under a little Difference of Expreſſion, ℣ 15, 19, 20, *&c.* of ch. xvii. where the Diſcipline that the *Iſraelites* were under, is more plainly ſpoken of.

Ver. 13. *Their Eyes ſaw the Majeſty of his Glory, and their Ears heard his glorious Voice.* Ver. 14. *And he ſaid unto them, beware of all Unrighteouſneſs, and he gave every Man Commandment concerning his Neighbour.*] God manifeſted his Glory, when he appeared on Mount *Sinai* at the Delivery of his Law, when his People ſaw the Lightnings and heard the Thundrings, called here his glorious Voice, as the *Hebrews* ordinarily expreſs it, *Pſal.* xxix. 4. By giving the Law God did not only provide for the Eſtabliſhment of his own Worſhip, and the decent Performance of it, but it was promulged likewiſe for the Good of Man, and of Society in general. He therein orders every Man to love his Neighbour, to live in Peace, and on Terms of Friendſhip with him, to abſtain from Theft, and to do no Act of Violence and Injuſtice; to be tender of his Reputation, to beware of Slander and falſe Witneſs, and to be aiding and aſſiſting to him under any Calamity or Diſtreſs, as may be ſeen at large *Exod.* ch. xx, xxi, xxii, xxiii. By Unrighteouſneſs, *Grotius* thinks not any of the Inſtances of Wrong, here enumerated, to be meant; but the Worſhip of falſe Gods, and the Sin of Perjury, in Defiance of the true one, which the *Iſraelites* expreſly engaged to avoid, *Joſh.* xxiv. 16. If this laſt Senſe be admitted, the Author may be ſuppoſed here to refer to both Tables of the Decalogue.

Ver. 15. *Their Ways are ever before him, and ſhall not be hid from his Eyes.*] This Obſervation is true with regard to the Actions of all Mankind, but it rather reſpects the *Iſraelites* in particular, who are ſpoken of before and after, and means, that as God gave them a Law, ſo he took Notice how they obſerved it, his Eyes were over them for that Purpoſe. He took Cognizance of their whole Conduct, as a Legiſlator tender of his Rights, and jealous of his Honour, in order to puniſh or reward them, as they ſhould reſpectively deſerve. His Eye was not ſo intent upon the Behaviour of other Nations, who were not favoured with a like Knowledge of his Laws, nor bound by any poſitive Covenant to the Obſervance of them, nor were under his Government ſo immediately; or, the Meaning may be, that during the long March of the *Iſraelites* in the Wilderneſs, God went along with them, directed their Ways, and conducted them as their Guide, in the Day-time by a cloudy Pillar, and all the Night by a Light of Fire. This Senſe *Grotius* prefers: The next Verſe is not in the *Vat.* nor in the *Vulgate*, it is manifeſtly taken from *Ezek.* xxxvi. 26.

Ver. 17. *For in the Diviſion of the Nations of the whole Earth, he ſet a Ruler over every People, but Iſrael is the Lord's Portion.*] ἑκάστῳ ἔθνει κατέστησεν ἡγούμενον. When God diſtributed the Earth among the ſeveral Nations, and appointed Kings and Rulers over the principal Parts of it, the People of *Iſrael* he reſerved for his own Peculium; he choſe the Heritage of *Jacob* out of all Nations to be under his more eſpecial Care, and to enjoy great and ſingular Privileges: for he not only put them into Poſſeſſion of a fruitful *Canaan*, but did them the particular Honour of being their King; by him they were directed in all Caſes which concerned their State, and by him were led forth to Battle, ſo that their Form of Goverment was properly a Theocracy, till the Time of *Saul*, when, like other Nations, they would have a temporal King over them, to their great Detriment and Diſgrace. *Joſephus* gives the like Account of the original Form of the *Jewiſh* Polity, that while other Nations preferred, ſome Monarchy, others Ariſtocracy, or Democracy, their Legiſlator overlooked all theſe, and appointed Θεοκρατίαν τὸ πολίτευμα, Θεῷ τὴν ἀρχὴν καὶ τὸ κράτος ἀναθεὶς, καὶ πείσας εἰς ἐκεῖνον ἅπαντας ἀφορᾷν, ὡς αἴτιον ἁπάντων ὄντα τῶν ἀγαθῶν, κ. τ. λ. *Cont. Ap.* L. 2. Our Author here alludes to *Deut.* xxxii. 8, 9. *When the most High divided to the Nations their Inheritance, when he ſeparated the Sons of Adam, he ſet the Bounds of the People according to the Number of the Children of Iſrael; for the Lord's Portion is his People; Jacob is the Lot of his Inheritance.* Both ancient and modern Interpreters have thought, that the Son of *Sirach* here, and alſo the Paſſage juſt cited, refer to an Opinion, which was pretty common, that every Nation has its tutelar Angel, an ἡγούμενος, or miniſtring Angel to preſide over it, but that God himſelf was ſuch in a more eminent Degree to the People of *Iſrael.* The Verſion of the LXX ſeems to have given Riſe to this Opinion, for the rendring of *Deut.* xxxii. 8. is ὅτε διεμέριζεν ὁ ὕψιστος τὰ ἔθνη. . . . .ἔστησεν ὅρια ἐθνῶν κατ' ἀριθμὸν ἀγγέλων Θεοῦ. And accordingly by the Prince of *Perſia*, and of *Greece*, mentioned in the Book of *Daniel*, ſome underſtand particular Angels which preſided over thoſe People; as others have aſſerted, that the Care of the *Jewiſh* People was committed to the Archangel *Michael*, ſee *Theod.* and *Jer. Comm. in Dan.* Indeed this Opinion of the Kingdoms of the World being ſubject to the Government of Angels, was maintained by many of the primitive, eſpecially the *Greek* Fathers, but it is now plain from whence theſe, who followed the LXX Tranſlation, borrowed their Notion. *Bochart* and *De Muis* agree, that thoſe Interpreters themſelves were miſtaken through a bad Copy, and that the Omiſſion of ſome Letters therein, led them into this Error, *Phaleg.* L. i. c. 15.

Ver. 18. *Whom being his firſt born, he nouriſheth with Diſcipline, and giving him the Light of his Love, doth not forſake him.*] φῶς ἀγαπήσεως is a particular Expreſſion, there is a parallel one, ℣ 26. φωτισμὸς ὑγείας. Out of the whole Race of Mankind did God ſelect the *Jews*, among whom he dwelt in a particular and extraordinary Manner, the divine Majeſty reſiding over the Mercy-Seat. Theſe he ſingled out to be a holy Nation, and marked them as his own People by Circumciſion, which was a Character of genealogical Sanctity, and by inſtituting the Paſſover, which federally united them to him, and among one another. This Seed of *Jacob* ſo dear and beloved by God, was as much bleſſed by him above all other People, as the firſt born commonly is above the reſt of the Children. And ſo when God calls *David* his firſt born, it follows immediately, *I will make him higher than the Kings of the Earth*, Pſal. lxxxix. 28. God always regarded *Iſrael* with a favourable Eye, and though he ſuffered other Nations to walk in their own Ways, *Acts* xiv. 16. and looked upon them with a Sort of Indifference in Compariſon, yet to *Iſrael* he afforded the Light of his Countenance, and of his ſaving Truth. He gave ſignal Proofs of his Affection for them, by continually watching over them for good, he intended their Happineſs in all his Dealings with them, and purſued it even in his Corrections, and ſevereſt Diſpenſations towards them, recalling them to their Duty, and inviting them, in the tendereſt Manner, to return into the right Way, and receiving them to Mercy and Favour upon their Repentance and Amendment. This whole Verſe is omitted in the *Vat.* and in the *Vulgate.*

Ver. 21. *But the Lord being gracious, and knowing his Workmanſhip, neither left, nor forſook them, but ſpared them.*] As the Senſe of the foregoing Verſe is well expreſſed by the *Pſalmiſt*, *He ſet their Miſdeeds before him, and their ſecret Sins in the Light of his Countenance*, Pſal. xc. 8. ſo this ſeems to allude to *Pſal.* lxxviii. 37, 38, 39. where, ſpeaking of the ſame *Iſraelites*, he ſays, *That though their Heart was not whole with God, neither continued they ſtedfaſt in his Covenant, yet he was ſo merciful, that he forgave their Miſdeeds, and deſtroyed them not: yea, many a Time turned he his Wrath away, and would not ſuffer his whole Diſpleaſure to ariſe, for he conſidered that they were but Fleſh.* Ἐμνήσθη ὅτι σάρξ εἰσι, which is more fully expreſſed, *Pſal.* ciii. 13, 14. of the Faithful in general, *As a Father pitieth his own Children, even ſo hath the Lord Mercy on them that fear him, for he knoweth whereof we are made, he remembreth that we are but Duſt.* Αὐτὸς ἔγνω τὸ πλάσμα ἡμῶν, the very Expreſſion uſed by this Writer.

Ver. 22. *The Alms of a Man is as a Signet with him, and he will keep the good Deeds of Man, as the Apple of his Eye.*] By Alms we may here underſtand all the Good which a Man does his Neighbour, every Action of Piety and Mercy performed by him, which God will favourably receive, and keep in Remembrance, and lay it up among his precious Treaſures, to reward and recompence it to the beneficent Man, and his Poſterity. The Value God ſets upon Acts of Mercy and Kindneſs, is expreſſed here by the Metaphor of the Apple of the Eye, and the Signet on the Right Hand, See *Jerem.* xxii. 24. *Haggai* ii. 23. *Canticl.* viii. 6. where the Seal or Signet denotes what is near and dear to a Man, and, as ſuch, is preſerved, and always under his Eye and Care. *Meſſ. of Port Royal*, from this latter Compariſon, apply what is here ſaid of Alms, to Acts of Charity done in Secret, which are as a valuable Thing ſealed up, till they are laid open by God, and by him publickly rewarded. The Connection of this Verſe with what precedes is not very clear; *Calmet* and *Boſſuet* give the following, That as Mens unrighteous Deeds are always before the Lord, ſo are their good Deeds likewiſe, and particularly Acts of Charity and Loving-kindneſs, which tho' unobſerved of others, and for a Time perhaps unanſwered to the Giver, yet are not fruitleſs or loſt; God depoſits them among his Treaſures, and when he maketh up his precious Jewels, will remember them.

Ver. 23. *Afterwards he will riſe up, and reward them, and render their Recompence upon their Heads.*] If we join the Words in the latter End of the former Verſe, *viz. He will give Repentance to his Sons and Daughters*, to this Verſe, the Senſe will then be, That God will not ſtrike or puniſh a Sinner immediately, or in the Act and Inſtant of committing the Sin, but will give Time to repent, and an Opportunity to return to him; but if after allowing him Time, he defers his Amendment, and ſhews no Sign of Sorrow, or Converſion, God, who ſeemingly connived at his Sins, will then rouſe himſelf in his Anger, and puniſh him the more ſeverely, for ſo the Phraſe of rendring a Recompence upon Men's Heads, is more generally taken. But if we omit that Sentence, which is neither in the *Vat.* nor *Ald.* Edition, nor in the *Vulgate*, then this Verſe will admit of another Senſe, as connected with the foregoing, *viz.* that God keeps the Remembrance of Alms and good Works as precious as a Signet, and as dear as the Apple of an Eye, and though for the preſent he may not diſtinguiſh the Donors, yet the Time will come when he will ariſe to reward them, and fill ſuch beneficent Souls with peculiar Marks of his Favour; like a kind Maſter, who recompenſes the Faithfulneſs of his Servants, or a General, who heaps upon his Soldiers ſuch Marks of Honour, as are proportionate to their Merit. And this God will do either in this Life, by outward Bleſſings and Proſperity, or hereafter, by receiving them into everlaſting Habitations.

Ver. 24. *But unto them that repent, he granted them Return, and comforted thoſe that failed in Patience.*] This is but inaccurately rendred; it ſhould either be, Unto them that will repent, he giveth them Grace to return, as the *Geneva* Verſion has it; or unto them that repented, he granted them a Return into his Favour, was willing to receive every Penitent, and to comfort the broken hearted. In the former Acceptation the Senſe is, that Sinners cannot with Reaſon blame God who uſes all Methods to reclaim them; he illuminates them by his Grace, he inſtructs them by his Word, he admoniſhes, he threatens, he corrects, he recalls ſuch as wander from their Duty, he waits their Return with Patience, and receives them upon their Repentance, and thereby comforts ſuch as would otherwiſe be diſcouraged, and deſpair. But if we take it in the latter Senſe, we may then, with *Grotius*, underſtand this and the foregoing Verſe of the Perſons mentioned, ℣ 20. whoſe Sins being before the Lord, and obſtinately continued in, he will, after waiting ſome Time for their Amendment, proceed to puniſh them; and then it follows by way of *Antitheſis*, But to ſuch as repented, and whoſe Sins were thereby done away from before the Lord, whether *Iſraelites*, or others, he was diſpoſed to be merciful and gracious, and to beſtow his Grace upon them, to keep them again from falling.

Ver. 27. *Who ſhall praiſe the moſt High in the Grave, inſtead of them which live, and give Thanks?*] *i. e.* The Living only can pay their Devotions to God, and therefore Repentance ſhould not be deferred till the Time of Death, when it will be too late to think of it. In this Author's Time ᾅδης was uſed by the *Jews*, as it was alſo among the *Greeks*, to ſignify the Grave, or Death, and Death and *Hades* are frequently joined as ſynonymous, See 2 *Sam.* xxii. 6. *Ecclus* xlviii. 5. and particularly *Iſai.* xxxviii. 18, 19. where οἱ ἐν ᾅδου and οἱ ἀποθανόντες are the ſame, and oppoſed to the Living, the Living, who alone have the Ability to praiſe God; for as the ſame inſpired Writer goes on, Such as go down into the Pit cannot hope for his Truth, τὴν ἐλεημοσύνην, his Mercy. *In Death*, ſays the *Pſalmiſt* vi. 5. *there is no Remembrance of thee, and who ſhall give thee Thanks in* שאול, *in the Grave, or Pit?* And ſo *Pſal.* cxv. 17. *The Dead praiſe not thee, O Lord, neither all they that go down into Silence, but we will praiſe the Lord*; which the LXX render more explicitly, οὐκ οἱ νεκροὶ αἰνέσουσί σε κύριε. . .ἀλλ' ἡμεῖς οἱ ζῶντες εὐλογήσομεν τὸν κύριον, κ. τ. λ. Thus alſo *Pſal.* lxxxviii. 10. *Doſt thou ſhew Wonders among the Dead, or ſhall the Dead riſe up again, and praiſe thee?* where the rendring of the LXX is ſurprizingly faulty, μὴ τοῖς νεκροῖς ποιήσεις θαυμάσια, ἢ ἰατροὶ ἀναστήσουσι καὶ ἐξομολογήσονταί σοι; the *Hebrew* Word is רפאים, and ſignifies *Gigantes*, or *Mortui*; they fell into this Error by miſtaking the Radix, and deriving the Word from רפא, *ſanatus fuit.* The *Vulgate* too, implicitly following that Verſion, retains the ſame Miſtake.

Ver. 28. *Thankſgiving periſheth from the Dead, as from one that is not: the Living and Sound in Heart ſhall praiſe the Lord.*] *i. e.* The Duties of Religion cannot be performed by one who is not in a State of Exiſtence, nor by one that is taken away from the Land of the Living. Νεκρὸς, or μὴ ὢν means not one that is annihilated, or quite ceaſed to be, or is become as nothing, as is the *Vulg.* exceptionable rendring, *Ante mortem confitere, a mortuo quaſi nihil, perit confeſſio. Joſephus*, in the very Chapter, in which he aſſerts the Immortality of the Soul, ſays, We have received from God our Being, καὶ τὸ μηκέτι εἶναι πάλιν ἐκείνῳ δίδομεν, i. e. to him we render again, or owe our not-being, by the Return of that Soul which he had given us. *De bell. Jud.* L. iii. c. 25. By the living and ſound in Heart, we are not to underſtand, ſuch only as are alive and in Health, or who are eaſy in their Minds, and flouriſhing in their Circumſtances; but ſuch as are alive unto Righteouſneſs, and turn unto the Lord in Holineſs; who are contrite, and even broken-hearted, who have experienced, or hope to taſte of God's Mercy to them, under a lively Senſe of their Guilt, or the Smart of ſome great Calamity and Affliction: and ſo the Senſe will be nearly the ſame with *Baruch*, ii. 17. *The Dead who are in their Graves, whoſe Souls are taken from their Bodies, will give unto the Lord, neither Praiſe nor Righteouſneſs; but the Soul that is greatly vexed, which goeth ſtooping and feeble, ſhall give thee Praiſe and Righteouſneſs, O Lord.*

Ver. 30. *For all Things cannot be in Men, becauſe the Son of Man is not immortal.*] Great Reaſon is there that God ſhould be ſo merciful to his Creatures, and condeſcend to pardon their Weakneſs and Follies, for Men are neither impeccable nor immortal, they are ſo encompaſſed about with Infirmities, that Perfection is not to be expected from them; they are, as *Abraham* in great Humility ſays of himſelf, ſinful Duſt and Aſhes, and their Days are few, as well as ſtrictly and literally evil, and therefore is the Lord gracious, knowing his Workmanſhip, of what periſhable, corrupt, and frail Materials it is made. The Author enlarges here upon God's Mercy, as a farther Argument to invite Men to Repentance, and upon the Shortneſs of Life, as a powerful Motive to ſet about it ſpeedily.

Ver. 31. *What is brighter than the Sun? yet the Light thereof faileth: and Fleſh and Blood will imagine Evil.*] Our Tranſlators ſeem to have underſtood the Sentiment expreſſed here, by their Reference to a parallel Paſſage in the Margin, *Job* xxv. 4, 5. (which is to the very ſame Senſe in other Words) but they have not rendred it ſo accurately as they might have done. What is brighter than the Sun? καὶ τοῦτο ἐκλείπει, yet it hath its Eclipſes. If it be ſaid, that τοῦτο cannot be referred to ἥλιος, I anſwer, neither is it neceſſary that it ſhould, but may be referred to τί φωτεινότερον immediately preceding. If among God's Works there be any Thing brighter than the Sun, yet even that is not without its Defects. And thus *Boſſuet, Quid lucidius ſole? & tamen hoc (lucidiſſimum) eclipſin patitur:* Much leſs can human Nature be accounted perfect, for Fleſh and Blood will imagine Evil. I prefer this Reading, not only becauſe it is confirmed by the *Alex.* Copy, but becauſe the other πονηρὸς ἐνθυμηθήσεται σάρκα καὶ αἷμα, is limited only to bad Men, whereas the Paſſage ſeems rather to relate to the whole Species, which is naturally more ſubject to Failings, than the Sun is to Eclipſes, and the Defects of both cannot be concealed.

Ver. 32. *He vieweth the Power of the Height of Heaven, and all Men are but Earth and Aſhes?*] δύναμιν ὕψους οὐρανοῦ αὐτὸς ἐπισκέπτεται. It ſhould rather be rendred here, he viſiteth, chideth, finding Fault with the Powers of Heaven, *Syr. Virtutes cæli judicat*, as before c. xvi. 18. *Behold the Heaven, and the Heaven of Heavens ſhall be moved*, ἐν τῇ ἐπισκοπῇ αὐτοῦ, when he ſhall viſit, or animadvert upon them. Δύναμιν ὕψους οὐρανοῦ is either the Sun mentioned juſt before, who is repreſented as going forth in his Strength like a Giant, *&c.* or the whole Hoſt of Heaven, *viz.* the Stars, the Powers of Heaven that ſhall be ſhaken at his Coming. Δύναμιν ὕψους is only a Hebraiſm for the high Powers. *And all Men are but Duſt and Aſhes*, viz. Greatly abaſed in God's Sight, in Compariſon of ſome of his other Works: So in *Job*, *The Stars are not pure in his Sight, how much leſs Man that is a Worm?* Theſe which ſhine ſo bright to our View, are but as Darkneſs to his all-piercing Eye, and in Compariſon of the infinite Purity of his Nature; whom if God conſiders, and looks down upon as infinitely beneath him, of how ſmall Conſequence and Account is the Race of Men who are Earth in their Principle, and Aſhes at their Diſſolution? When our Author thus beautifully ſets forth the Greatneſs of God, and the Meanneſs of Man, how affecting is the Compariſon, and how juſt the Contraſt! How does it enlarge our Ideas, and exalt our Sentiments of the Deity, and at the ſame Time ſhame and confound all human Pride and Greatneſs? The Senſe given of this Paſſage is confirmed by the true rendring of the firſt Verſe of the next Chapter.

CHAP. XVIII.

Ver. 1. HE *that liveth for ever created all Things in general.*] ἔκτισε τὰ πάντα κοινῇ. *Creavit omnia ſimul. Vulg.* which means according to ſome, that without him was not any thing made that was made, in Oppoſition to ſuch as would have God to be an idle Spectator, not minding, or concerning himſelf with the World, eſpecially the leſſer, and ſeemingly more inſignificant Parts of it. Or ſuch, eſpecially the *Manichees*, who held, that Part only of the World was created by God, and not the whole. Others, and particularly St. *Auſtin*, have from hence maintained, that all Things were created by God, not in the Interval of ſix Days, as is the *Moſaic* Account, but in *Eodem momento, ſeu in eodem nunc*, that the Heavens, and the Earth, and the future Seeds, from whence all other Things were to be produced, were all created in the ſame individual Inſtant. Others have held, that God created at once all the Matter of the Univerſe, a Chaos to ſerve as the Baſis upon which all Things were to be built, and from whence all Things to be produced in the ſucceſſive Work of the ſix Days, were to have their Riſe and Materials. But none of theſe Opinions give ſo juſt an Account of the Creation, as that of *Moſes*, for neither were all Things created together, nor the ſhapeleſs Maſs of Matter by itſelf, nor were they all made at once in point of Time. Κοινῇ in this Place does not reſpect the Time of the Creation, but rather the Univerſality of it, See *Poſſel. Præfat. ad Syntax. viz.* that all Things in general were made by God, without Exception, or Diſtinction; that they were created by him, not merely ſet in Order, by Intervals, and Degrees of Time, and particularly that the Coſmogony was the ſucceſſive Work of ſix Days. *Junius* underſtands by κοινῇ, that God created all Things upon a Level, *communi lege*, ſubject to one common Law, both of Production, and Diſſolution. *Comm. in loc.* See *Jackſon's Works*, *Tom.* ii. p. 132. where this Paſſage is very fully and learnedly diſcuſſed. But though the Senſe of our Verſion is a good Interpretation of κοινῇ, yet I conceive it is not the true one, for undoubtedly the Original, which is rendred κοινῇ was חל *commune*, in the Senſe of *profanum*. Κοινὸς is the ſame as ἀκάθαρτος, and by it the ὁ generally, if not always, expreſs it. It occurs in this Senſe, 1 *Macc.* i. 50—69. ſo κοινὸν ἢ ἀκάθαρτον in St. *Peter's* Viſion, is common or unclean; and ἔκτισε τὰ πάντα κοινῇ, κύριος μόνος δικαιωθήσεται, therefore means here, that God hath created all Things (comparatively) unclean, and the Lord alone will be juſtified, or found juſt, when he is judged, *Pſal.* li. The *Arab.* Verſion hath glanced upon this Senſe, *Totus mundus corrumpetur.* But indeed

deed our Tranſlators have themſelves confirmed it. ℣ 3. *He is King of all, by his Power dividing holy Things among them from the profane.* The Oppoſition between חל and קדש is well known; the latter is proper to God alone, in Compariſon of whom all Things beſides are common and unclean. From hence to ℣ 15. is a Continuation of the Subject of the laſt Chapter, *viz.* the Majeſty and Power of God, and the Weakneſs and Frailty of Man. And in the Senſe which is now offered, the Connexion is certainly more viſible, and the Compariſon or Contraſt better preſerved. See the laſt Note.

Ver. 3. *Who governeth the World with the Palm of his Hand, and all Things obey his Will, for he is the King of all, by his Power dividing holy Things among them from profane.*] Almoſt all the Editions have οἰκίζων τ̃ κόσμον, which *Junius*, and moſt of the *Latin* Interpreters here follow, but the true Reading undoubtedly is οἰακίζων τ̃ κόσμον, as *Hæſchelius*, and *Grabe* have it. Our Tranſlators have wrongly placed the Comma after *King of all*, it ſhould be; *He is the King of all by his Power:* The *Geneva* Verſion accordingly has, *he governeth all Things by his Power*, which is agreeable to all the *Greek* Copies, which read, αὐτὸς βασιλεὺς πάντων ἐν κράτει αὐτοῦ. And indeed it ſuits this better than the following Sentence, *dividing holy Things among them from profane*, which was rather an Act of Wiſdom than of Power, for he made ſome Days and Places for weighty Reaſons more holy than others, as ſome Parts of the Sacrifices alſo were more ſo than the reſt: The like may be obſerved with reſpect to Perſons, for he ſeparated the People of *Iſrael* from the whole *Gentile* World, to be a holy Nation to him, and among theſe, the Tribe of *Levi* to be in a more peculiar Manner his own. And in general it may be ſaid, that he has put an eſſential Difference between holy and profane, and hath commanded all Mankind to be holy, and to touch not the unclean Thing. The *Vat.* wholly omits this Verſe, as does the *Vulgate.*

Ver. 5. *Who ſhall number the Strength of his Majeſty? and who ſhall alſo tell out his Mercies?*] As his Majeſty is, ſo is his Mercy infinite, *Ecclus* ii. 18. and cannot be ſufficiently diſplayed. According to *Calmet* the Senſe is, that though a Man ſhould be able to ſpeak of, and deſcribe the Might of his marvellous Acts, δύναμιν τ̃ φοβερῶν αὐτοῦ, *Pſal.* cxlv. 6. or according to this Writer, κράτος μεγαλωσύνης αὐτοῦ, yet who could be able to declare and publiſh the many Inſtances of his Mercy, which are the moſt ſurprizing of all his other Works, and far beyond them. *Et quand on pourroit annoncer ſes grandeurs & ſes merveilles, qui pourroit publier ſes miſericordes? Car ſa miſericorde eſt au-deſſus de toutes ſes œuvres.* And in this Senſe he underſtands, *Pſal.* cxlv. 9. where the *Pſalmiſt*, after having given this remarkable Character of God, *that he is gracious and merciful, long ſuffering, and of great Goodneſs*, adds immediately, *Miſerationes ejus ſuper omnia opera ejus*, which *De Muis* ſays, many expound, that his Mercy is above all his (other) Works. But this is not countenanced by the rendring of the LXX, which is not ὑπὲρ, but ἐπὶ πάντα τὰ ἔργα αὐτοῦ, which expreſſes his very great Regard for all his Works, but gives no Preference to his Mercy: *Pſal.* xl. 5, 6. beſt expreſſes the Senſe of this Place.

Ver. 6. *As for the wondrous Works of the Lord, there may be nothing taken from them, neither may any Thing be put unto them, neither can the Ground of them be found out.*

Ver. 7. *When a Man hath done, then he beginneth; and when he leaveth off, then he ſhall be doubtful.*] τότε ἄρχεται, then he is to begin again; or perhaps the true Reading may be, τότε ἄρχηται, then he muſt begin again, he is as far off as ever, and when he has finiſhed his Enquiry, or Search, he will be doubtful, or rather, as the Word is uſed *Maccab.* i. 3, 31. he will be perplexed, and confounded. The Senſe of the whole is, Tho' a Man ſhould exert himſelf to the utmoſt to penetrate into, and fathom the Depth of God's Greatneſs, to explain his Nature, or unravel the Myſteries of his Providence, or ſhould exhauſt his whole Store of grateful Eloquence to praiſe him for his noble Acts, yet he will find, nevertheleſs, that he can neither conceive, nor ſpeak high enough of his Perfections, nor invent any thing that can come near, or reſemble what he is. And when he thinks that he has made a good Progreſs towards a Diſcovery, he will acknowledge, with profound Aſtoniſhment, that more remains to be added than is hitherto done. One is not properly convinced that he is ignorant of God, that he cannot underſtand all or any of his Secrets, the Cauſes of his Will, or the Deſign of his Operations, till he has well conſidered, and ſtudied him: The more he meditates, and thinks upon him, the more he will find him out of reach, that his Counſels are deep, his Diſpenſations myſterious, and his Nature as impenetrable, as his Glory is inacceſſible. Each Perſon will find himſelf in the Condition of *Simonides*, who, being aſked what God was, demanded firſt two Days, then four, afterwards a longer Time to deliberate, and at length was obliged to confeſs, that the more he ſtudied, the leſs he found himſelf able to ſatisfy the Enquiry. The Attempt to comprehend God, and to account for all his Works and Proceedings, is, to uſe the Compariſon of an ancient Writer, like that of numbring the Sand of the Sea; by going about it, you are confounded, and by doing ſomething of it, you find it impoſſible to do the reſt. *Nazianz. Orat.* i. Our Author ſpeaks of God in the ſame ſublime Manner, ch. xlii. 21.

Ver. 8. *What is Man, and whereto ſerveth he? what is his Good, and what is his Evil?*] *Grotius* underſtands this in a Senſe different from our Tranſlators, *i. e.* what Profit is there to God from Man, what is his (God's) Good, or Advantage from him, and what is his Evil or Hurt that can come from Man? What can he do or render to God by any Good or Evil which he does? If he is evil, what can he attempt againſt God; if he is good, what can he do for him, that is of any great Moment? See *Pſal.* xvi. 2. where the old Tranſlation has, *My Goodneſs is nothing unto thee.* See *De Muis in loc.* God indeed requires us to be good, but 'tis for our Profit, not his own, that he requires it; according to that of *Eliphaz*, *Job* xxii. 2, 3. *Can a Man be profitable unto God, as he that is wiſe may be profitable unto himſelf: is it any Pleaſure to the Almighty that thou art Righteous, or is it Gain to him that thou makeſt thy Way perfect?* And again ch. xxxv. 6, 7, 8. *If thou ſinneſt, what doſt thou againſt him; or if thy Tranſgreſſions be multiplied, what doſt thou unto him? If thou be righteous, what giveſt thou him; or what receiveth he of thine Hand? Thy Wickedneſs may hurt a Man as thou art, and thy Righteouſneſs may profit the Son of Man.* St. *Auſtin*, conſcious of human Imperfection, and the Nothingneſs of our beſt Services to profit God, very juſtly enquires, *Quid tibi ſum, ut amari te jubeas à me, & niſi faciam, iraſcaris mihi, & mineris in gentes miſerias?* Confeſſ. L. i. c. 5.

Ver. 9. *The Number of Man's Days at the moſt are an hundred Years.*] The Author of the xc^th Pſalm, compoſed, as it ſhould ſeem, in the Time of the Captivity, fixes the ordinary Term of Man's Life at 70, or at moſt 80 Years; in this Writer's Time Men ſometimes lived to a hundred, but that was the longeſt Term. *Macrobius* agrees with the former, when he ſays of his Time, *Cum ſepties deni computantur anni, hoc à phyſicis creditur meta vivendi, & hoc vitæ humanæ perfectum ſpatium terminatur:* And *Seneca* with the latter, *Perveniſſe te ad ultimum humanæ ætatis videmus, centeſimus tibi, vel ſupra premitur annus.* De Brevit. Vitæ, c. iii. Some *Greek* Copies point the Verſe thus, ἀριθμὸς ἡμερῶν ἀνθρώπȣ, ϖολλὰ ἔτη, ἑκατὸν, *i. e.* the Number of Man's Days are many Years, even an hundred. But this ſeems not to agree with what this Writer ſays ch. xvii. 2. and ϖολλὰ ſhould rather be taken here adverbially, as our Tranſlators, and the *Vulgate* underſtand it: In ſome Copies alſo at the End of the Verſe is added, ἀλόγιςος δὲ ἑκάςȣ πᾶσιν ἡ κοίμησις, *i. e.* the Time of each Man's Death is unknown, and cannot certainly be fixed; or, as the *Geneva* Verſion has it, *No Man hath certaine Knowledge of his Death*, i. e. of the Time or Manner of his Death, which cannot by Art or Calculation be determined. *Cuique præfinitum obdormiendi tempus, ratiocinio non poteſt computari*, as *Junius* renders.

Ver. 10. *As a Drop of Water unto the Sea, and a gravel Stone in Compariſon of the Sand, ſo are a thouſand Years unto the Days of Eternity.*] The Senſe of this Verſe, as connected with the former, ſeems to be this, that even though a Man ſhould live a thouſand Years, yet is that Term nothing to Eternity. The *Pſalmiſt* has a Thought not unlike this, *A thouſand Years in thy Sight are but as Yeſterday, ſeeing that is paſt, as a Watch in the Night*, Pſal. xc. 4. And St. *Peter*, *One Day is with the Lord as a thouſand Years, and a thouſand Years as one Day.* 2 Pet. iii. 8. And to this latter the *Oriental* Verſions undoubtedly refer, *Mille anni in ſæculo præſenti non ſunt comparandi uni diei ſæculo juſtorum.* Αἰὼν is uſed in the Senſe it is here taken by *Philo*, who diſtinguiſhes between αἰὼν and χρόνος, the former belongs to incorporeal Beings, as the latter is the Meaſure of all ſublunary Things and Perſons. *Nazianzen* hath well noted the Difference, ὅπερ ἡμῖν ὁ χρόνος, ἡλίȣ φορᾷ μετρȣ́μενος, τȣ̃το τοῖς ἀϊδίοις ὁ αἰών. *Orat.* xxxviii. The *Vat.* omits χίλια, and reads ȣ̃τως ὀλίγα ἔτη ἐν ἡμέρᾳ αἰῶνος, which very much weakens the Compariſon. Poſſibly both might have been in the Original Text to the following Senſe, That a thouſand Years are but as a few, compared unto the Days of Eternity. The Author endeavours to illuſtrate this Difference by the diminutive Proportion, which a Drop of Water bears to the Sea, or a Gravel Stone to the Sand on its Shore; but theſe Images do but faintly repreſent it, for there is a greater Diſproportion between Time and Eternity, than between the Extremes of any aſſignable finite Quantity whatſoever. But if a thouſand Years are as nothing with reſpect to Eternity, how ſhort muſt we account the longeſt Term of Man's Life, if compared to it? And by what diminutive Name ſhall we call it, when we reflect upon a Duration that ſhall never end? Or what Compariſon ſhall we be able to make, between the Ages of the World itſelf, from its firſt Creation to its final Diſſolution, and Eternity, which was from everlaſting, and ſhall be to everlaſting?

Ver. 11. *Therefore is God patient with them, and poureth forth his Mercy upon them.* Ver. 12. *He ſaw and perceived their End to be Evil, therefore he multiplied his Compaſſion.*] As God knows the Weakneſs of Man, and his Propenſity to Evil, the Shortneſs of his Life, and the many Infirmities which encompaſs him, therefore he does not proceed againſt him upon every Offence, but bears with him for a Time, waits for his Amendment, and ſhews his great Tenderneſs toward him, by giving him many gracious Calls, and ſeaſonable Warnings, to raiſe in him a Senſe of his Danger, and to put him upon a ſpeedy Repentance, in order to prevent his Ruin. Καταςροφὴ is thus taken ch. ix. 11. 2 *Tim.* ii. 14. 2 *Pet.* ii. 6. Inſtead of proceeding againſt him with extreme Rigour, he makes Man's Miſery and Infirmities, rather a Motive for his Mercy towards him. Hence Mercy is ſaid to rejoice over Judgment, and by *Philo* to be older than Juſtice,

ſtice, and by the *Pſalmiſt*, to reach unto the Heavens, in Compariſon of the other, which reacheth but to the Clouds, *Pſal.* lvii. 11.

Ver. 13. *The Mercy of Man is towards his Neighbour, but the Mercy of the Lord is upon all Fleſh: he reproveth, and nurtureth, and teacheth, and bringeth again, as a Shepherd his Flock.*] The Compaſſion which a Man ſhews his Neighbour, and the Inclination which carries him to do Good to one like himſelf, differs in many Reſpects from the Mercy of God. The Compaſſion of a Man has too often a Tincture of Self-Intereſt in it; a Man expects, if not a Return, at leaſt ſome Sort of Acknowledgment from the Perſon he obliges, and as God has promiſed to reward Acts of Charity and Benevolence done to others, he may have a Reſpect unto the Recompence of the Reward. Beſides, the liberal Man may be induced thus to act from a Motive of Prudence, conſidering himſelf as ſubject to Accidents, and under the like Power of Fortune with others, and therefore may one Day fall into Misfortunes, and ſtand in like Need of Aſſiſtance, which a Readineſs to ſerve others may be the moſt likely Means to procure. But the Love and Compaſſion of God is entirely gratuitous, and free from any ſelfiſh Views; he neither needs nor requires any Return, but that of Duty; he has no View of providing againſt a Day of Calamity, as not being liable to be affected by any Change or Viciſſitude of Things; he is ſuperior to all Accidents, and out of the Reach and Power of them. *Philo* has very juſtly obſerved of the Bounty of God, that he alone gives freely, μόνος ὁ Θεὸς οὐ μὴ πωλητώρ ἐςι, whilſt all his Creatures are to one another no better than cunning Huckſters, Εὑρήσεις ἅπαντας ϗ τοὺς λεγομένους χαρίζεσθαι, πιπράσκοντας μᾶλλον, ἢ δωρουμένους. . . .οἱ εὐπρεπεῖ δωρεᾶς ὀνόματι κυρίως πρᾶσιν ἐργάζονται. Περὶ Χερουβίμ. The wiſe Man here extols God's Mercy from the Univerſality of it, that it extends in general to all Creatures, to them that ſerve him, and them that ſerve him not; nay, theſe laſt ſeem to have a greater Share of it, as indeed they ſtand more in Need of it. Theſe he admoniſhes, reproves, chaſtiſes, and inſtructs, and ſuch as improve under his kind and wholſome Corrections, that receive and profit by his Diſcipline, he hath Mercy on them, and receiveth as his own again after their Wandring, and, like a true Shepherd, bringeth them home on his Shoulders rejoicing: Here the Author finiſhes his Anſwer to the Objections brought ch. xv. 11, 12. ch. xvi. 17, 20, 21, 22.

Ver. 15. *Blemiſh not thy good Deeds, neither uſe uncomfortable Words when thou giveſt any Thing.*] λύπην λόγων, *Non des triſtitiam verbi mali*, Vulg. The Author begins here a new Subject, which regards principally the Manner of doing a Kindneſs; he recommends not only doing good to our Neighbour, but the doing it with a good Grace, to give willingly, and chearfully, without Delay or Excuſes, with kind Words, and affectionate and winning Looks: for the Manner of doing a Kindneſs is often beyond the Act itſelf, and gives as much or more Satisfaction to the Receiver. *Seneca* has a moſt appoſite Paſſage to this Purpoſe, *Lætus facit,* [*beneficus*] *&* *induit ſibi animi ſui vultum. Ingentia quorundam beneficia ſilentium aut loquendi tarditas, imitata gravitatem & triſtitiam, corrupit, cum promitterent vultu negantium. Quanto melius adjicere bona verba rebus bonis, & prædicatione benigna commendare quæ præſtes? Sic efficies, ut animum tuum pluris æſtimet, quam illud, quicquid eſt, ad quod petendum venerat. Tunc eſt ſumma virtus tribuentis, ubi ille qui diſceſſit dicit ſibi, Magnum hodie lucrum feci. Malo quod illum talem inveni, quam ſi multiplicatum hoc ad me alia via perveniſſet, huic enim animo nunquam parem referam gratiam.* L. ii. de Beneficiis c. 3.

Ver. 16. *Shall not the Dew aſſuage the Heat? ſo is a Word better than a Gift.*] The Senſe may either be, As the Heat is refreſhed by the coming Dew, ſo a Gift pleaſes more accompanied with kind Expreſſions; or the Compariſon may perhaps be made out thus, that as the Dew, a gentle Thing, and of ſmall Force in Appearance, aſſuages the Heat, or lays the hot Wind, for ſo I think καύσων always ſignifies in ό, and may ſignify in the Places where it is uſed by this Writer; ſo a Word, eſpecially a mild one, which is compared to the Dew, *Deut.* xxxii. 2. produces a more powerful Effect than a Gift; which may either mean a Gift from the ſame Perſon, which agrees beſt with the preceding Verſe, or one offered by another Perſon by way of Bribe, ἀργύριον διδόμενον μετὰ δόλου, according to the LXX, *Prov.* xxvi. 23. ſo I apprehend the *Syriac* underſtood it, tranſlating it, *A Word will turn back a Gift.* Or may not the Senſe be, As the cooling Dew is more agreeable than the ſcorching Air, ſo is is a (kind) Word than a Gift. *i. e.* Such a Gift as that of the envious, and churliſh Upbraider, ℣ 18. Laſtly, which ſeems the beſt and cloſeſt, As the Dew moderates and aſſuages the Heat, ſo a Word, or ſoft Anſwer turneth away Wrath, *Prov.* xv. 1. ſooner than a Gift.

Ver. 17. *Lo is not a Word better than a Gift?*] οὐκ ἰδοὺ λόγος ὑπὲρ δόμα ἀγαθόν; is not the Senſe of this exactly the ſame, according to the preſent Reading, with the End of the former Verſe? and does ἰδοὺ any Way alter, or enlarge the Senſe? What then is the Uſe of it here, or to what does it particularly point? I ſuſpect the Reading to be corrupt, and that the true one is, οὐ ϗ ἡδὺς λόγος ὑπὲρ δόμα ἀγαθὸν, and then the Senſe of the whole will be, As the cooling refreſhing Dew is preferable to the ſcorching Heat, ſo is a Word to ſome Sort of Gifts: nay, is not ſweet obliging Speech even above a good Gift itſelf, which loſes its Value when given churliſhly, and is enhanced, when accompanied with kind Expreſſions? As ἀγαθὸν is added to invigorate the Expreſſion, ſo ἡδὺς, or ſome ſuch Word, ſeems neceſſary to help forward the Compariſon. This may ſeem confirmed by the *Syriac*, which has, *Eſt ſermo bonus qui dono præſtantior eſt:* And by St. *Chryſoſtom's* Comment upon this Paſſage, *Sæpe ſermonis obſequium,* ἡδὺς λόγος, *magis recreat accipientem, quam donum ipſum. Proinde ſcientes hæc, ne ſimus difficiles erga eos qui ad nos accedunt. Quod ſi poterimus eorum inopiam ſublevare, hoc faciamus cum gaudio; quod ſi non poſſumus, ne ſimus aſperi in eos, ſed vel verbis eorum curam agamus, & in manſuetudine reſpondeamus eis, &c.* Hom. xli. in c. xviii. Gen.

Ibid. *But both are with a gracious Man.*] ἀμφότερα παρὰ ἀνθρώπῳ κεχαριτωμένῳ, *i. e.* Both Gifts and good Words come from a kind beneficent Perſon. Such a one will add comfortable Words to the good Deeds he does; he will not content himſelf with kind Salutations, with ſaying, Go in Peace, be thou warm or filled, but will likewiſe give what is wanted; nor will he barely give, but in ſuch an obliging Manner as to double the Gift. Κεχαριτωμένος ſignifies an acceptable Perſon, or one poſſeſſed of the Qualities that make Perſons ſo. Thus *Symmachus* uſes it, *Pſal.* xviii. 25. See alſo *Luke* i. 28. *Cappellus* prefers κεχαριτωμένα here, *Spicileg.* p. 52. *i. e.* Both Gifts and kind Speeches are agreeable to Men. But had this been the true Reading, which *Syr.* and *Vulg.* both oppoſe, I think ἀνδρὶ would have been ἀνδράσι or ἀνθρώποις, for the Plural ſeems fitteſt to expreſs all Men, or Mankind. Beſides I think the common Reading gives the ſtronger Senſe; it ſcarce need be ſaid that Men love both good Words and Gifts. But that one, who would be acceptable, muſt be ready to give both, is an Obſervation of ſome Importance; becauſe there may be Perſons apt to think, either that Liberality without Affability, or Affability without Liberality, will anſwer the Purpoſe of being agreeable and popular. The *Port Royal Comment* has a fine Reflexion here, There are ſome who give liberally to the Poor, and at the ſame Time ſpeak roughly or reproachfully to them; and there are others, who ſpeak to them with great Humanity and Tenderneſs, but give them nothing. True Charity does not conſiſt in either the one or the other of theſe; for the Liberality of the former is ſpoiled by his Churliſhneſs, and the Affability of the other, by his Covetouſneſs. But both theſe meet in a truly good Man. He gives liberally to the Poor, and is ſo far from exalting himſelf above him through Pride, by ſpeaking haughtily or contemptuouſly to him, that he learns Humility from ſuch an Object.

Ver. 18. *A Fool will upbraid churliſhly, and a Gift of the Envious conſumeth the Eyes.*] i. e. The Gift of a covetous Man, who grudges, and even ſeems to envy what others receive from him, is the Occaſion of great Grief and Concern to the Poor, who is rebuked, and reproached by him for what he cannot help. A civil Denial would be preferable to Charity ſo extorted, and ill-condition'd: The Advice here, to give in an obliging Manner, not only reſpects our Behaviour to ſuch as are poor, but, according to St. *Auſtin*, to all others, whom at any Time we do kind Offices to. To give in a taunting and contemptuous Manner is ſure to give Offence; inſtead of obliging, it grieves the Eyes of the Receiver. A reproachful Anſwer to a Supplicant, is changing Liberality into a Sort of Tyranny, and he that upbraids others with Favours done them, and expects a ſervile Compliance in Return, makes his Gifts as ſo many Chains to entangle another's Liberty, and which they had better have refuſed than to have bought them ſo dearly. It is therefore a wiſe Remark of an ancient Philoſopher, That he that receives a Favour ſhould never forget it; and he that confers it, ſhould never remember it. A polite Perſon is admired and commended for the complaiſant and obliging Manner in which he does a Favour, which gains more upon the Hearts of Men than the Favour itſelf. See c. xx. 13, 14, 15. c. xli. 22.

Ver. 19. *Learn before thou ſpeak, and uſe Phyſic or ever thou be ſick.*] This Advice reſpects the Body, and includes Diet, Exerciſe, Evacuations, and other ſuch like Preſervatives of Health; but, as it ſtands connected with the Context, it regards the Soul likewiſe, and its Diſeaſes, which with Care may as eaſily be prevented, as thoſe of the Body; for the latter are generally unknown to us, and unforeſeen by us, and often attack us in a Way and Manner that we could not be aware of; whereas the Diſeaſes of the Soul are in ſome Senſe voluntary, and the Danger of falling into them well known, and might eaſily be prevented, either by avoiding ſuch inviting Occaſions and Temptations as betray us into Sin, or reſiſting and ſubduing the Evil before it be grown too ſtrong, and is become a Habit. Or by following the Caution and Advice of Friends, or liſtening to the Directions of an able ſpiritual Guide; or, laſtly, by preventing Grace added to all theſe, to be obtained by earneſt Prayer. *Meſſ. of Port Royal* apply the former Part of the Verſe to the Paſtors of the Church, who ſhould be well inſtructed, and grounded themſelves, before they attempt to teach others: A Maxim often inculcated in the Sapiential Books, and of the laſt Importance towards the right Diſcharge of the miniſterial Office, as upon their Knowledge and Skill in the reſpective Offices of their Function, the Good and Improvement of others in a great Meaſure depends; who can neither be fit Guides, if they either wander, or are not well acquainted with the right way of Salvation, nor proper Phyſicians to ſuper-intend the Cure of others, if they themſelves are often out of order, and want to be reminded, *Phyſician, heal thyſelf.*

Ver. 21. *Humble thyſelf before thou be ſick, and in the Time of Sins ſhew Repentance.*] The Advice in this, and the foregoing and following Verſes is nearly the ſame, *viz.* to begin in Time. As applied to the Body the Senſe is, Uſe Abſtinence before you are ſick; for ſo we may underſtand Humility here. The *Hebrews* expreſs faſting by ταπεινοῦν, *Lev.* xvi. 29, 31. xxiii. 29. as faſting brings the Body low; and this is confirmed by ἐγκράτεια being joined to it in ſome Copies. As applied to the Soul, the Direction is, that a Man ſhould often examine his Conſcience, even in the Pride of Health, ſhould review his paſt Life in order to be acquainted thoroughly with the State of his Soul, ſhould not wait till the laſt Gaſp before he aſks God Pardon for his Sins, nor defer to alter an evil Courſe of Life, till Sickneſs, as it were, compels him. The Meaning of the whole is, If when you perceive any Symptoms of an approaching Illneſs, you prudently endeavour to prevent its coming to a dangerous Height by Diet and Abſtinence, uſe the like Circumſpection and Care as to the Diſeaſes of your Soul; let an early Application prevent all Danger, that ſo you may find Favour before the great Judge ἐν ὥρᾳ ἐπισκοπῆς, in the Day of his Viſitation. If Pride be the Sin that moſt eaſily beſets thee, learn to practiſe Humility; if Intemperance, ſubdue thyſelf by Faſting; lie in Sackcloth and Aſhes, and take away the Fuel that inflames thy Paſſions, and feeds thy Diſtemper. And if thou haſt at any Time fallen into Sin, reſtore thyſelf by a ſpeedy Repentance, and let a thorough Reformation effect the Cure.

Ver. 23. *Before thou prayeſt, prepare thyſelf, and be not as one that tempteth the Lord.*] Before we preſume to addreſs ourſelves to God in Prayer, we ſhould remove the Impreſſions of all ſenſible Objects, all earthly Cares, and wandring Thoughts; we ſhould purify our Hearts by Faith, Contrition, and Repentance, and endeavour to poſſeſs our Souls with the Idea of the Preſence and infinite Majeſty of the great God. To approach him rudely, without any Preparation or Reſpect, without Fear and Trembling, with a Soul taken up with Trifles and Impertinences, is an Affront to him, and betrays a mean Opinion of him, as if God was obliged to hear our Prayers, and to grant us what we aſk of him with ſo much Careleſſneſs and Indifference. God expects that we ſhould prepare our own Hearts, and alſo pray to him to aſſiſt us in that holy Work. There may alſo another Senſe be given of this Place, *viz.* Engage not lightly or raſhly in Vows, conſider firſt whether you are reſolved, and are likely to be able, to fulfil them; for God looks upon ſuch Promiſes and Engagements as an Inſult, where there is no Intention of making them good. This ſeems to be countenanced by the foregoing Verſe.

Ver. 27. *A wiſe Man will fear in every Thing, and in the Day of Sinning he will be aware of Offence.*] ἐν παντὶ εὐλαβηθήσεται, will be careful to keep from ſinning in every Thing he ſays or does; or will in all Times and Places be upon his Guard; and ſo it will be parallel to that of *Solomon, Happy is the Man that feareth always*, Prov. xxviii. 14. And eſpecially in Times of general Corruption and Degeneracy, and when evil Examples are many, and powerful, he will be more watchful and circumſpect, that he be not led away with the Multitude to do Evil, nor be infected with the reigning and popular Contagion. As connected with the former Verſe the Senſe may be, that a wiſe Man, conſidering the State of the World as variable and uncertain, will in every Condition of Life expect and prepare for a Change; he will not be dejected in Adverſity, nor too elate in Proſperity, but will demean himſelf agreeably under either State of Fortune, as a Change of Condition can ſoon, and eaſily be effected by God; but a Fool, who attends not to ſuch Revolutions, provides not againſt Accidents, nor in any reſpect conſults his Safety.

Ver. 28. *Every Man of Underſtanding knoweth Wiſdom, and will give Praiſe unto him that found her.*] To underſtand Mankind is a Piece of uſeful Knowledge, but the moſt valuable and important Part is to find out, and be well acquainted with Perſons of the moſt worth; and after having diſcovered true Merit, to do Juſtice to it, to ſet it in the moſt advantageous Light, to commend and ſpeak of it without Jealouſy, Envy, or Detraction, and upon all Occaſions to give it its due Praiſe, and the Teſtimony of our Acknowledgment and Approbation, ἐξομολόγησιν ἡμῶν.

Ver. 29. *They that were of Underſtanding in Sayings, became alſo wiſe themſelves, and poured forth exquiſite Parables.*] συνετοὶ ἐν λόγοις καὶ αὐτοὶ ἐσοφίσαντο. There may be ſeveral Senſes given of this Paſſage, *viz.* Men of Underſtanding are wiſe in their Talk, they know when, and what to ſpeak; this is *Druſius's* Expoſition, who points the *Greek* thus, συνετοὶ, ἐν λόγοις καὶ αὐτοὶ ἐσοφίσαντο. Or the Meaning may be, Perſons wiſe in their Talk and of Underſtanding in Diſcourſe, will themſelves be prudent alſo in their Conduct, for Wiſdom is beſt diſplayed by an Exactneſs in both; and according to this Senſe, the *Greek* ſhould thus be pointed, συνετοὶ ἐν λόγοις, καὶ αὐτοὶ ἐσοφίσαντο. And thus the *Syriac* underſtands it, *Scientes doctrinam, ipſi quoque ſapienter ſe gerent.* There may be alſo a third Senſe, That ſuch as have attained unto great Skill and Experience, made juſt Obſervations upon Men and Things, and have formed upon them uſeful Maxims for the Conduct of Life, will not only be beneficial to themſelves, but improve others by communicating ſound Rules of Œconomy and Morality for the Uſe and Convenience of Life, παροιμίας ἀκριβεῖς εἰς ζωήν. And thus σοφίζεσθαι is uſed in the Senſe of teaching, *Pſal.* xix. 7. cv. 22.

Ver. 32. *Take not Pleaſure in much good Cheer, neither be tied to the Expence thereof.*] In the foregoing Verſe the wiſe Man obſerves, that Luxury or Voluptuouſneſs will expoſe a Man to the Cenſure of the World, and particularly that his Enemies βασκάνοντι, will reproach him for it; here he takes Notice of the Inconvenience ariſing from it, and the Damage it does to Mens Circumſtances. It may alſo be a Prohibition not to keep diſorderly and extravagant Company, not to link one's Self with Libertines and Spendthrifts, nor laviſh away a Fortune by high Living, and expenſive Entertainments. The *Vulgate* renders, *Ne oblecteris in turbis, aſſidua eſt enim commiſſio illorum*, i. e. Delight not in Crowds and Aſſemblies, which are full of Irregularities and Temptations to Sin, following a Copy which read, μὴ εὐφραίνου ἐπὶ πολλῇ τύρβῃ, μηδὲ προσδεθῇς συμβουλῇ αὐτῆς, but the true Reading is, μὴ εὐφραίνου ἐπὶ πολλῇ τρυφῇ, μηδὲ προσδεθῇς συμβολῇ αὐτῆς, which our Tranſlation follows. The *Geneva* ſeems to comprize both theſe, *Take not Pleaſure in great Voluptuouſneſs, and intangle not thyſelf with ſuch Company.*

Ver. 33. *Be not made a Beggar by banqueting upon borrowing, when thou haſt nothing in thy Purſe, for thou ſhalt lie in wait for thine own Life, and be talked on.*] Profuſeneſs is a Reproach to Men's Diſcretion, and a Reflexion upon their Judgment; for they that ſuffer their Expences to ſwallow up their Revenues, are ſure to be ſtigmatized with Folly as well as Beggary, and the Weight of their Calamity has ſometimes been ſo heavy and intolerable, that Men have choſe to force themſelves out of Life in a violent Manner, rather than endure the Smart and Anguiſh of Poverty, and others' ſevere Reflexions upon them. The Civil Law, which is the Reſult of the Wiſdom of many Ages, ranks Prodigals in the Claſs of Children and Madmen, and appoints Curators for the Management of their Concerns; but to be made a Beggar by banqueting, and to borrow, and take up Money to ſupply ſuch Extravagance, is a ſtill higher Inſtance of Folly; 'tis purchaſing Superfluities at the Hazard of wanting Neceſſaries, for the tedious Remainder of a miſpent Life. And they who lend to ſuch Extravagants, ſupply them with no other View, but to undo them, and could not afford to truſt them in the Manner they do, if they did not propoſe exceſſive Gain by them. If Men contracted Debts for the Neceſſaries of Life, which they could not otherwiſe procure, they were excuſable; but to purchaſe Niceties, and furniſh out needleſs Entertainments, at the Expence of Character, Fortune, and Liberty, at the Hazard of every Thing that is dear and valuable in Life, is Folly paſt Forgiveneſs. How far do ſuch Men outdo the Folly of *Eſau?* He ſold his Birthright to ſatisfy a real and craving Want, and yet he ſinned in ſelling it; but theſe Spendthrifts ſacrifice theirs to ſuch Wants, as are falſe and fantaſtical, to Faſhion and Affectation, to Pride and Emulation, and their Health to Appetites that will not be ſatisfied, and ought not to be indulged, even to Wantonneſs, and Fulneſs, a nice Palate, and fondneſs for Rareties. See *Delany's Social Duties*, p. 242, *&c.*

CHAP. XIX.

Ver. 1. *A Labouring Man that is given to Drunkenneſs ſhall not be rich.*] At the End of the laſt Chapter the wiſe Man adviſes not to take Pleaſure in much good Cheer, nor to frequent Meetings, Aſſemblies, or Entertainments, where great Expences are incurred, eſpecially if a Man's Circumſtances are but indifferent, and his Buſineſs or Way of Life does not comport with ſuch Extravagance. 'Tis ſpending Money fooliſhly, in faſhionable perhaps, but not good Company, and is the Ruin of private Perſons eſpecially, without any real Neceſſity or Obligation. What this Writer ſays of the Labourer, is applicable to all Artiſans and Mechanics who are fond of Company, and neglect their Occupation and Buſineſs through Debauchery and Exceſs. Their Intemperance diſqualifies them for their Work, and ſquanders away all the former Gains by their Labour; as their Expence is too great for their Income, every Sum that goes out unneceſſarily, the Want of it, and of what might have been induſtriouſly gotten in the mean Time, will be felt in their Families; and it is generally ſeen, that Poverty is the Lot of ſuch as neglect Buſineſs, and the Advantages of a good Calling, to purſue Diverſions, and join in the Revels of diſorderly and looſe Company. *Solomon* hath expreſſed the ſame Thought in more general Terms, *He that loveth Pleaſure ſhall be a poor Man, and he that loveth Wine and Oil, ſhall not be rich.* Prov. xxi. 17.

Ibid. *He that contemneth ſmall Things ſhall fall by little and little.*] This Maxim which is of Conſequence in Œconomy and Politics, is more ſo when applied to Morality. A Man ſhould be careleſs and negligent in no Part of his Conduct, ſhould continually make a freſh Progreſs in Goodneſs; not to advance is to go back. One ſhould carefully avoid the very leaſt Faults, for fear of falling into greater, and what the World calls venial Sins are perhaps more carefully to be guarded againſt, than what it calls mortal ones, as the latter are more ſhocking in their own Nature, and inſpire a Sort of Horror in the committing them; but the other, through their Smallneſs, are generally over-looked, and being thought of no Conſequence are not attended to, queſtioned, or ſtartled at. As a Man is ſhocked at jumping down a Precipice, but ſcruples not to attempt the ſame by gentle Approaches, and to deſcend inſenſibly by ſmall Steps and Degrees. See *Chryſoſt. Hom.* lxxxvii. *in Matt.* 'Tis a juſt Obſervation of an ancient Writer, μικρὸν οὐ μικρὸν ὅταν εἰς μέγα ἐκφέρῃ, a ſmall Sin ceaſes to be ſo, when it leads to a greater, and beſides they are ſo many, and ſo often returning, that theſe little Indiſcretions, to ſay no worſe of them, combine and cluſter to ſuch a Degree, that, like the Grapes mentioned *Num.* xiii. 23. they become too great a Load for one Man to carry.

Ver. 2. *Wine and Women will make Men of Underſtanding to fall away, and he that cleaveth to Harlots will become impudent.*] The Prophet *Hoſea* accordingly obſerves, that Whoredom and Wine take away the Heart, ch. iv. 11. *i. e.* from God, they incline Men to renounce him, to rebel againſt him, and even to turn Apoſtates. Theſe are the two Rocks upon which there is ſo much Danger of ſplitting, that few approach them, but make Shipwreck. *Solomon* has the like Obſervation in ſome of his Writings, and was himſelf a melancholy Inſtance of the Truth of one Part; and to him we may add *Sampſon*, and the whole People of *Iſrael*, whoſe Defection was occaſioned by the Seducement of the *Midianitiſh* Women. The Conſequence of ſuch Company is here very juſtly obſerved to be Effrontery and Impudence. Some Copies read τολμηρότερος, which improves the Senſe, and is more proper; for he that cleaveth to Harlots, is not only in danger of becoming impudent, but has already given Proofs of his Boldneſs, and want of Modeſty; it means, that ſuch looſe Company will make a Man grow more hardned and profligate, and will ſtrip him of all Senſe of Decency: The abandoned Rake in Time ſcruples no Vice, and often out of an Air adopts ſome which he never was guilty of, and bluſhes at Modeſty, as Perſons of a better Diſpoſition do at Wickedneſs.

Ver. 3. *Moths and Worms ſhall have him to Heritage, and a bold Man ſhall be taken away.*] i. e. His Lewdneſs and Intemperance will throw him into many Diſeaſes; Corruption and Rottenneſs, and all the dreadful Conſequences of a vicious Life appear upon his Body, he is emaciated and conſumptive, the very Shadow of himſelf, and the Abhorrence of others, he dies a ſad Spectacle, and a dreadful Monument and Warning to Men of Pleaſure; ἐξαρθήσεται ἐν παραδειγματισμῷ μείζονι, as ſome Copies have it, his Death ſhall be in the moſt ſcandalous and ignominious Manner. *Solomon* ſpeaking of the ſtrange Woman, lays open her Artifices, and the Dangers which attend the Company of ſuch an Enchantreſs, *Prov.* v. 3, 4, 5, 8, 11. *Her Lips drop as a Honeycomb, and her Mouth is ſmoother than Oil; but her End is bitter as Wormwood, ſharp as a two-edged Sword; her Feet go down to Death, and her Steps take hold of Hell. Remove thy Way far from her, and come not nigh the Door of her Houſe; leſt thou mourn at the laſt, when thy Fleſh and thy Body are conſumed.*

Ver. 4. *He that is haſty to give Credit is light-minded.*] Some Interpreters underſtand this of Credulity in general, as a Sign of a weak Mind; *Druſius* takes the Place in this Senſe, and refers to *Prov.* xiv. 15. *The Simple believeth every Word*, as a parallel Paſſage; and ſo the *Oriental* Verſions. Others expound it of a faulty Proneneſs both to believe, and ſpeak ill of our Neighbour, the crediting and ſpreading evil Reports to his Diſadvantage, inſtead of acting the good Man, who is cautious and ſuſpends his Aſſent, and neither believes all he hears, nor officiouſly reports, even what he knows or believes to be true, to the Prejudice of another. But *Calmet* ſays, the Author is here ſpeaking, *de ceux qui ſe livrent inconſidérément aux plaiſirs honteux*, of ſuch, who give themſelves up to ſhameful and forbidden Pleaſures, who raſhly go after, and weakly liſten to Women of infamous Characters, and are drawn into Ruin by truſting to their artful Inſinuations. And *Grotius* prefers this Senſe, and indeed the Context manifeſtly leads to it. It follows, *He that ſinneth*, by Acts of Uncleanneſs, *offends againſt his own Soul*, i. e. ſinneth againſt himſelf, as well as God, which may either reſpect his Soul; and then the Senſe will be the ſame with *Prov.* vi. 32. *Whoſo commiteth Adultery, lacketh Underſtanding, he that doeth it, deſtroys his own Soul*; or it may refer to his Body, that he ruins his Health and Conſtitution by ſuch Irregularities, and offers a ſort of Violence to himſelf, like that of St. *Paul*, *Flee Fornication; every Sin that a Man doth is without the Body, but he that committeth Fornication, ſinneth againſt his own Body.* 1 Cor. vi. 18.

Ver. 5. *Whoſo taketh Pleaſure in Wickedneſs ſhall be condemned.*] There are two Senſes given of this Place from the different pointing of the *Greek*, the firſt is that followed by our Tranſlators ὁ εὐφραινόμενος ἐπὶ κακοεξίᾳ, καταγνωσθήσεται, the other is ὁ εὐφραινόμενος, ἐπὶ κακοεξίᾳ καταγνωσθήσεται, *i. e.* the Man of Pleaſure ſhall be puniſhed with the Loſs of his Health, ſhall be condemned by God to a bad Habit of Body; κακοεξία in this Senſe means what the Phyſicians call καχεξία technically. But the virtuous and chaſte Man that reſiſteth ſuch unlawful (venereal) Pleaſures, as it follows in the next Sentence, crowneth his Life, maketh his Life ſound and healthful. Ἀντοφθαλμεῖ ἡδοναῖς, is a moſt beautiful figurative Expreſſion, which the Verſions but faintly reach. We meet with the like Expreſſion in *Joſephus*, παθήμασιν ἀντιβλέψαι. *Antiq.* L. vi. and in *Lucretius*. *Cupidinibus reſponſare* in *Horace*, comes not very ſhort of it. See *Acts* xxvii. 15.

Ver. 6. *He that ruleth his Tongue, ſhall live without Strife; and he that hateth Babbling ſhall have leſs Evil.*] The firſt Part of this, is clear enough, reading ἀμάχως συμβιώσεται, and not ἀμάχῳ, as moſt Copies have it.

The latter has two Readings καρδίᾳ and κακίᾳ, the Preference of either of which depends upon the Conſtruction of λαλιᾷ, which if it be underſtood properly of Speech or Diſcourſe, then he who hateth it, ἐλαττοῦται καρδίᾳ, wanteth Underſtanding. But if λαλιᾷ be taken in that other worſe and leſs common Senſe for Loquacity or Babbling, as our Tranſlators render it; then he that hateth it, ἐλαττοῦται κακίᾳ, is devoid of Malice, *malitia*, as the *Vulg*. has it; ἐλαττούμενος καρδίᾳ ſeems to mean in this Writer what St. *Paul* means by παιδία ταῖς φρεσὶ, Children in Underſtanding, and ἐλαττούμενος κακίᾳ what he means by τῇ κακίᾳ νήπιοι, 1 *Cor*. xiv. 20. And this ſeems to be a better Senſe of ἐλαττούμενος κακίᾳ than that which our Tranſlators give, *He ſhall have leſs Evil*, for κακία is more properly a Vice, a perſonal Fault, than an Evil, or Misfortune. After the firſt Sentence, *He that ruleth his Tongue, ſhall live without Strife*, it very naturally follows, *And he that hateth Babbling* ſhews he hath not a malicious or contentious Diſpoſition, though that followed by our Tranſlators is good Senſe, and κακία is ſo uſed *Matt*. vi. 34. and by the ὁ ſometimes.

Ver. 7. *Rehearſe not unto another that which is told unto thee, and thou ſhalt fare never the worſe.*] δευτερῶσαι λόγον, ſignifies in general to uſe Repetitions, as it is taken ch. vii. 14. and then the Senſe is, Be not troubleſome by tedious and unneceſſary Repetitions, which will not make you better underſtood, nor get you any Credit or Advantage. Or it ſometimes ſignifies to reply, conteſt, or diſpute a Matter with any one with Aſſeveration and Poſitiveneſs, which exchanging of Words begets Quarrels, and often ends in real Hurt and Miſchief. The *Latins* uſe *commutare verba* in this Senſe. It has alſo a third Meaning, *viz.* to repeat what one hears, which is the Senſe of our Tranſlators here, and ch. xli. 23. and of the *Tigurin* Verſion. The *Vulg*. rendring, *Ne iteres verbum nequam & durum*, furniſhes yet a fourth Senſe, *i. e.* if you have ſaid any hard, raſh, or unjuſt Thing of any Man, do not ſtand in it, or repeat it, and ſo make the Fault worſe, but be ſilent for the future on that head, or rather endeavour to recall it, and take Pains to excuſe it. Or it may mean, laſtly, if you have heard any thing to the Diſadvantage of your Neighbour, do not repeat it again, or ſpread the Report, and you will gain Eſteem, *Nemo te criminabitur*, Syr. and have the Character of a diſcreet and friendly Perſon. He that is thus cautious of his Conduct with reſpect to others, taketh the ſureſt Way to live peaceably with all Men, and not to offend through Breach of Charity.

Ver. 8. *Whether it be to a Friend or Foe, talk not of other Mens Lives.*] Enquire not into other Perſon's Affairs, which no ways concern thee, for ſuch a Curioſity is impertinent, and often ends in Cenſure and Detraction; or ſpread not an ill Report of any Man, neither of Friend nor Foe, as the *Margin* has it, nor ſay any thing to affect his Character, unleſs you are under a Neceſſity to do it, to ſave your own, as *Junius* underſtands it; for however we may pleaſe, or ſatisfy our Ill-nature, by publiſhing the Faults of others, yet ſuch a Liberty is neither commendable nor allowable, nor ſhould their Failings be the Subject of our Converſation or Raillery either before Friends or Enemies. The *Vulgate* renders, *Amico & inimico noli narrare ſenſum tuum*, which may furniſh another Senſe, *viz.* not to reveal or truſt with any body our perſonal Faults, or Secrets of Importance reſpecting ourſelves, or thoſe of others, which have been imparted to us in Confidence. Theſe even our Friends have no right to know, much leſs our Enemies, who will make an ill Uſe of ſuch Intelligence, and turn the Diſcovery we have made to our Damage and Diſadvantage.

Ibid. *And if thou canſt without Offence, reveal them not.*] The *Geneva* Verſion has, *If the Sinne appertaine not unto thee, reveal it not:* And *Coverdal's*, *If thou haſt offended, tell it not out.* The *Greek* is καὶ εἰ (probably for εἰ καὶ, *etiamſi*) μὴ ἐστὶ σοὶ ἁμαρτία, *i. e.* though there be no Sin in thee, reveal not the Sins of others, on account of the Conſequences after-mentioned: Or talk not of, nor cenſure other Mens Faults, unleſs you be free from Faults yourſelf, in the ſame Senſe that our Saviour ſaid, *He that is without Sin amongſt you, let him throw the firſt Stone.* John viii. 7.

Ver. 10. *If thou haſt heard a Word, let it die with thee, and be bold, it will not burſt thee.*] i. e. Says St. *Chryſoſtom*, ſuppreſs it, forget, extinguiſh, bury it, be as though thou hadſt not heard it, or as one, that doth not remember. *Hom.* iii. *ad Pop.* Some Copies have ἐναποθανέτω σοι, let it die in thee. The *Vulg*. properly adds, *Audiſti ſermonem adverſus proximum tuum?* which makes the Senſe more determinate and clear. The ſuppreſſing or concealing within our Breaſts what we have heard of Moment, the wiſe Man elegantly compares to Liquor in a Caſk without any Vent. There is the like Compariſon applied to Speech, *Job* xxxii. 17, 18, 19, 20. where *Eliſha*, when about to anſwer and ſhew his Opinion, ſays, *I am full of Matter, the Spirit within me conſtraineth me. Behold, my Belly is as Wine which hath no Vent, it is ready to burſt like new Bottles, I will ſpeak that I may be refreſhed, &c.* On the contrary, ſuch as are too open and communicative, are compared to Sieves, or Veſſels full of Holes. *Plenus rimarum ſum, hac & illac perfluo. Ter.* Or the Compariſon may perhaps be taken from Poiſon, which a Perſon unhappily ſwallowing, is in Danger of ſwelling to that Degree, as to be even burſt, unleſs it be ſpeedily thrown off; this may ſeem to ſuit beſt with the Venom of Detraction.

Ver. 11. *A Fool travaileth with a Word, as a Woman in Labour of a Child.*] ἀπὸ προσώπȣ λόγȣ is a Hebraiſm. The Senſe is, that an idle Perſon, or a buſy Body when he has been told a Secret, or has picked up a Piece of Scandal, is ſo big with it that he has no Eaſe or Quiet, through a certain Levity of Mind, or Malignancy of Spirit, till he has brought it to Light; is as impatient to be delivered of it, as a Woman of the Burden of her Child. This too is an elegant Compariſon; we find it often applied to what paſſes in the Mind, whoſe Thoughts at their Birth, and during their Continuance, are ſtyled Conceptions; when brought forth, and communicated, they are its Offspring, and the Formation of them is the Labour of the Brain. Hence *Clemens Alex.* deſcribes the wiſe Man, who knows when to ſpeak, and when to be ſilent, as bringing forth at the full Time, and a careleſs and indiſcreet Perſon, as one that ſuffers Abortion. *Strom.* L. vi. It is alſo applicable to evil Schemes, and clandeſtine Miſchief: Thus the *Pſalmiſt* deſcribing the wicked Man ſays, *He travaileth with Miſchief, he hath conceived Sorrow, and brought forth Ungodlineſs.* Pſal. vii. 14. In the following Verſe, a Secret in a Fool's Breaſt is compared to an Arrow ſticking in a Man's Fleſh, which frets and galls him till it is drawn forth. So neither has the other any Eaſe or Quiet till he publiſhes what he knows or has heard, and diſcharges his Arrow at his Neighbour. The Compariſon of Detraction to an Arrow is very appoſite and beautiful. St. *Bernard* very frequently uſes it, and the *Pſalmiſt* ſpeaking of malicious and ill-deſigning Perſons ſays, *That their Teeth are Spears and Arrows, and their Tongue a ſharp Sword.* Pſal. lvii. 5. See alſo *Prov.* xxv. 18. *Jer.* ix. 8.

Ver. 13. *Admoniſh a Friend, it may be he hath not done it, and if he have done it, that he do it no more.* Ver. 14. *Admoniſh thy Friend, it may be he hath not ſaid it, and if he have, that he ſpeak it not again.* Ver. 15. *Admoniſh a Friend, for many Times it is a Slander, and believe not every Tale.*] i. e. Have an Explanation, or an Eclairciſſement with your Friend, when any one acquaints you that he has ſaid or done ſomething contrary to the Friendſhip betwixt you; for ſuch Reports are either falſe or true; if they are abſolutely falſe, you owe him that Juſtice not to condemn him without hearing him; this is due even to an Enemy, and much more to a Friend: If they are true, it is however juſt and reaſonable, that he ſhould have an Opportunity to clear himſelf, and to ſtate his Account of the Matter. For often an Expreſſion, which was innocent in itſelf, has appeared harſh and unkind by the particular Turn which the Relator gave to it, and, through the Addition of ſome ill-natured Circumſtances, and a partial Repreſentation, has had a contrary Effect to the Intention of the Speaker. On ſuch an Occaſion one ſhould remember and obſerve the Advice of an ancient Writer, Not to judge of the Perſon by the Words, but of the Words by the Perſon; if he is a true Friend, and proved himſelf always ſuch before, you may either conclude he has not ſaid or done what he is charged with; or, if the Fact is paſt doubt, you ſhould inform him of it, that you may know from what Cauſe it proceeds, which you will find rather to be owing to ſome Inadvertence, than to any Baſeneſs of Heart or Alienation of Affection. All that the wiſe Man ſays or means in theſe Verſes is briefly this: Remember that almoſt all Reports are falſe, and therefore you ſhould not make yourſelf uneaſy about uncertain Rumours; remember that your Friend loves you, and has given you upon different Occaſions many Proofs of his Sincerity, and therefore you ſhould not eaſily be induced to ſuſpect his Fidelity; remember that your Friend is a Man, and you ſhould not be ſurprized, if now and then he does or ſays an indiſcreet Thing; remember that you yourſelf too are a Man, and you will eaſily excuſe in another what you would deſire to be pardon'd in yourſelf; remember that it was an accidental Slip, and would it be juſt to take Offence, or break Friendſhip for what may happen to the beſt of Men, and is common almoſt to all? *Comm. Port Royal.*

Ver. 17. *Admoniſh thy Neighbour before thou threaten him, and not being angry, give Place to the Law of the moſt High.*] ἔλεγξον τ̃ πλησίον. This and the foregoing Verſes are to be underſtood of Reproof; but before Reproof, firſt know if what your Friend is accuſed of be true, and whether it be not miſrepreſented, through the adding or omiſſion of ſome Circumſtances, which would quite alter the Caſe. If he ſhews no Signs of Repentance or Concern for what he has done, nor offers to make any Excuſe or Reparation, do not inſtantly exaſperate him by any violent Methods, or rough Uſage; if you would take the likelieſt Way to ſoften and recover him, ſpeak to him mildly, and reprove him gently; if he hears thee, and ſhews Signs of Amendment, attempt not any Thing further againſt him. But if he juſtifies his Fault, you may then proceed with more Severity, and make him ſenſible of his Obſtinacy in a more publick Manner. And ſo the Law is with reſpect to a ſtubborn and rebellious Son, *Deut.* xxi. 18. This is exactly agreeable to what our Saviour appoints upon the like Occaſion, *If thy Brother treſpaſs againſt thee, tell him his Fault between thee, and him alone; if he ſhall hear thee, thou haſt gained thy Brother; but if he will not hear thee, then take with thee one or two more, and if he ſhall neglect to hear them, tell it unto the Church; and if he neglect to hear the Church, let him be unto thee as an Heathen, and a Publican.* Matt. xviii. 15, 16, 17. See *Levit.* xix. 17. *Gal.* vi. 1. *Ambr.* L. iii. *de Offic.* *Senec. de Ira.* i. 16. *Cicero* preſcribes the like Method of proceeding from a Son to a Father, *Quid ſi Tyrannidem occupare, ſi Patriam prodere conabitur Pater? ſilebitne filius? Imo vero obſecrabit Patrem, ne id faciat; ſi nihil profecerit, accuſabit, minabitur etiam.* De Offic. Where *accuſare* means private Admonition, or Reproof; *minari* a publick Charge or Proceſs, *delatio publica.* This the Climax ſeems neceſſarily to require. The ſame Writer makes mutual brotherly Reproof eſſential to true Friendſhip, *Monere, & moneri proprium eſt veræ amicitiæ*— De Amicit. The *Port Royal Comment* applies this Advice to the Rulers of the Church, whoſe Office as it is to reprove, to exhort, and to admoniſh, ſo they ſhould be careful to do it with all Long-ſuffering, not giving Ear to every Report, nor carried away by uncertain Suſpicions, but to enquire firſt with all the Caution and Circumſpection which Wiſdom directs, and then to cenſure or reprove according to the Merits of the Caſe. For want of obſerving ſuch Caution and Rules with reſpect to Reproof, Friendſhip has been often diſſolved, and the Law of God, which enjoins brotherly Love, Forgiveneſs, and Peace, ſlighted and diſregarded. δοῦναι τόπον, beſides the Senſe given in our Verſion, ſignifies to eſteem and reſpect. See ch. xiii. 22. xvi. 14. xxxviii. 12.

Ver. 18. *The Fear of the Lord is the firſt Step to be accepted of him, and Wiſdom obtaineth his Love.*] Φόβος Κυρίου ἀρχὴ προλήψεως, σοφία δὲ παρ' αὐτοῦ ἀγάπησιν περιποιεῖ. I preſume προσλήψεως is the true Reading, and τὸ προσληφθῆναί σε ὑπ' αὐτοῦ, ch. xxiii. 38. ſeems the right Interpretation of it. Our Tranſlators manifeſtly underſtand this of obtaining God's Love, *Junius* of the Love of our Neighbour, and that the Fear of the Lord is the Root or Cauſe of Charity towards him; *Grotius*, that the Fear of the Lord is the Recommendation and Cauſe of the Intimacy and Friendſhip that is among good Men. According to *Calmet*, the Senſe is, The Wiſdom which is from above, which comes from him, σοφία παρ' αὐτοῦ, is amiable, and procures Men's Favour and Love, *La ſageſſe qui vient de lui, gagne l'Amitié, gagne les cœurs.* Some Copies for σοφία, have σφόδρα, which *Grabe* prefers, and it makes good Senſe as well as the other. It ſhould be obſerved, that this and the following Verſe, for the Senſe of which ſee 2 *Eſdr.* vii. 53. *Rev.* ii. 7. xxii. 2. are not in the *Alex. Vat.* nor *Vulg.* The 21st Verſe too is generally rejected, as being in very few Editions, and having no Relation to the Context.

Ver. 20. *The Fear of the Lord is all Wiſdom, and in all Wiſdom is the Performance of the Law, and the Knowledge of his Omnipotency.*] Few Copies have this laſt Sentence. The Senſe of the whole is, The Fear of the Lord is complete Wiſdom, which conſiſts in Obedience to God's Laws, and contains likewiſe the Knowledge of God, and his Attributes, and ſo is both ſpeculative and practical.

Ver. 22. *The Knowledge of Wickedneſs is not Wiſdom.*] All the Art and Invention, Cunning and Attainments of the Wicked deſerve not the Name of Wiſdom. 'Tis the Abuſe of Mens Faculties (which were given them for noble Purpoſes, to lead them to Good, and to point out their Duty) to be employed in evil Arts or Schemes of Iniquity. To underſtand the ſeveral Ways and Sorts of Wickedneſs, to know the moſt effectual and ſecureſt Method of acting it, to be acquainted with the Vices of paſt Ages, and to improve upon them by inventing new ones, to be ingenious in finding out freſh Schemes for Luxury and Expence, and to ſtand diſtinguiſhed for an elegant Taſte in Debauchery and Wickedneſs; in ſhort, to have ſuch a Knowledge which a Man ought to be aſhamed of, and which is a Diſgrace to his Nature, is far below native Simplicity, or Ignorance attended with Innocence.

Ver. 23. *There is a Wickedneſs, and the ſame is an Abomination, and there is a Fool wanting in Wiſdom.*] Learning and Parts do not always command Eſteem, nor is the Want of Wiſdom always to be ridiculed or deſpiſed. There is a Wiſdom falſly ſo called, which is often more dangerous than uſeful; a Man of great Talents and Abilities, of a buſy enterprizing Spirit, and at the ſame Time of a corrupt Heart, is infinitely more to be dreaded, than one who is ſimply evil, and from whoſe mean Capacity no great Harm can be apprehended. A Perſon of ſuch a Genius, is not to be compared with one whoſe only Misfortune is the want of a more improved and better Underſtanding, eſpecially if he is, though weak, a virtuous and good Man. Fine Parts are to a Man juſt as he uſes them, they are Bleſſings to a Man, if employed to right Purpoſes, to the real Good of the Owner, and to the Glory and in the Service of the Giver. But if they adminiſter only to Pride and Self-opiniatry; if they ſerve only to give a Man a light Turn of Mind, and, inſtead of opening to him a clearer Inſight into his Duty, make him think himſelf above it; if they are made uſe of to expoſe what is ſerious, or burleſque what is ſacred, inſtead of being more worthily employed in the Defence of Religion and Truth, they are then a Curſe to him, and enable him to do the greater Miſchief: As *Satan's* ſuperior Parts qualified him after his Fall to be a more effectual Seducer of the Brethren, and to be the Chief among the Devils. Some Copies inſtead of πονηρία, read ἔστι πανουργία, καὶ αὐτὴ βδέλυγμα, which is confirmed by the *Syriac* Verſion, *Eſt calliditas quæ generat peccata. Meſſ. of Port Royal* prefer this Reading, and follows it in their Comment, and indeed ſome ſuch Word ſeems neceſſary to preſerve the Antitheſis. It ſeems alſo from the other Reading, as if there were ſome Sorts of Wickedneſs, which were not Abominations. By πανουργία, which muſt neceſſarily be taken in a bad Senſe here, I would underſtand that falſe Cunning, which, in the Eſteem of the World, paſſes for Wiſdom, and is founded upon Self-intereſt. Its Ingenuity lies in doing Evil with Artifice, and covering its Wickedneſs with the ſuperficial and plauſible Maſk of Virtue, though it no otherwiſe regards Virtue; than as a Veil which may ſerve to cover its odious and criminal Deſigns, which not being reſtrained by any Fear of God, or Checks of Conſcience, thinks all Means good and allowable, which may promote what it hath in View. This in the Opinion of the World is often miſtaken for Prudence, and Oeconomy, but as it is devoid of Juſtice ſhould rather be called Knavery, or Craft; for, according to *Plato*, *Tully*, and other Moraliſts, *Scientia quæ remota eſt a juſtitia calliditas potius, quam ſapientia, appellanda eſt.*

Ver. 25. *There is an exquiſite Subtlety, and the ſame is unjuſt, and there is one that turneth aſide to make Judgment appear; and there is a wiſe Man that juſtifieth in Judgment.*] There is ſuch a Variety and Diſagreement in the Verſions here, that the ſame *Greek* Text could never have produced them; nor is there any Paſſage about the Senſe of which the Interpreters are more at a Loſs, ἔϛι πανȣργία ἀκριϐὴς, ϗ αὕτη ἄδικος, ϗ ἔϛι διαϛρέφων χάριν τȣ̃ ἐκφᾶναι κρίμα, is the Reading of almoſt all the Copies. Πανȣργία is uſed in Scripture in a good Senſe, particularly in the *Book of Proverbs*; and by this Writer, ch. xxi. 12. xxxvii. 15. and may ſeem to be taken here by the Epithet added to it, ἀκριϐὴς, accurate, and in that Senſe juſt, yet in another Senſe is unjuſt. A Man of Art and exquiſite Subtlety may keep within the Diſtinctions of the Law, nay, and even within Truth, and yet plead a bad Cauſe, or may even in a good Cauſe, ſtick too much to the Letter and Rigour of the Law, and offend againſt Equity. There is alſo a Cunning which does Evil, or ſeems to do ſo, that Good may come of it. There is an Art of perverting and confounding Right and Truth in Appearance, in order to do Juſtice, and make Truth appear: An Inſtance of which we have in *Solomon*, when he commanded the Child to be ſlain, with an artful Deſign only, that he might diſcover the true Mother. It is one Species of Art and Fineſſe, ſays the wiſe Man, to do Injuſtice under the ſtrict Forms of Law; and another to do ſtrict Juſtice, by ſeeming to break through the Forms and Fences of Right; but there is a third Perſon, who is wiſeſt of all, who does only what is right, and by rightful Means only. *Druſius* and *Junius* among the *Latin* Interpreters, underſtand χάριν, not adverbially as our Tranſlators do, but render it by *Gratiam*, *Eſt qui pervertat gratiam in proferendo judicio*; joining διαϛρέφων χάριν, it may be tranſlated, There is one that turneth aſide, diſregardeth Favour and private Friendſhip, to ſhew forth Judgment. The Phraſe διαϛρέφειν κρίμα, *Exod.* xxiii. 6. *Hab.* i. 4. might perhaps lead the Author to ſay in oppoſition to it, διαϛρέφων χάριν, τȣ̃ ἐκφᾶναι κρίμα. *Calmet* underſtands the Place of Craft, or unjuſt Subtlety, of a faulty Exactneſs, and oppreſſing the Innocent, by adhering too rigidly to ſtrict Juſtice; of tempering the Severity of the Law by Mildneſs and Equity, and moderating the *ſummum jus*, to prevent Hardſhips and Injuries. Mr. *Pope* well expreſſes the former Part,

> *In vain thy Reaſon finer Webs ſhall draw,*
> *Entangle Juſtice in her Net of Law,*
> *And Right too rigid harden into Wrong.*
>
> Eſſay on Man.

The rendring of the laſt Part of the Verſe is not very accurate; *Grotius* tranſlates it much better, *He that acteth righteouſly in Judgment is wiſe*, though I ſhould obſerve, that neither the *Roman* Edition, nor that of *Hæſchelius*, nor the *Vulg.* have that Sentence.

Ver. 26. *There is a wicked Man that hangeth down his Head ſadly, but inwardly he is full of Deceit.*] ἔϛι πονηρευόμενος, There is one that is meditating and contriving Evil, συγκεκυφὼς μελανίᾳ. *Grotius* ſays this is a Miſtake ariſing either from Affinity of Sound, or συγκυφών in the next Verſe. He contends that the true reading is, συγκεκρυφὼς μελανίᾳ, and juſtifies his Conjecture from *Horace*,

> *Pulchra Laverna,*
> *Da mihi fallere, da juſto ſanctoque videri;*
> *Noctem peccatis, et fraudibus objice nubem.*
>
> Epiſt. L. i.

Where *Nox*, he ſays, anſwers to μελανία; and indeed there ſeems to be a Neceſſity for an Alteration either here, or at the beginning of the next Verſe, to prevent Tautology. Humility is in itſelf ſo amiable a Quality, that even ſuch as are the fartheſt from it, will aſſume it, to carry on ſome ſiniſter End. Pride itſelf can upon Occaſion condeſcend to wear this Garb, to ſerve ſome vile Purpoſe, and will ſtoop and cringe where it can gain any Thing conſiderable by it. But exceſſive Complaiſance, affected Civilities, and ſtudied Artifices are always to be ſuſpected, as carrying ſome latent Deſign of Miſchief. The *Pſalmiſt* accordingly deſcribes the Wicked, as *falling down and humbling himſelf, that the Congregation of the Poor may fall into the Hands of his Captains*. Pſal. x. 11. See *Prov.* xxvi. 24. in ό.

Ver. 29. *A Man may be known by his Look, and one that hath Underſtanding by his Countenance, when thou meeteſt him.*] This Obſervation is true in general, though one ſometimes ſees ſome with an unpromiſing Look, and heavy Countenance, who are known to be Perſons of fine Underſtanding, and great Abilities. Their Vivacity is loſt in Contemplation, and the Man appears lifeleſs and abſent, while he retires into himſelf. There are others who carry Modeſty and Ingenuity in their very Aſpect, and others whoſe Looks betray a weak Intellect, or a looſe Turn of Mind. *Socrates* acknowledged, that his Body teſtified againſt him for the Deformity of his Soul, and that the Evidence it gave was naturally true, but that by Study he had corrected what was amiſs, and by the Benefit of a good Education had altered, and improved his Mind. St. *Ambroſe* hath well expreſſed our Author's Meaning, *Vultus eſt quidam cogitationis arbiter, & tacitus cordis interpres: facies index plerumque eſt Conſcientiæ, & tacitus ſermo mentis.*—De Elia. c. 10.

Ver. 30. *A Man's Attire, and exceſſive Laughter, and Gait ſhew what he is.*] If a Man's Attire be odd and ſingular, foppiſh or ſlovenly, it ſhews the Taſte of the Man. One may form a pretty true Judgment of Perſons Wiſdom and Prudence, of their Folly and Vanity, of their Modeſty or Levity, by the Nature of their Dreſs, and their more or leſs Fondneſs for fine Cloaths and coſtly Apparel. The like may be ſaid of immoderate Laughter, which is no Recommendation of a Man, nor any Sign of his Wiſdom. That this is the Meaning we are aſſured from ch. xxi. 20. where it is obſerved of the Fool, that *He lifteth up his Voice with Laughter, but a wiſe Man doth ſcarce ſmile a little.* "Seriouſneſs, ſays a very judicious Writer, if it be not a Virtue itſelf, is at leaſt the Soil wherein it naturally grows, and the moſt viſible Mark whereby to know thoſe that have it. This is that whereby a Man is chiefly diſtinguiſhed from a Child, and a wiſe Man from a Fool." *Norris's Miſcell.* *Pliny* obſerves of *Socrates*, *Clarum ſapientia, eodem ſemper viſum vultu, nec aut hilari magis, aut turbato.* And of a greater it is recorded, that he never laughed. The Diſcipline of Silence was a great part of the *Pythagoric* Inſtitution; and therefore Loudneſs and Noiſe expreſſed by exceſſive Laughter, was of courſe baniſhed his School. St. *Chryſoſtom* condemns it, on account of its Attendants, *Orta ex immoderato riſu pauliſper ſcurrilitas, a ſcurrilitate turpiloquium, a turpiloquio* πρᾶξις αἰσχρὰ *profecta eſt.* Hom. lxxxvii. in Matt. To make it innocent and allowable, the Moraliſts inſiſt upon the Degree of it, as well as upon the Time, the Place, the Perſon, and the Occaſion. *Seneca* has a pertinent Obſervation, which includes all the Particulars here-mentioned, *Argumentum morum ex minimis licet capere. Impudicum et inceſſus oſtendit, & manus mota, & unum interdum reſponſum, & relatus ad caput digitus, & flexus oculorum. Improbum riſus, inſanum vultus habituſque demonſtrant.* Epiſt. lii. As Religion and Goodneſs does not conſiſt in outward Appearance, it may be thought that a Judgment cannot be formed of Men's Morals, or inward Qualities by the outſide: But if what is good or evil, faulty, or commendable in outward Appearance, has its Denomination from the Regularity or Corruption within, a Judgment then may be formed this Way. A Perſon, for inſtance, would not love Finery in Cloaths, or Superfluity of Dreſs, if Vanity was not in the Heart. One would not be exceſſive, or immoderate in Fits of Laughter, without a certain Levity of Spirit; and indecent Geſtures or Motions come only from an unſteddy, or a wanton Diſpoſition. *Removeatur ergo*, ſays *Tully*, whoſe Sentiments often agree with thoſe of this Writer, *et a forma omnis viro non dignus ornatus, & huic ſimile vitium in geſtu motuque caveatur. Adhibenda eſt munditia non odioſa, neque exquiſita nimis, tantum quæ fugiat agreſtem & inhumanam negligentiam. Eadem ratio habenda eſt veſtitûs, in quo, ſicut in pleriſque rebus, mediocritas optima eſt. Cavendum autem eſt, ne aut tarditatibus utamur in greſſu mollioribus, aut ſuſcipiamus nimias celeritates: Ex quibus magna ſignificatio fit non adeſſe conſtantiam*, De Offic. L. 1.

CHAP. XX.

Ver. 1. THERE *is a Reproof that is not comely.*] ὃς οὐκ ἔστιν ὡραῖος. i. e. Which is not well-timed, or ſeaſonable, as the *Margin* has it, and is often attended with bad Conſequences. The *Vulg.* confines this to the Time when a Man is in a Paſſion, when Reproof is neither comely, nor like to have any good Effect. St. *Auſtin* properly compares the Reprover to a Chirurgeon, who is about to perform ſome Inciſion upon a diſtempered or maimed Body, which cannot be well executed without great Coolneſs and Compoſure in the Operator. Probably this Father borrowed the Thought from *Tully*, who ſays, *Objurgationes etiam nonnunquam incidunt neceſſariæ; .... id agendum, ut ne eas facere videamur irati: ſed ut ad urendum & ſecandum, ſic et ad hoc genus caſtigandi raro invitique veniamus. Nec unquam, niſi neceſſario, ſi nulla reperietur alia medicina. Sed tamen ira procul abſit, cum qua nihil recte fieri, nihil conſiderate poteſt.* De Offic. L. 1. St. *Auſtin* adds a neceſſary Piece of Advice upon the Occaſion, that when we are about to reprove any one, if we perceive Paſſion ariſing, or any ſudden and violent Emotion within us, to be then altogether ſilent, and ſuſpend our Intention, and rather think of calming and compoſing our own Spirit, than pretend to meddle with the Caſe of another, when we are not fit for it. This Verſe in the *Vulg.* and many Editions, is added to the End of the laſt Chapter, and with ſome following Verſes concludes our Author's Obſervations on brotherly Reproof, begun ℣ 13. of the former Chapter. The Subject ſeems to end with ℣ 3. which ſeems more properly placed there than after the fourth Verſe, or in the ſeventh, as ſome Copies have it: The *Vat.* and *Syriac* wholly omit it.

Ver. 4. *As is the Luſt of an Eunuch to deflower a Virgin, ſo is he that executeth Judg-*

ment with Violence.] Juſtice is by this Writer, as it is alſo by the Poets and Philoſophers, compared to a chaſte and beautiful Virgin; and a corrupt Judge who perverts Juſtice, to an Eunuch attempting her Chaſtity, though he has the Charge of her, and has engaged to watch over her with Strictneſs, and to preſerve her with Faithfulneſs. If a Judge has ſiniſter Inclinations, is covetous, and, like the other, inſatiable in his Deſires, if he is encouraged to make an Attempt upon her from a preſumed Secrecy, and the little or no Danger of a Diſcovery, or if he is only diſpoſed to violate her, tho' impotent perhaps from ſome Accident to effect it, all the Miſchief that is done, and even that which was only meditated, is chargeable upon him. This Inſtance of an Attempt, in itſelf the moſt baſe and unnatural, is with great Judgment applied to diſcountenance any Attack upon Equity in judicial Proceedings. We meet with the like Simile in *Tully*, who ſtyles *Clodius's* Perverting Judgment by Corruption, *Emptum conſtupratumque judicium.* Ep. ad Att. L. 1. Inſtead of ἐν βίᾳ *Grotius* prefers ἐν βίῳ, which is countenanced only by one Copy, As is the impotent Deſire of an Eunuch, ſo fruitleſs is the Judgment which is made of Mens Happineſs or Miſery, ἐν βίῳ, in their Lifetime. And refers to ch. xi. 28. as a Confirmation of this Senſe. But the former ſeems preferable.

Ver. 8. *He that uſeth many Words ſhall be abhorred, and he that taketh to himſelf Authority therein, ſhall be hated.*] ὁ ἐνεξουσιαζόμενος. Which means one who aſſumes ſuch a Sway in Company and Converſation, as is attended with an overbearing Tyranny, with a Contempt of others, and a preſcribing to, and lording it over them. This affected Superiority is contrary to that Equality and Freedom which is the Life of Converſation, and the Right of each Perſon engaged in it. *Cicero* has well determined this Point, *Sit ſermo lenis, minimeque pertinax: nec vero, tanquam in poſſeſſionem ſuam venerit, excludat alios; ſed cum in reliquis rebus, tum in ſermone communi, viciſſitudinem non iniquam putet.* De Offic. L. 1.

Ver. 9. *There is a Sinner that hath good Succeſs in evil Things, and there is a Gain that turneth to Loſs.*] ἔστιν εὐοδία ἐν κακοῖς ἀνδρὶ ἁμαρτωλῷ, καὶ ἔστιν εὕρημα εἰς ἐλάττωσιν. Beſides that of our Verſion the Meaning may be, There is a Proſperity which happens to a wicked Man, which may be numbered among Evils. Like that of *Solomon, The Proſperity of Fools ſhall deſtroy them.* Prov. i. 32. Some Editions omit ἁμαρτωλῷ, and thus *Boſſuet* renders, *Eſt felix ſucceſſus qui malo vertat*; and *Grotius, Interdum in malis homini proſperitas ſita eſt.* And the *Vulg. Proſperantur provehunturque nonnulli, at in malum & perniciem ſuam*; following a Copy probably which had εἰς κακὸν, agreeably to εἰς ἐλάττωσιν, which immediately follows; but there needs no Alteration, as the *Greeks* often put ἐν for εἰς. Inſtances of this Obſervation are *Haman, Jehu, Ahab, &c.* who made a miſerable Exit. See *Pſal.* xxxvii. 20. where the LXX Tranſlation is very full to this Purpoſe. Other Copies have ἔστιν εὐδοκία ἐν κακοῖς ἀνδρὶ, *i. e.* There are ſome Men, Sinners particularly, that take Pleaſure in Evil, or Wickedneſs. And thus *Junius, Placent mala viro peccatori*; εὕρημα is badly rendred by the *Vulg.* and other Interpreters, *inventio.* It ſignifies Gain, as it is well tranſlated here, and the Antitheſis is better preſerved. And ſo εὕρημα is taken by the LXX. But our Tranſlators, though they happily ſucceeded here, yet have generally miſtaken the Senſe of this Word. See *Ecclus* xxix. 4, 6. *Jer.* xxxviii. 2. xxxix. 18. xlv. 5. in all which Places our Verſion is faulty, and even contrary to the Senſe of the Context.

Ver. 10. *There is a Gift that ſhall not profit thee, and there is a Gift whoſe Recompence is double.*] There are ſome Services and Favours done by a Man, which are loſt and ſignify nothing, which gain him neither Credit nor Advantage, and others which turn to a good Account. Sometimes this is owing to the Ingratitude, and other ill Qualities of the Receiver; and ſometimes to the Manner of beſtowing them by the Giver himſelf. For it is a uſeful Piece of Knowledge to underſtand how to give, where, and in what Manner to place our Favours beſt, and to do them in a winning and engaging Manner. *Druſius*, by the Gift that does not profit, underſtands that which is given to the Rich, according to that of *Solomon, He that giveth to the Rich ſhall ſurely want.* Prov. xxii. 16. and by the Gift whoſe Recompence is double, that which is given to the Poor. *Prov.* xxviii. 27.

Ver. 11. *There is an Abaſement becauſe of Glory, and there is that lifteth up his Head from a low Eſtate.*] There are Poſts of Honour ſought after with great Eagerneſs by the Ambitious, which have in the End proved their Ruin; through Tyranny, Pride, Oppreſſion, or ſome Miſmanagement, they have been deprived of their Power and Dignity, and ſometimes even of Life itſelf. Sometimes a Man's Advancement to ſome Piece of good Fortune, or Preferment, turns to his Diſgrace, as his Elevation makes his Faults more diſcernible, which in a private Station were not ſo eaſily diſcovered. *Galba*, before he ſucceeded to the Empire, was thought the moſt worthy of it, *Omnium conſenſu capax imperii, ſi non imperaſſet.* Tac. Hiſt. L. 1. But upon his Promotion he ſoon forfeited the high Opinion which they had conceived of him. Every Man before he aſpires to a Dignity, ought to conſider what he is, and how far his Capacity and Abilities will reach; but few are impartial to themſelves in the Eſtimate of their own Merit, which they are apt to think is greater than it really is, and thereby deceive themſelves, and diſappoint the Expectation of others. *Haman* and *Nebuchadnezzar* are Inſtances of Abaſement from a high Station, as *Joſeph*, *David*, *Job*, are of as remarkable an Elevation from a mean one. In like Manner he who affected to ſeat himſelf in the higheſt Place at the Wedding, is threatned to be removed with Shame to the loweſt; and to him whoſe Modeſty is content with the meaneſt Room, the Reward is, *Friend, go up higher*. Luke xiv.

Ver. 12. *There is that buyeth much for a little, and repayeth it ſevenfold.*] The covetous Man is here meant, who always purchaſeth what is cheapeſt, and generally what is worſt, and therefore is never a Gainer by his Bargains. He thinks indeed that he has acted cunningly becauſe of the lowneſs of the Price, but in Effect he is a Loſer, becauſe that which is worth little, or nothing, muſt always be bought too dear. We ſee the Truth of this Obſervation in thoſe that buy bad Goods through Cheapneſs, or unwholeſom Meat, for the ſame Reaſon. In thoſe likewiſe who purchaſe Houſes badly built, or Eſtates with bad Titles, contenting themſelves with the Thought of having bought them at a lower and eaſier Rate on that Account. But in the End they prove dear Bargains to them; the Houſe is crazy, and muſt ſpeedily be rebuilt; and the Eſtate muſt be parted with at a ſtill lower Rate, to pay the Expences in clearing and defending the Title.

Ver. 13. *A wiſe Man by his Words maketh himſelf beloved, but the Graces of Fools ſhall be poured out.*] χάριτες rather mean Gifts and Favours than Graces or merry Conceits, as the Margin has it, which do not ſuit with the Character of a Fool. See ch. xxi. 16. In the next Verſe it is more plainly expreſſed, and called the Gift of a Fool; and ſo χάρις is uſed ch. xvii. 22. and ch. xl. 17. it is rendred Bountifulneſs, and ſo it is often uſed in the *New Teſtament*, particularly in St. *Paul's* Writings. The Senſe is, A wiſe Man recommends his Kindneſs by his Words, and the agreeable manner in which he does a Favour; but a Fool, when he does a good Turn, loſes all the Merit of it, by his diſobliging Way, and improper Behaviour. His Benevolence is loſt and diſregarded, ἐκχυθήσεται, it ſhall fall to the Ground, like Water that runneth apace. What is here ſaid of the Fool, may alſo be obſerved of the envious or covetous Man, mentioned in the next Verſe, who gives unwillingly διὰ ἀνάγκην αὐτοῦ, as it were through Force, or a Neceſſity laid upon him, and expects to receive as much or more in return, πολλὰ ἀνθ᾽ ἑνός. Some Copies read ὀφθαλμοὶ αὐτοῦ πολλοί, as the Margin alſo has it. The *Vulg.* well expreſſes his Greedineſs, when it renders, *oculi ejus ſeptemplices ſunt*, i. e. He looketh to receive ſeven Times as much from thee.

Ver. 15. *He giveth little, and upbraideth much, he openeth his Mouth like a Crier.*] See ch. xviii. 18. This is a farther Deſcription of the Fool mentioned in the former Verſe, who ſpoils all his Favours by his impertinent Behaviour and Diſcourſe. If he makes you a Preſent, he is ſure to reproach you with it; ſo that all the Merit, if there be any in ſo ſmall an Act of Kindneſs, as is here mentioned, is taken away by his upbraiding Temper. *Iſthæc commemoratio eſt quaſi exprobratio immemoris beneficii.* It is a wiſe Obſervation, That we ſhould forget the Kindneſſes which we ourſelves do, and never forget thoſe which we receive. *Seneca* obſerves, that it took off from the Grace of *Dido's* Hoſpitality, when ſhe reproachfully told *Æneas*,

Ejectum littore, egentem
Excepi, & regni demens in parte locavi:

How contrary is ſuch a ſelfiſh, churliſh Temper to that of the all-ſufficient and bountiful God, whoſe peculiar Character it is, that *he giveth liberally and upbraideth not*: he has nothing in View, but the Good and Happineſs of his Creatures, and neither wants nor expects any Return, but that of a dutiful and grateful Heart. He is, as *Philo* deſcribes him, δωρητικὸς τῶν ἁπάντων, ἀμοιβῆς οὐκ ἐφιέμενος, *De Cherubim.* Another Character of the covetous Man we have in the latter part of the Verſe, that, if he lendeth Money, his Temper is ſo uncertain and ſuſpicious that he preſently calls it in again; his Covetouſneſs not ſuffering him to be long without the Sight of his beloved Idol. Such a ſudden and haſty Demand of the Loan is rather inſulting him to whom he pretended to do a Kindneſs; 'tis ſuſpecting his Credit, Honeſty, or Circumſtances; 'tis depriving him of the Advantage which he propoſed by longer Uſe of it, and by diſtreſſing him on a ſudden, does him more Injury than he received Kindneſs from firſt advancing it.

Ver. 17. *He knoweth not aright what it is to have, and it is all one unto him as if he had it not.*] This is not in the *Roman* Edition, οὔτε γὰρ τὸ ἔχειν ἐν ὀρθῇ αἰσθήσει εἴληφε, *i. e.* He has not the Art, or Gift, or Bleſſing of uſing what he has well, and 'tis the ſame thing to a Fool, or a covetous Perſon, to be poor or rich, as to any Uſe of their good Things; for neither one nor the other know what it is to have, *i. e.* to enjoy, or employ their Riches. The *Vulg.* gives another Senſe of the Place, That the Fool knows not either to give, or to keep his Goods; he gives improperly that which he ought to give, and he reſerves that which he ought to keep: he gives to ſuch as ought to have no Share of his Favours, and refuſes to give to ſuch, as he ought to diſtribute them to with Liberality and Abundance, *Neque enim quod habendum, aut quod non habendum, directo ſenſu diſtribuit*, i. e. He doth both without Diſcretion, or Judgment;

ment; following a Copy which read διείληφε.

Ver. 18. *To ſlip upon a Pavement is better than to ſlip with the Tongue, ſo the Fall of the Wicked cometh ſpeedily.*] i. e. It is leſs dangerous to make a falſe Step in walking, and thereby to ſtumble upon the Ground, than to offend or ſlip with the Tongue, for one unguarded Word may be a Man's Ruin, ſo great and ſudden is the Miſchief ariſing from an ungoverned Tongue. And as Falls of this Nature happen more frequently thro' the Abuſe of Speech, ſo the Danger muſt conſequently be greater. The *Vulg.* underſtands this of a falſe, evil, and malicious Tongue, which creates Trouble to itſelf, as well as others. Some Copies have inſtead of ἀπὸ ἐδάφȣς, ἀπὸ ὀρόφȣς. *Druſius* renders according to this Reading, *Lapſus de tecto tolerabilior eſt quam linguæ.* In the next Verſe ἄνθρωπος ἄχαρις, in all the Editions, makes a part of the Text, though undoubtedly it was either ſome marginal Annotation, or, which ſeems more probable, the Title only to what follows, of which there are many Inſtances in this Book; and in ſome Copies they are in larger Letters to diſtinguiſh them. Our Tranſlators ſeem to have been of this Opinion by flinging the Words into the Margin.

Ver. 21. *There is that is hindred from ſinning through Want, and when he taketh Reſt he ſhall not be troubled.*] There are many who are regular only through Neceſſity, who would have done as others did, and taken the ſame Liberties, if they had had the Means, the Opportunity, and Power. Such Perſons are not to be applauded for their Self-denial or Moderation, ſince their Virtue is wholly involuntary. A Man, who, through a bad Conſtitution, or a weak Habit of Body, is hindered from Intemperance, Debauchery, or Wantonneſs, has no Merit on that Account, ſince not the Will was wanting, but the Power of ſinning.

> *Hæc ſi neque ego, neque tu fecimus,*
> *Non ſivit egeſtas facere nos: tu nunc tibi*
> *Id laudi ducis, quod tum feciſti inopia.*
> *Injurium eſt: nam ſi eſſet unde fieret,*
> *Faceremus.* Ter. in Adelp.

There is however this Advantage in wanting a Power or Opportunity to commit a Sin, that there is no Remorſe of Conſcience attending it. If a Man has no Merit on that Account, he has likewiſe no after Reflexions to torment him; though the Will indeed cannot be pronounced innocent if the Inclinations were conſenting, and nothing wanting but the Opportunity.

Ver. 22. *There is that deſtroyeth his own Soul through Baſhfulneſs, and by accepting of Perſons overthroweth himſelf.*] Two Senſes may be given of this Place, according as we underſtand ψυχὴ either of the Soul ſtrictly, or of Life, and its Conveniences only. See Note on ch. iv. 20. In the former Senſe it may mean, one who is afraid to ſhew his Zeal, and to appear in behalf of Virtue and Religion, and to do or commend any good Action openly and in publick, from ſome Motives of Fear or Intereſt. Or of one who dares not refuſe to do or oppoſe any evil Action preſſed upon, or recommended to him, for fear of diſobliging Company, or being thought preciſe and ſingular; whereas in the Exerciſe of religious Duties, or where the Cauſe of Truth calls for our Teſtimony and Defence, we ſhould rather deſpiſe and laugh at any Offence of this Nature, which ſhall be taken at us on that Account. Nothing being a greater Impediment to a Progreſs in Piety than an Attachment to ſecular Intereſt, and a fantaſtical Concern about pleaſing, or diſpleaſing others. If ψυχὴ be taken in the latter Acceptation, the Senſe may be, That there are ſome who hurt their Circumſtances, and expoſe themſelves to great Inconveniences, either in not daring to aſk and demand what is neceſſary for them, or is their Due, or in not having Reſolution enough to refuſe what another unreaſonably aſks of them. One ſhould know both how to aſk when there is Occaſion, and how to refuſe when aſked improperly. For there is a civil and complaiſant way of denying, of which a Perſon cannot juſtly complain; but if through Baſhfulneſs, as it follows in the next Verſe, or fear of diſobliging, we raſhly engage our Word to do, or grant ſomething which we afterwards repent of, and find reaſon not to do; ſuch a Breach of our Promiſe will betray our Levity, and create us Enmity.

Ver. 25. *A Thief is better than a Man that is accuſtomed to lie.*] The Preference here given may perhaps ſeem ſingular, but we may ſtate the Compariſon thus: The Thief only takes away a Man's Money; the Liar attacks his Reputation and Character, which is more valuable than Riches. The Thief ſteals, perhaps through Neceſſity, *Prov.* vi. 30. the Liar often does an Injury without any Reaſon or Occaſion. The Thief may poſſibly make Reſtitution when taken, he may reſtore ſevenfold, *Prov.* vi. 31. but the malicious Liar cannot, his Poiſon has reached too far. The Thief can occaſionally keep his Word; but the Liar is always an Enemy to Truth. The Thief attacks openly; the lying Slander is more ſecret and dangerous. The Author does not mean to excuſe or juſtify the Thief, but would expoſe the Liar through the Odiouſneſs of the Compariſon.

Ver. 29. *Preſents and Gifts blind the Eyes of the Wiſe, and ſtop up his Mouth that he cannot reprove.*] This ſeems to relate to Magiſtrates, who ſit in Judgment, and take Cognizance of civil Cauſes, who, if they ſhew themſelves mercenary, and their right Hand is full of Gifts, will not be diſpoſed to examine into the Merits of the Cauſe, nor to determine it impartially, *Male verum examinat* *omnis Corruptus judex.* Hor. Or it may be applied to Perſons in Authority in the Church, and to the Miniſters and Paſtors of it, as *Meſſ. of Port Royal* underſtand it, who, if moved by Flattery, or Favour, Intereſt, or filthy Lucre, will palliate or paſs over Offences, and neither exhort, nor reprove, as their Station and Occaſions ſhall require. Thus when the Prophet complains, that *the Heads of the Houſe of* Jacob *abhor Judgment, and pervert Equity,* he immediately adds, *they judge for Reward, the Prieſts thereof teach for Hire, and the Prophets thereof divine for Money.* Micah iii. 1. The *Egyptians* repreſent their Judges without Hands, and the Chief, or Preſident with his Eyes cloſed, to intimate, that Judges ſhould receive no Gifts, and that the Chief ſhould pronounce his Decree and Sentence without any reſpect of Perſons.

Ver. 30. *Wiſdom that is hid, and Treaſure that is hoarded up, what Profit is in them both?*] We are here adviſed not to bury or ſuppreſs the Powers and Abilities which God has given us, nor to render uſeleſs the Means which he has beſtowed, not for our own Service only, but for the Benefit and Advantage of others. Wiſdom, without the Manifeſtation of it, confined to a Man's own Breaſt, is here well compared to valuable Treaſure hid in the Ground, which no body is the better for. Our Saviour would have our Light ſhine before Men, and not be concealed under a Buſhel; not to imitate the Man, who having received a conſiderable Sum from his Maſter to improve, and make the beſt of, wrapt it in a Napkin, and hid it in the Earth, without circulating it among the Exchangers, or returning any Intereſt or Profit to his Maſter, *Matt.* xxv. 25. A wiſe Man ſhould not ſecrete himſelf, nor be wrapt up in Contemplation only, but communicate the Word of Wiſdom and Knowledge liberally, *Wiſd.* vii. 13. and bring forth out of his Treaſures, for the Convenience and Improvement of others, *Things both new and old.* Such as through Pride, or, which may be the Caſe, through an ill-judged Humility, will not ſerve their Neighbour with the Talents they are poſſeſſed of, are not improperly compared by an ancient Writer, to one who in a Time of Scarcity and Want ſhuts up his Granary, and lets his Corn, which he has in great Quantity, rot, and be ſpoiled. *Tully* therefore well determines, *Pudeat illos qui ita in ſtudiis ſe abdiderunt, ut ad vitam communem nullum fructum proferre poſſint.* Pro Arch.

Ver. 31. *Better is he that hideth his Folly, than a Man that hideth his Wiſdom.*] The firſt does it out of a Principle of Humility, as conſcious of his own Weakneſs and Inſufficiency; the other hides that which was given for the Advantage of others, as well as of himſelf, through a falſe Modeſty. The Man who knows how to be ſilent, and to hide his Ignorance and Defects, ſo far gives an Inſtance of his Prudence and Judgment; but he that ingloriouſly buries his Parts in Sullenneſs, or Retirement, and deprives his Neighbours, or the Public, of the Advantages which they might hope to receive from ſo exalted a Genius, offends God, in not employing that Gift which was given him for the Uſe of edifying, and aſſiſting others; and diſobliges Men for want of Kindneſs, and a publick Spirit. Here the *Vulg. Oriental* Verſions, *Vat.* and ſome other Editions conclude the Chapter; but others add, which our Tranſlators follow, *Neceſſary Patience in ſeeking the Lord, is better than he that leadeth his Life without a Guide.* The Senſe of which ſeems to be, That it is far better for a Man to live in an humble Dependance upon God, in a painful and conſcientious Search to know his Will, and a conſtant Submiſſion and Obedience to it, than to be guided by himſelf only, and be under his own Conduct, without any farther Help than the feeble Light of his own Reaſon. The *Greek* of this Place is pretty remarkable, ἀδέσποτος τροχηλάτης τῆς ἰδίας ζωῆς, which either means, *Propriæ vitæ gubernator abſque Domino,* one who lives without God in the World, and ſeeks not the Guidance of his Spirit, nor values and regards the Light of his Revelation, but ſets up for his own Ruler: Or in general, an uncontrouled Director of his own Life and Actions, driving furiouſly and madly, without any Check or Reſtraint. A Life led, without the Fear of the Lord, or a Regard to his Precepts, and which conſiſts rather in Licentiouſneſs, than true Liberty, is very properly here compared to a Chariot run away with by unruly Horſes, without a ſkilful Driver to manage them. Such ungovernable Things are Men's unruly Luſts and Paſſions; ſo helpleſs is Reaſon itſelf unaſſiſted!

CHAP. XXI.

Ver. 1. HAST *thou ſinned, do ſo no more, but aſk Pardon for thy former Sins.*] The moſt wiſe and cautious find themſelves frail, and are often falling into Sin, but they do not perſevere or continue long in it, they riſe again by confeſſing their Faults, repenting ſincerely of them, and avoiding them for the future. Whereas the Wicked are continually relapſing, and by repeated Acts ſtrengthen themſelves in their Iniquities. They are rolling down as it were from one Precipice to another, and have neither Grace, nor Strength to recover themſelves. St. *Chryſoſtom* well obſerves οὐκ οὕτω τὸ ἁμαρτεῖν χαλεπὸν ὡς τὸ τῷ ἁμαρτήματι ἐπιμένειν, that it is not ſo bad to fall into Sin as to continue in it, and illuſtrates this from the Inſtance of *Noah,* whom we may infer, from the Silence of Scripture, to have fallen into the Sin of Drunkenneſs but once, and that this was recorded in Scripture, that if we ſhould offend in the like Particular, we ſhould be more cautious for the future, and not wallow again in the Mire. *Hom.* 29. *in* c. ix. *Gen.* The Advice of a moſt learned Writer is very ſeaſonable and pertinent, "Let not Sin enter the firſt Door of Senſe, "either Eye or Ear, nor the ſecond of "Fancy, nor the third of Underſtanding, "nor the fourth of Will, leſt it break out into "Act; and one Act will produce more, and "ſo it will encreaſe infinitely, till the Heart "is made hard and inſenſible, and the very "Principles of Nature and Grace are obliterated." *Jackſon's Works*, Tom. 3.

Ver. 2. *Flee from Sin as from the Face of a Serpent, for if thou comeſt too near it, it will bite thee.*] The *Vulg.* renders, *Si acceſſeris ad illa, ſuſcipient te*, following a faulty Copy probably, which had δέξεται inſtead of δήξεται. Sin is what Men bring upon themſelves, it does not attack them till they go in Search of it; like a Serpent indeed it is always ready to bite, but it does not ſeize upon any, but thoſe who raſhly come too near it. *Solomon* uſes this Compariſon with regard to the Sin of Drunkenneſs in particular, *Prov.* xxiii. 31. Our Author very probably uſes this Simile, and mentions it in the firſt Place, as our firſt Parents were deluded under this Form, and the Effects of its Sting are yet felt. And as Sin has the Venom of the Serpent, ſo it has likewiſe the Fierceneſs of the Lion; but this Lion does not prey at random, it faſtens upon thoſe only, who either imprudently throw themſelves into its Paws, or whom it finds aſleep, and off their Guard. It is alſo well compared in the next Verſe to a two-edged Sword, as it attacks both God and Man; the Majeſty of the former, and the Safety of the latter, and its Wounds are mortal, and only the ſovereign Phyſician can cure them. The wiſe Man did not without reaſon make uſe of ſo many Compariſons, becauſe if we join together all the Ideas that can any ways create Fear, they are few, and little enough to poſſeſs a Man with that Dread and Horror, which he ought to have of Sin.

Ver. 4. *To terrify and do wrong will waſte Riches: thus the Houſe of the proud Man ſhall be made deſolate.*] The Proud and Inſolent oppreſs the Weak for a Time, but by ſuch imperious Uſage they create themſelves Enemies, and the great Number of thoſe whom they have inſulted and injured, will at length join together, and prove their Overthrow. *Rehoboam* by the Advice and Inſtigation of the young Men returned the People, who ſued for a Removal of ſome Grievances, a haughty and threatning Anſwer, *My Father chaſtiſed you with Whips, but I will chaſtiſe you with Scorpions*, and thereby alienated the Hearts of ten Tribes from him, 1 *Kings* xii. Pride and Oppreſſion were the Cauſe of the Expulſion of the *Tarquins* from *Rome.* And it appears from the Annals of almoſt all Hiſtories, that Tyranny and arbitrary Power have been of ſhort Continuance.

Ver. 5. *A Prayer out of a poor Man's Mouth reacheth to the Ears of God, and his Judgment cometh ſpeedily.*] δέησις πτωχοῦ ἐκ ςόματος ἕως ὠτίων αὐτοῦ. The Generality of Interpreters, and the *Oriental* Verſions underſtand this of God's Care for the Poor, that he liſtens to their Cry, is always ready to help them in their Affliction, and to revenge the Injuries done them. So *Coverdale*'s and the *Geneva* Verſion. This indeed is a Truth confeſſed by all, and confirmed by numberleſs Paſſages of Scripture, which may be the Reaſon of its being ſo expreſſed here. But the Words [*of God*] are not in any *Greek* Copy, nor in the *Vulg.* and therefore another Senſe of this Place has been offered, That the Prayer of the Poor reacheth to the Ears of the proud Man mentioned in the former Verſe, and is neglected and diſregarded by him, and toucheth not his Heart. *Ad aures ſolum illius*, according to *Junius*, as the humble Supplications of *Lazarus* were by the rich Man in the Goſpel, *Luke* xvi. 20. And therefore his Judgment, *i. e.* the proud Man's Puniſhment, ſhall not ſlumber. This is *Grotius*'s and *Badwell*'s Senſe. *Caſtellio* is particular in rendring the latter Part, *viz.* that the poor Man ought to be anſwered ſpeedily, becauſe his Caſe will not admit of Delay. But either of the former ſeem preferable.

Ver. 6. *He that hateth to be reproved is in the Way of Sinners, but he that feareth the Lord will repent from his Heart.*] i. e. He treads in the Steps, and will go on in the Way of Sinners, and become incorrigible. For if he will not liſten to the ſeaſonable Advice given him for his good, how ſhall he reform? If he is angry at the Attendance of the Phyſician, and rejects his ſalutary Preſcriptions, how ſhall he be cured? If he throws aſide, or breaks the Mirrour which ſhews him his Deformity, how ſhall he know to remove, or correct them? but he that feareth the Lord, ἐπιςρέψει ἐν καρδίᾳ, will ſincerely repent, or to be converted thoroughly. *Clemens Alex.* reads ἐπιςρέψει ἐπὶ καρδίαν αὐτοῦ. And ſo the *Vulg.* and *Jerom*'s Bible, *Convertetur ad cor ſuum*, i. e. will return to himſelf, like the penitent Prodigal, will change his Way of Life, acknowledge with Contrition his paſt Faults, and keep his Heart with all diligence for the future.

Ver. 7. *An eloquent Man is known far and near, but a Man of Underſtanding knoweth when he ſlippeth.*] If by δυνατὸς ἐν γλώσσῃ we underſtand with our Tranſlators the eloquent Man, who harangues plauſibly on any Subject, and recommends himſelf to the Notice and Admiration of others, by his ready and artful manner of talking, the Senſe then is, that though one of ſuch Talents does not often offend by a Miſtake, nor is eaſily detected in a Fault; if he occaſionally ſlips, through the Art he has to conceal it, or an evaſive way of excuſing it, yet the Man of Underſtanding, who coolly attends to, and weighs the Strength of his Arguments, and is not eaſily carried away or impoſed upon by Flouriſh and Artifice, ſoon finds out the Fallacy, or Miſrepreſentation, and detects the Weakneſs, or Inconcluſion of his reaſoning. Or if with the *Vulg.* we apply this to the bold, raſh, and talkative Man, *Potens lingua audaci*; the Meaning then may be, that a Man of a great flow of Words, who attempts to ſpeak on all Occaſions, is ſubject to a Number of Miſtakes, and to give Offence by the Liberties which he takes; but a Man of ſound Senſe and Underſtanding is more cautious and reſerved, and leſs liable to diſpleaſe or make a falſe Step: he ſees the Faults of the talkative and bold Perſon, and prudently avoids them, and forms his Conduct with Judgment and Diſcretion from the Obſervation of the others Raſhneſs and Miſcarriage.

Ver. 8. *He that buildeth his Houſe with other Men's Money, is like one that gathereth Stones for the Tomb of his Burial.*] i. e. Is heaping up Ruin to himſelf. *Calmet* thinks this relates to the ancient Cuſtom of heaping up Stones over the Graves, or dead Bodies of Perſons remarkable for ſome Crime. See *Joſh.* vii. 26. 2 *Sam.* xviii. 17, 18. This they did to perpetuate the Infamy of the Perſon, and to ſhew the public Abhorrence of ſuch Crimes. In like manner, he that builds his Houſe at the Coſt and Expence of another, by making uſe of his Money, and defrauding him, or by running in Debt to raiſe the Fabrick, labours to his own Hurt and Shame, and erects a Monument of his Folly and Injuſtice, as long as it is in being, and inſtead of being a Houſe to ſhelter him in, will bury him under its Ruins. *Jeremiah* boldly rebukes *Jehoiakim* King of *Judah*, for building his Houſe by Unrighteouſneſs, and his Chambers by Wrong, and acquaints him, that by his Oppreſſion he was haſtening his own Ruin, and inſtead of long enjoying his ſtately Palace, built with the Wages of the Poor and Hireling, he ſhould be *buried with the Burial of an Aſs, and be caſt forth in the moſt indecent, and contemptible Manner.* xxii. 13. See *Iſ.* v. 8. *Hab.* ii. 9, 10, 11. *Lev.* xix. 13. *Deut.* xxiv. 14, 15. Some Copies have, ὡς συνάγων ἑαυτῷ τοὺς λίθους εἰς χειμῶνα, is as him that gathereth Stones againſt Winter, which is the *Vulg.* and *Coverdale's* Rendring. This ſeems to be a proverbial Saying for doing ſomething uſeleſs, *Lapides pro inutilibus.* See *Eraſm. Adag.* And in this Senſe we may underſtand that of our Saviour, *If thy Son aſk thee a Fiſh, will you give him a Stone? Matt.* vii. 9. *i. e.* what will do him no Good. And ſo to lay up Stones againſt Winter, inſtead of Food and Proviſion, is to be a Fool to ones own Deſtruction; 'tis in effect building ones own Sepulchre. Or perhaps the Meaning may be, that he that runs in Debt by building, or defrauds the Workmen of their juſt Pay, is like him that lays in Stones and Materials to build in Winter. The Creditors will ſeize upon his Houſe, and not permit him long to enjoy the Fruits of his Extravagance and Injuſtice: no more than a Builder at ſo improper a Seaſon as Winter is, can expect a long Continuance, or firm Foundation of his Houſe, which the Winds and the Rain, as well as the Imperfection of the Work, conſpire to overthrow.

Ver. 9. *The Congregation of the Wicked is like Tow wrapped together, and the End of them is a Flame of Fire to deſtroy them.*] All their Eclat and Splendour, their State and Magnificence, their Proſperity and overgrown Fortunes, their Tyranny and Haughtineſs, and the Terror which they ſcatter round them, ſhall be as nothing, or rather ſhall prove ſo many Combuſtibles to conſume them. Thus the *Pſalmiſt* ſpeaks of God's Dealings with the Wicked, *All thine Enemies ſhall feel thy Hand, thy right Hand ſhall find out them that hate thee: thou ſhalt make them like a fiery Oven in the Time of thy Wrath, the Lord ſhall deſtroy them in his Diſpleaſure, and the Fire ſhall conſume them,* Pſal. xxi. 8, 9. And the Prophet *Malachi*, *Behold the Day cometh that ſhall burn as an Oven, and all the Proud, yea, and all that do wickedly ſhall be Stubble, and the Day that cometh ſhall burn them up, that it ſhall leave them neither Root nor Branch,* ch. iv. 1. and in the Goſpel, they are compared to a Bundle of Tares intended to be burnt. *Matt.* xiii. 30.

Ver. 10. *The Way of Sinners is made plain with Stones, but at the End thereof is the Pit of Hell.*] See Note on ch. iv. 17. The Author probably alludes to *Prov.* xiv. 12. *There is a Way which ſeemeth right or ſtrait to a Man, but the End thereof are the Ways of Death.* Our Saviour teaches us the ſame Truth in the Goſpel, when he ſays, *Wide is the Gate, and broad is the Way that leadeth to Deſtruction, and many there be that go in thereat: but ſtrait is the Gate, and narrow is the Way which leadeth unto Life, and few there be that find it.* Matt. vii. 13, 14. *Virgil* deſcribes the Entrance to *Tartarus* almoſt after the ſame Manner,

Mœnia lata vidat triplici circumdata muro,
Quæ rapidus flammis ambit torrentibus amnis
Tartareus Phlegethon. Æn. vi.

Where *Servius* remarks, that *lata* means the broad Way of the Wicked, frequented by the many, leading to Deſtruction. But this is not the only particular in which that Poet's Deſcription of the other World agrees with Scripture; his placing the Wicked on the left Hand, and the Godly on the right, is too obſervable to be paſſed over,

Hic locus eſt, partes ubi ſe via findit in ambas,
Dextera, quæ Ditis magni ſub mœnia tendit:
Hâc iter Elyſium nobis; at læva malorum
Exercet pœnas, & ad impia Tartara mittit.
Ibid.

The *Pythagoreans*, whoſe Manner of teaching was ſymbolical, marked out theſe two Ways by the *Greek* Letter Υ. One of the Branches denotes the Way to Perfection, narrow at the Entrance, but afterwards more open and large; the other the Way of Perdition, large and ſpacious at the firſt, but in the End, leading thoſe that follow it into an Abyſs of Miſery. See *Epigr. in* Υ *inter Op. Virgil.* Βόθρος ᾅδου is well rendred the Pit of Hell, the Place of Souls condemned to Puniſhment and Pain for their bad Lives on Earth. The Writer of *the Book of Wiſdom* calls theſe ſubterraneous Caverns, μυχοὶ ᾅδου, and ſuch they ſeem to be according to the Parable of the rich Man, who being ἐν τῷ ᾅδῃ is ſaid to lift up his Eyes from thence, and behold *Lazarus* afar off in *Abraham's* Boſom. The learned *Barrow* obſerves, that the *Hebrew* Word שאול (upon the true Notion of which the Senſe of the Word ᾅδης muſt depend) does originally, moſt properly, and moſt frequently deſign the whole Region protended downwards, from the Surface of the Earth to a Depth indefinite and unconceivable, vaſtly capacious in Extenſion, very darkſom, and dungeon-like in Quality; whence it is called the Pit, the loweſt Pit, the Abyſs, the Depths of the Earth, the Darkneſs, the Depths of Hell, *&c.* Vol. II. p. 399. The *Vulg.* renders it by *Inferi, Tenebræ, Pœnæ.* *Grotius* thinks this too full and explicit for the Times of this Writer, and hints as if it was an Interpolation by ſome *Chriſtian* Hand. By βόθρος ᾅδου he only underſtands, that the Sinner ſhall come to a bad End, by Puniſhment inflicted on him either by the Magiſtrate, or the Parties whom he has injured, or the Vengeance of God.

Ver. 11. *He that keepeth the Law, getteth the Underſtanding thereof.*] κατακρατεῖ τοῦ ἐννοήματος αὐτοῦ. Some expound this, that he that keepeth the Law, ſubdues and governs his Appetites, and Paſſions, and Thoughts. Thus the *Tigurin* Verſion, *Qui ſervat legem Domini, cogitationibus ſuis imperat*; and the *Syriac*, *Qui cuſtodit legem, ſubigit appetitum ſuum.* But the Senſe given by our Tranſlators ſeems preferable, *viz.* that the Underſtanding and Knowledge of God's Laws is better learnt by Obedience, than by Enquiry; *Obey, and ye ſhall underſtand*, ſays the Prophet. And our Saviour aſſures us, that if we continue in his Word, then we ſhall know the Truth; and *if any Man will do his Will, he ſhall know of the Doctrine, whether it be of God*, John vii. 17. For the Love of God, as this wiſe Man obſerves, *paſſeth all Things for Illumination*, ch. xxv. 11. See *Dan.* ix. 13. There are ſome Sciences purely ſpeculative, which require only Study; theſe one learns by conſulting proper Maſters, and by making Reflexions within one's ſelf, on what has been communicated and taught; but Juſtice, Temperance, and other Virtues of Practice, are not to be got or attained by Speculation, but by Exerciſe and Uſe. *Non enim has*, ſays St. *Bernard*, *lectio docet, ſed unctio; non litera, ſed ſpiritus; non eruditio, ſed exercitatio in mandatis Domini*, Epiſt. cviii. *Calmet* illuſtrates this by the Inſtance of Painting; let a Man have the fineſt Notions and Speculations, let him be acquainted with the moſt material and important Rules of Art, let him have the moſt juſt Taſte, and nice Diſcernment of Beauty and Proportion; yet if he has not Practice and Experience added to this, he will after all not be able to give any finiſhed Piece; whereas one with much leſs of the Theory Part, and more Practice and Application, ſhall ſucceed to Admiration. And the like may be obſerved of all other Arts and Graces, a Perfection in any one of which depends principally upon Uſe and Habit. The latter Part of the Verſe is exegetical of the former, *viz.* that the greater any Man's Obedience is, and the more Progreſs he makes in Virtue and Piety, ſo much greater is his Wiſdom, and the more is his Underſtanding in the Way of Godlineſs enlarged. See *Pſal.* xxv. 11, 13.

Ver. 12. *He that is not wiſe will not be taught, but there is a Wiſdom which multiplieth Bitterneſs.*] In the former Verſe the wiſe Man obſerves, that true Wiſdom conſiſts in Obedience, or the Obſervance of the Laws of God; here he adds, that he that is not wiſe, *i. e.* towards God, *Sapiens in bono*, as the *Vulg.* has it, is not capable of true Wiſdom. As Piety then is the Perfection of Wiſdom, ſo there is a Counterfeit, or falſe Wiſdom, called here πανουργία, which conſiſts in Knavery and Wickedneſs, for ſo πικρία, which is here rendred Bitterneſs, often means. See *Acts* viii. 23. where the Gall of Bitterneſs, and the Bond of Iniquity are ſynomynous; and *Heb.* xii. 15. *Jer.* iv. 18. where falling from the Grace of God, and the Root of Bitterneſs by which many are defiled, are joined together. See alſo *Deut.* xxix. 18. where turning away from the Lord, is expreſſed by a Root that beareth Gall and Wormwood. The rendring of the *Vulg.* confirms likewiſe this Senſe, *Eſt autem ſapientia quæ abundat in malo.* Such a Sort of Wiſdom which is diſplayed only in Schemes of Wickedneſs, or in the Miſchief which it does to others, is ſenſual, earthly, deviliſh. The Prophet deſcribes ſuch as delight in it, when he ſays, *They are wiſe to do Evil, but to do Good they have no Knowledge.* Jer. iv. 22. Such ſhall multiply Bitterneſs, properly ſo called, and ſhall inherit Miſery and Sorrow.

Ver. 16. *The Talking of a Fool is like a Burden in the Way, but Grace ſhall be found in the Lips of the Wiſe.* Ver. 18. *As is a Houſe that is deſtroyed, ſo is Wiſdom to a Fool, and the Knowledge of the Unwiſe is as Talk without Senſe.*] There is ſuch an engaging Sweetneſs in the Diſcourſe and Converſation of a truly good and wiſe Man, and ſo much uſeful Knowledge is to be learned from him, that ſuch as are deſirous of Improvement, liſten to him with Eagerneſs and Pleaſure, and treaſure up his Obſervations for their own Uſe and Conduct. *Job* beautifully deſcribes this, ſpeaking of himſelf, *When the Ear heard me, then it bleſſed me; unto me Men gave Ear, and waited, and kept Silence at my Counſel. After my Words they ſpake not again, and my Speech dropped upon them. They waited for me as for the Rain, and they opened their Mouth, as for the latter Rain*, ch. xxix. 11, 22, 23. This happy Talent of pleaſing and profiting others by Diſcourſe, the wiſe Man expreſſes by Grace or Sweetneſs. Thus it is ſaid of our Saviour, ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος, *i. e.* by an Hypallage, or a rhetorical Change of Words, they wondred ἐπὶ τῇ τῶν λόγων χάριτι, at the Sweetneſs of his Speech and Words, *Luke* iv. 22. This by *Plutarch* is ſtyled ἡ τῶν λόγων σειρὴν, and by this Writer is ſaid to be more agreeable than Muſick, ch. xl. 21. Hence the Ancients feigned *Mercury*, their God of Eloquence, to be attended by the Graces. But the Perſon who is devoid of Wiſdom, or who has a ſmattering in Knowledge, and a ſmall Tincture of Learning, is here aptly compared to a Heap of Rubbiſh, or a Chaos of Ruins. In his Ideas, Diſcourſe, and the whole Conduct of his Underſtanding, there is nothing but Confuſion, neither Order, Grace, Regularity, or Connexion.

Ver. 19. *Doctrine unto Fools is as Fetters on the Feet, and like Manacles on the right Hand.*] The Fool hates Diſcipline and Inſtruction, he conſiders them as Fetters and Shackles. He looks upon Learning and Study, as a Wearineſs of the Fleſh, as an intricate troubleſome Thing, a Hindrance to the Purſuit of his Inclinations, and an Obſtacle to his Pleaſures. Whereas Learning adds a Grace to the wiſe Man, and is as an Ornament of Gold about his Neck: he looks upon Wiſdom, Prudence, Regularity, Moderation of Luſts and Paſſions, and the Obſervance of ſtrict Rules of Morality, as the Glory and Improvement of his Nature; he takes Pleaſure in acting up to the Dignity of it, and thinks himſelf not abridged of true Liberty, by being forbid Licentiouſneſs, or denying himſelf ſinful Enjoyments. This, and the 21st Verſe ſhould be joined and connected together, they ſet off one another; placed thus by way of Contraſt, the intermediate Verſe ſpoils the Connexion and Beauty, and agrees in Senſe with ch. xix. 30. See Note on that Place.

Ver. 22. *A fooliſh Man's Foot is ſoon in his Neighbour's Houſe, but a Man of Experience is aſhamed of him.*] Of whom? of the Fool, or his Neighbour? *Gr.* αἰσχυνθήσεται ἀπὸ ϖροσώπȣ, *i. e.* will reverence his Neighbour's Preſence, will pay a Regard to him when he is before him. מפני in *Hebrew*, from which ἀπὸ ϖροσώπȣ, is no more than *coram*. I preſume the meaning is, that as a Fool ruſheth without Regard into other Men's Preſence, and even into their Houſes to ſee what is doing there, ſo a diſcreet Man will not be guilty of ſuch Rudeneſs; he will not intermeddle nor concern himſelf with the Affairs of others, he will obſerve a more wary and reſerved Conduct, and will pay to others a ceremonious Reſpect both without and within Doors. *Junius* renders, *Peritus multarum rerum pudore a domo ſe continebit*; with which agrees the *Geneva* Verſion, *A Man of Experience will be aſhamed to look in.* The *Vulgate* underſtand this of a proper Carriage towards a great and powerful Man, *Homo peritus confundetur a perſona potentis*, i. e. He will be backward and reſerved in coming before, or viſiting a Perſon of ſuch Diſtinction. *Eſt fort reſervé à viſiter une perſonne puiſſante*, ſays *Calmet*; and according to him the Senſe is, that as a wiſe Man will be aſhamed to go to, or enter, in a diſreſpectful manner, another's Houſe, eſpecially one that is a Stranger, without a real Neceſſity or Occaſion, without an Invitation, and the Obſervance of a proper Diſtance, ſo a Fool ruſheth in at all Times, at the Hazard of being ill received, of being impertinent and troubleſome to others, of being evil treated, and perhaps turned out of Doors. *Solomon* gives the like Advice, *Withdraw thy Foot from thy Neighbour's Houſe*, or, as the Margin more properly has it, Let thy Foot be ſeldom in thy Neighbour's Houſe, *leſt he be weary of thee, and hate thee*, Prov. xxv. 17.

Ver. 27. *When the Ungodly curſeth Satan, he curſeth his own Soul.*] i. e. Whenever an ungodly Man condemneth Ungodlineſs, he condemneth himſelf. Or whenever the Wicked blame Satan, as the Author of their Failings, when they accuſe him as their Tempter and Betrayer, when they complain of his Snares and Wiles, they ought rather to blame themſelves. The Devil indeed invites and ſolicits, but he compels none to ſin, he hurts none but thoſe who come too near him, and voluntarily engage in his Service. The *Jews* always looked upon wicked Men, as related to the Devil; and the Scripture ſays expreſly of them, that *they are of their Father the Devil*, i. e. Sons of *Belial*. And therefore they act inconſiſtently, they do a Wrong or Injury to accuſe, or curſe the Maſter they have choſen, and whom their Conduct ſo much reſembles. If they curſe their Father, they in effect curſe alſo themſelves, as the Bleſſings and Curſings, according to the *Jewiſh* Notions, affected alſo the Children, and deſcended to Poſterity. In this Light the Proverb might be uſed, that whoever, being a Child of *Satan*, curſed his Father, in effect curſed alſo himſelf. Or if we underſtand *Satan* in the Senſe of διάβολος, to mean an Adverſary, an Accuſer, a Calumniator; and the Context is not averſe to this Senſe; the Meaning then may be, that when a wicked Man, or Slanderer, blames or curſes another for Cenſoriouſneſs, he condemns himſelf, for his liſtening to, and acting like the Devil, in being an Accuſer of the Brethren, and by the Imputation caſt upon others, he reflects Guilt upon his own Soul. *Coverdale*'s Verſion favours this Senſe, and ſo does the *Port Royal Comment*, *Lorſque le méchant maudit le calomniateur, il ſe deſhonore lui même.* *Cotelerius* alſo ſo expounds it, and ſays, πᾶς ὁ μάτην λοιδορῶν, ἑαυτὸν ἀρᾶται; in the *Apoſtol. Conſtitutions* is equivalent to it. See Note on L. iii. c. 15. St. *Cyprian* ſeems to have had this Paſſage in View, when he ſays, *Turpes turpis infamat, alios, qui talis eſt, increpat, & evaſiſſe ſe conſcium credit, quaſi conſcientia ſatis non ſit. Iidem in publico accuſatores, in occulto rei. In ſemetipſos cenſores pariter & nocentes: Damnant foris, quod intus operantur, & quod libenter admiſerunt, criminantur.* Ad Donat.

CHAP. XXII.

Ver. 1. A *Slothful Man is compared to a filthy Stone, and every one will hiſs him out to his Diſgrace.*] According to the *Vulg.* the Senſe is, That a ſlothful Perſon is ſo deſpicable, that Men purſue him with Stones and Dirt, as a Shame to the Species, or with reproachful Language and Speeches, according to *Boſſuet*, as ſo many filthy Stones, *Omnium ſcommatis, velut, injectis lapidibus lutoſis, conſpurcabitur.* But that followed by our Tranſlators ſeems better: by a ſlothful Man we are here to underſtand, one who will apply himſelf to nothing, who has neither Induſtry, Application, Capacity, nor Underſtanding, who will not vouchſafe to ſtir, or exert himſelf, either for his Friends, or even himſelf. He is like to a Stone which falls into the Dirt, no body will foul his Hands to draw it from thence: and if this ſlothful Perſon comes to Diſgrace or Misfortune, as is natural to expect, no body will interpoſe to help or vindicate him, but rather laugh at and expoſe him, ἐκσυριεῖ ἐπὶ τῇ ἀτιμίᾳ αὐτοῦ, will hiſs at his Diſgrace. Whoever comes near him will haſten from him, as from ſome diſagreeable Filth or Infection; he that has ſerved him once, will waſh his Hands of him, and have nothing more to do with him. Such a Sluggard is ſo offenſive, that, according to *Solomon*, *He is as Vinegar to the Teeth, and as Smoke to the Eyes*, Prov. x. 26.

Ver. 3. *And a fooliſh Daughter is born to to his Loſs.*] The *Greek* has only θυγάτηρ δὲ ἐπ' ἐλαττώσει γίνεται, *i. e.* a Daughter is to Loſs. Some Copies have γεννᾶται, is born to Loſs, or to the Damage and Detriment of the Father. But this ſeems to bear hard upon the Sex without Reaſon; and therefore the *Geneva* Verſion of the Place is much leſs to be admitted, *And the Daughter is leaſt to be eſteemed.* Our Tranſlators have added, *fooliſh*, to make the Senſe more complete. Ἀπαίδευτος, or ſome ſuch Epithet, ſeems to be underſtood, for a wiſe Daughter follows, by way of Antitheſis, in the next Verſe. We have an Inſtance of the like Omiſſion, ch. xxxvi. 24. *He that getteth a Wife, beginneth a Poſſeſſion*, &c. where the Senſe is, He that findeth a good Wife. This Author often obſerves, that as good and hopeful Children are the Glory and Happineſs of their Parents, ſo thoſe that are vitious, and ill-diſpoſed, are a Plague and Shame to them. It is recorded of *Auguſtus*, who was unhappy in his Daughters, that he would often cry out,

> Αἴθ' ὄφελον γ' ἄγαμός τ' ἔμεναι, ἄγονός τ' ἀπολέσθαι.

And ſo may every Parent with Reaſon, who has the great Misfortune of undutiful or wicked Children, whether they be Sons or Daughters.

Ver. 4. *A wiſe Daughter ſhall bring an Inheritance to her Huſband.*] κληρονομήσει ἄνδρα αὐτῆς, *i. e.* She ſhall enrich him by her good Œconomy, and prudent Conduct. *Locupletabit*, ſays *Grotius.* What the *Hebrews* expreſs by the Conjugation *Hiphil*, the *Helleniſts*, and others expreſs actively; and ſo κληρονομεῖν is uſed *Prov.* xiii. 22. *Solomon*, in the Picture which he has drawn of a good Wife, one who openeth her Mouth with Wiſdom, and in whoſe Tongue is the Law of Kindneſs, repreſents her, as wholly employed in Houſhold Cares and Buſineſs, as looking well to the Ways of her Houſhold, and eating not the Bread of Idleneſs. She not only divides a Portion to her Maidens, but worketh willingly with her own Hands; *She layeth her Hands to the Spindle, and her Hands hold the Diſtaff*, Prov. ch. xxxi. Among the *Hebrews*, Daughters did not inherit, when they had Brothers; the wiſe Man therefore obſerves here, that a prudent Daughter brings a rich Portion to her Spouſe, by her Œconomy and Wiſdom, and the good Qualities ſhe is poſſeſſed of; that ſhe is a Fortune of herſelf, and will improve that of her Huſband. The *Tigurin* Verſion accordingly has, *Filia prudens viro eſt vice hæreditatis.* There is alſo another Senſe given of this Place, that a diſcreet and virtuous Woman ſhall have for her Lot and Inheritance a good Huſband, and ſhall ſo recommend herſelf to his Affections, as to be the Heir of his Fortunes.

Ver. 6. *A Tale out of Seaſon, is as Muſick in Mourning.*] As the Uſe of Inſtruments of Muſick in a Time of Lamentation, is mentioned here among the ἄκαιρα, or unſeaſonable Things, one may conclude that they were not anciently uſed by the *Jews* at Funerals. This was of Heathen Extraction, and came in but late among the *Jews.* Muſick at ſuch a Time is as unſeaſonable, as that Requeſt, or rather Inſult of the *Babylonians*

bylonians over the captive *Jews*, *to ſing one of the Songs of Sion in their Heavineſs*: as improper, as *in epulo cum toga pulla accumbere*, to appear at a Feaſt in Weeds; which *Tully* mentions as a thing unuſual, *Quis unquam cœnavit atratus?* Epiſt. ad Attic. Equally abſurd, ſays the wiſe Man, is Converſation, or even Inſtruction, when miſapplied, or unſeaſonable with reſpect to Time, Place, or Perſons. Thus διήγησις is uſed ch. xxxviii. 25. And ſo *Calmet*, *Un diſcours à contre tems eſt comme une Muſique pendant le deuil.* 'Tis not ſufficient only to tell Men the Truth, but there is alſo a Time to be obſerved in ſpeaking. He that would ſucceed moſt effectually, muſt do it *à propos*, at ſuch a Time, and in ſuch a manner, as Wiſdom ſhall direct. The like may be obſerved of Reproof, which is then chiefly to be applied, when Souls are ſo worked upon, and diſpoſed by the Spirit of God, as to be made ſenſible of their bad Eſtate, and of the want of ſuch Remedies, as at firſt may be diſagreeable to Senſe, but are neceſſary to be uſed to bring Men out of that profound Lethargy, under which they have languiſhed in a Forgetfulneſs of God, and a Diſregard of their own Happineſs.

Ibid. *But Stripes and Correction of Wiſdom are never out of Time.*] μάστιγες ϗ παιδεία ἐν παντὶ καιρῷ σοφίας. Here our Verſion ſeems not accurate. Beſides the Senſe given by our Tranſlators, which is a good, though perhaps not the true one, there is another favoured by ſome Interpreters, *viz.* Muſick is an Entertainment unſeemly and improper in the Time of Mourning; but Correction and Diſcipline are always proper to teach Children Wiſdom, in the Time or Seaſon of Learning, ἐν καιρῷ σοφίας. The *Arab.* may ſeem to favour this, *Correctio & diſciplina ſapientiam conciliant.* But others underſtand the Place very differently, that Stripes and Correction are ἄκαιρος, improper to be uſed to Perſons generally reputed wiſe, who, if they accidentally offend, are reformed ſooner by Diſcourſe with them, than by any Correction that can be uſed: According to that of *Benſira* in his Alphabet, *Sapientem nutu, & ſtultum fuſte.* But both theſe Expoſitions ſeem forced, nor are our Tranſlators to be juſtified for joining σοφίας, with a Word ſo diſtant from it. There may be, I think, another Senſe given of this Paſſage, which none of the Commentators have touched upon, which to me ſeems preferable, *viz.* Muſick is unſeaſonable in the Time of Mourning, and an Inſtance of Impertinence and Indiſcretion; but Correction and Stripes, properly and ſeaſonably applied, are the Effect of Wiſdom, and Inſtances of it, and bring forth its Fruits; and none but a wiſe and diſcreet Man knows how to apply theſe in Seaſon, and to Advantage. Accordingly the *Geneva* Verſion has, *Wiſdom knoweth the Seaſons of Correction and Doctrine.* And the *Syriac*, *Eruditio ac diſciplina quovis tempore ſunt ſapientia.* And the *Vulg.* *Flagella & doctrina in omni tempore ſapientia.* I would point the Place thus, μάστιγες ϗ παιδεία ἐν παντὶ καιρῷ, σοφίας, i. e. *ſunt ſapientiæ. Sapientiæ congruunt*, according to *Boſſuet.* Some few Copies omit παντὶ, and it may perhaps ſeem too harſh; but there is greater Authority for retaining than omitting παντὶ; and it agrees with our Author's Doctrine ch. xxx. 1. but is not to be underſtood with the utmoſt Strictneſs. And therefore though ἐνδελεχὴς, there uſed, means *continual*, yet the Tranſlation in this laſt Place (often) is right. At leaſt if *continual* be put, a due Abatement muſt be made, or underſtood.

Ver. 7. *He that teacheth a Fool, is as one that glueth a Potſherd together.*] After theſe Words Dr. *Grabe* inſerts the two following Sentences, εἰς αἴσθησιν ἄγων τὴν γῆν, ϗ τὸν ἀπηλπισμένον εἰς σύνεσιν ὀξύνων, which is exactly the reading of *Clemens Alex. Pædag.* L. i. c. 8. By a Fool we may underſtand one that wants both Underſtanding and Parts, and hath alſo a corrupt Heart, ſee ℣ 12, 13. for there are Hopes of reclaiming or inſtructing ſuch as have Senſe and Capacity, though they be ignorant, or even vicious and irregular. In theſe, Paſſion is not always uppermoſt, nor equally ſtrong and domineering, and the Profligate may have ſometimes Seaſons of Recollection, or may happily be reclaimed by ſome ſeaſonable and well-timed Admonition of others; but it is loſt Labour to hope for, or attempt the reclaiming a vicious Fool, in whom Obſtinacy and Ignorance meet, and Paſſions prevail without any Controul. To attempt to teach a Fool is ſuppoſed by this Writer to be a natural Impoſſibility; and the Compariſon here uſed, is an excellent Emblem, according to *Meſſ. of Port-Royal*, of the Fall of the Soul; God at Baptiſm made it a precious Veſſel, and filled it with his Grace and Holy Spirit, but when this Veſſel is broken and ruined, by falling into mortal Sins, it will be difficult, if not impoſſible, by mere Diſcourſe, or Inſtruction to reſtore ſuch a Lapſe, and to ſet all right again. The Glory of that Work belongs to God only, it is he that muſt make anew the Soul, and reſtore it to its firſt Perfection, by the ſame Power which at firſt created it.

Ver. 8. *He that telleth a Tale to a Fool, ſpeaketh to one in a Slumber; when he hath told his Tale, he will ſay, what is the Matter?*] τί ἐστιν, *i. e.* He knows not what he hath been talking of, and is never the wiſer. The *Vulg.* renders, *Cum dormiente loquitur, qui enarrat ſtulto ſapientiam, & in fine narrationis dicet, Quis eſt hic?* Applying it to the Perſon of the Speaker, as if the reading was τίς ἐστιν οὗτος; we have an Inſtance of the like Rudeneſs, *Acts* xvii. 18. when St. *Paul* preached *Jeſus* and the Reſurrection, the *Epicurean* and *Stoic* Philoſophers, (fooliſh and blind Guides) encountred him, and ſaid, τί ἂν θέλοι ὁ σπερμολόγος ȣ̃τος λέγειν; all that one gets by addreſſing a Diſcourſe to ſuch, as either do not underſtand it, or through Prepoſſeſſion do not reliſh it, is to be reckoned, diſordered perhaps, or one that is out of the Way. Thus when the ſame St. *Paul* before *Feſtus* ſpoke the Words of Soberneſs and Truth, *Feſtus*'s Reply only was, Μαίνῃ, Παῦλε· τὰ πολλά σε γράμματα εἰς μανίαν περιτρέπει, *Acts* xxvi. 24. A proper Diſpoſition in the Hearer is neceſſary to make what is delivered to have its due Effect; hence ſuch as are led away by their Luſts, and have an Affection for Sin, are repreſented in Scripture as in a faſt Sleep, as blind, as deaf, and even as dead in Treſpaſſes and Sins; and the Advice given to ſuch is, to awake to Righteouſneſs, and be alive again unto God. Nor does our Saviour mean any Thing more than a ſuitable Diſpoſition in the Hearers, when he ſays, *He that hath Ears to hear, let him hear.*

Ver. 9. *If Children live honeſtly, and have wherewithal, they ſhall cover the Baſeneſs of their Parents.* Ver. 10. *But Children being haughty, through Diſdain and Want of Nurture, do ſtain the Nobility of their Kindred.*] Theſe Verſes are not in the *Vat.* nor. *Vulg.* nor *Syriac.* The *Greek* Copies, which our Tranſlators follow, read τέκνα ἐν ἀγαθῇ ζωῇ τὴν τροφὴν ἔχοντα, κ. τ. λ. but they are generally inſerted immediately after the 6th Verſe. Others have τέκνα ἐν ἀγαθῇ ζωῇ τὴν τέκνην ἔχοντα, which is the marginal Reading; but if τέχνην be read, the Senſe of the 9th Verſe, and its Contraſt with the next, will be much the ſame with that of ch. x. 27. Nor will the Difference be great if τροφὴν be read, for ſuch a Man's τέχνη is his τροφή. The Senſe of the two Verſes taken together, is briefly, Virtue with a ſufficient Competency makes amends for a Deſcent from a mean and low Parentage; whereas Pride, Ignorance, or Wickedneſs diſgrace a noble Birth: Or thus, that the good Life of one in ordinary Circumſtances, is more honourable than a high Extraction, or great Fortune with a bad and ſcandalous Life.

Ver. 11. *Weep for the Dead, for he hath loſt the Light: and weep for the Fool, for he wanteth Underſtanding: make little weeping for the Dead, for he is at Reſt; but the Life of the Fool is worſe than Death.* Ver. 12. *Seven Days do Men mourn for him that is dead, but for a Fool and an ungodly Man, all the Days of his Life.*] *Abraham* lamented his Dead, and mourned for his beloved *Sarah*, and ſo did *Chriſt* ſorrow for his Friend *Lazarus.* We too are permitted, and laudable Cuſtom hath ever allowed it, to pay a decent Tribute of Tears, obſerving always a proper Moderation. As for the preciſe Time, it is no where peremptorily fixed: the Scriptures ſometimes ſay that ſuch a one was mourned for many Days, without particularizing always the Number; but that this of ſeven Days was the moſt uſual Time of mourning among the *Jews*, appears from many Inſtances. The ſolemn publick Mourning for *Jacob* was ſeven Days, *Gen.* l. 10. The ſeventy Days, mentioned ℣ 3. were preparatory to the Funeral, and while the Body was embalming. See alſo 1 *Sam.* xxxi. 13. *Judith* xvi. 24. 1 *Kings* xxxi. and juſt ſo long their Joy laſted at ſolemn Weddings. This was ſo ſettled and fixed among them, that it was a common Proverb, *Septem dies ad Convivium, & ſeptem ad Luctum.* It is an Obſervation of St. *Auſtin*, that though the Ancients had their *Novendialia*, or ſolemn Sacrifices in honour of the Dead, nine Days, yet there is no Inſtance of above ſeven Days Mourning for any of the holy Men in Scripture: as the Novendial was of Heathen Extraction, ſo the Number Seven probably, he thinks, might be pitched upon in Alluſion to the Sabbath, which was a Time of reſt, and therefore was applied to the Dead, as being at reſt from all their Labours. *Quæſt. in Gen.* *Joſephus*, ſpeaking of *Archelaus* appointing ſeven Days mourning in honour of his Father, adds, τόσας γὰρ διαγορεύει τὸ νόμιμον τȣ̃ πατρίȣ, κ. τ. λ. *De Bell. Jud.* L. ii. c. 1. *Antiq.* L. xvii. c. 8. But though the uſual Time for Mourning was ſeven Days, yet they ſeem ſometimes to have ſhortened it, See *Ecclus* xxxviii. 17. where a Day or two only is mentioned; and ſometimes occaſionally they enlarged the Time for great Perſons, as for *Aaron*, *Num.* xx. 29. and *Moſes*, *Deut.* xxxiv. 8. both of whom the Children of *Iſrael* mourned for thirty Days, though a Week ſufficed for private ones. The wiſe Man, ℣ 8. compares a Fool to one in a Slumber; here he compares him to a dead Man, and ſhews that his Condition is indeed worſe than one that is no more; that a Week is the uſual Time of mourning for the Dead, but that for the fooliſh and ungodly Man, the whole Term of Life is little enough. Thus *Samuel* lamented *Saul* all the Days of his Life, becauſe he ſaw in him no Sign of Repentance, though often reproved, 1 *Sam.* xv. 35. and the Reaſon of this Difference is, becauſe Death finiſhes, and puts an End to all the Evils and Miſeries of Life, and is the Entrance upon a better State; but the Life of a Sinner is worſe than Death, becauſe he goes on continually ruining himſelf, and hugs his Enemy and Deſtroyer, and unleſs God touches his Heart, his Life will be an endleſs Death, if I may uſe the Expreſſion, a Source of eternal and infinite Miſery to him. We are ſenſibly affected at the Death of Friends and Relations, and pay a decent Reſpect to their Memory, but are not ſorry as Men without Hope, but comfort ourſelves, that, if they depart hence in the Lord, they are in Joy and Felicity, but the Death of the Soul is without Hope or Remedy; 'tis only ſpiritually diſcerned, and we want Tears to lament ſufficiently the Loſs and Miſery. By Fools the Author underſtands ſuch are abſolutely ſo, who give no Proſpect or Hope of ever arriving at Senſe and Underſtanding; of theſe, and the incorrigible Sinner there is little or no Hopes; but ſuch whom ſome violent Temptation has hurried into Sin, one ſhould indeed lament their Fall, but not deſpair of their Recovery and Reformation. The pious *Monicha* for many Years lamented the Failings of her Son, St. *Auſtin*, and at length prevailed for his Converſion by the Power of her many Tears. *Fieri non poteſt ut filius tantarum lachrymarum pereat*, ſounded to her like a Voice from Heaven, and ſhe never ceaſed her Importunity, till ſhe had gained her Son. *Confeſſ.* L. iii. *cap. ult.*

Ver. 13. *Talk not much with a Fool.... and thou ſhalt never be defiled with his Fooleries, and never be diſquieted with Madneſs.*] ἵνα μὴ μολυνθῇς ἐν τῷ ἐκτιναγμῷ αὐτοῦ. *Sputo ejus*, with his Spittle, or opprobrious Language, as *Grotius* underſtands it. Καὶ οὐ μὴ ἀκηδιάσῃς ἐν τῇ ἀπονοίᾳ αὐτοῦ, with Inſtances of his Folly and Madneſs. *Stultitia illius.* The *Vulg.* underſtands it of the Contagion of Sin through his evil Communication or Example, *Coinquinaberis peccato illius. Caſtellio* renders, *Cave ne eo excuſſo contamineris*, Beware leſt he defile thee by ſhaking himſelf, like a Sow after wallowing in the Mire; and thus the *Syriac*, *Cum ſue ne abeas in via, ne te conſpurcet cum ſeſe excuſſerit*, which is likewiſe the marginal Reading.

Ver. 15, 16, 17, 18.] The firſt of theſe Verſes ſeems an Imitation of *Prov.* xxvii. 3. *A Stone is heavy, and the Sand weighty, but a Fool's Wrath is heavier than them both.* See *Ecclus* xxi. 16. The ſeveral Compariſons here made uſe of are intended to ſhew the Difference between the Actions of a wiſe Man and a Fool, and the Iſſue and Event which attends them. The Scripture in like manner compares the wiſe Man, whoſe Thoughts, and the Actions proceeding from them, are well grounded, to a Houſe founded on a Rock, againſt which neither Wind nor Rain had any Power. A Fool, on the contrary, is like a Houſe built on high without a good Foundation, expoſed to every Aſſault of Weather. The *Vulg.* compares him to a Wall built without Mortar, which wants Cement to keep it together, or to one daubed with untempered Mortar, *Ezek.* xiii. 10. As he acts without any fixed Principle, nothing but Uncertainty and Irreſolution can proceed from him: for want of a right Heart, a Heart well eſtabliſhed on a proper Baſis, he yields to the firſt Impreſſions of Fear, and is overthrown for want of a Support and Foundation. But the *Pſalmiſt* deſcribes the good Man, who acts upon a religious Principle, and is influenced by the Fear of God, and a firm Truſt in his Word, as one who ſhall never be moved, whoſe Heart is eſtabliſhed and ſhall not ſhrink, as one who ſhall not be afraid of any evil Tidings, *for his Heart ſtandeth faſt, and believeth in the Lord*, Pſal. cxii. 6, 7.

Ver. 19. *He that pricketh the Eye, will make Tears to fall, and he that pricketh the Heart, maketh it to ſhew her Knowledge.*] ἐκφαίνει αἴσθησιν, Diſplays its Senſe and Feeling, *i. e.* when one provokes another, eſpecially his Friend, by Injuries, Abuſe, or ill Language, he raiſes his Indignation, and awakens his Reſentment. Or the Meaning may be, When a Perſon reproves another in a home Manner, and touches him to the Quick, he gives him the Knowledge of himſelf, or a lively Senſe of his Faults, and by his affectionate Admonitions teaches him Wiſdom, or a better Conduct for the future, as *Boſſuet* explains it. This Simile is brought to illuſtrate the Damage done to Friendſhip through Miſconduct, ſome Inſtances of which are mentioned in the following Verſes; and from the known Tenderneſs of the Eye, which cannot bear the leaſt Stroke, the wiſe Man inſtils the like Caution to be obſerved with reſpect to Friendſhip, which too may be wounded in a ſenſible Part. The *Syriac* ſo applies it, and this Senſe is more agreeable to the Context.

Ver. 21. *Though thou draweſt a Sword at thy Friend, yet deſpair not, for there may be a returning* [*to favour.*] Ver. 22. *If thou haſt opened thy Mouth againſt thy Friend, fear not, for there may be a Reconciliation, except for Upbraiding, or Pride, or diſcloſing of Secrets, or a treacherous Wound; for theſe Things every Friend will depart.*] Injuries done to a Friend by Word or Deed may be paſſed over, which are occaſioned by Paſſion, or ſome ſudden and violent Emotion, as a haſty Word, or raſh Expreſſion, which comes from a Man in a Heat, vented perhaps in the warmth of a Debate, and ariſing from a Contrariety of Sentiments on the Subject; nay Threats, and even an Aſſault upon a Friend in a Fit of Anger, may be forgiven, for theſe, though they indeed provoke, and may occaſion a Shyneſs, or even a Rupture between Friends for a Time, yet are not always attended with that bad Conſequence as wholly to diſſolve Friendſhip. For if the injured Friend be a wiſe Man, he will conſider that he himſelf is ſubject likewiſe to Frailties; that the Fit of Paſſion might be ſudden and tranſient, and proceeded not from any ſettled Rancour in the Heart; and therefore, upon a ſubmiſſive Acknowledgment of the Offence, he will be diſpoſed to paſs it over, and receive his penitent Friend into his Boſom and Confidence again. But ſuch Injuries as are done on Purpoſe, premeditately, and upon Deliberation, and offered as it were in cold Blood, theſe proceeding rather from Malice, and an ill-diſpoſed Heart, than from Surprize or Paſſion, are not ſo eaſily forgot or forgiven by a Friend or Brother. See *Prov.* xviii. 19. Of theſe the wiſe Man reckons four Sorts, ὀνειδισμὸς, malicious Slander, the ſpeaking

Things to the Detriment or Diſparagement of a Friend's Credit and Character, as reflecting upon his Birth, his Parts, or Capacity; or, which is more inflaming, upon his Honeſty. Or upbraiding a Friend with Favours received, accuſing him of Baſeneſs and Ingratitude on that Account, or for not making any, or unſuitable Returns. 2. Ὑπερηφανίας, Pride or Inſolence, which are ſo much the more improper and diſagreeable, as Friendſhip is a Union founded upon Equality, Likeneſs of Sentiments, Inclinations, Intereſts, and even of State and Condition. And tho' Friendſhip may ſometimes be between Perſons of different Rank and Condition, yet in that Caſe, he that is ſuperior in point of State and Fortune, muſt condeſcend and abate ſomething to proportion himſelf to the Level and Standard of his Friend, without which there can be no ſweet Union, agreeable Familiarity, ſincere Confidence, true Friendſhip, nor even a Shew of Liberty itſelf kept up, and preſerved. St. *Ambroſe* therefore well adviſes, *Defer amico ut æquali, amicitia enim neſcit ſuperiorem.* De Offic. L. iii. c. 16. 3. Μυστηρίου ἀποκάλυψις, The revealing of Secrets, which is an Inſtance of Perfidiouſneſs. He that is capable of ſuch Baſeneſs, eſpecially if he does it cooly, and with Deliberation, is unfit for Friendſhip, and unworthy of any Confidence. 'Tis poſſible indeed a Man, through Inadvertence, Heedleſſneſs, Levity, or Weakneſs, may by Accident drop a Secret, without any Thought or Intention to injure his Friend; but in general it may be affirmed, that nothing ſhould be kept more inviolable, as it is as dear to a Man as his Honour, and cannot be diſcloſed for the moſt Part without a ſenſible Injury done to it. See ch. xxvii. 17, 21. *Prov.* xi. 13. 4. Πληγὴ δόλια, A treacherous Wound or Stroke, which is the laſt and worſt Species of Unfaithfulneſs that can happen in Friendſhip, the Rights of which it not only infringes, but even thoſe of Humanity and Charity: Such a one is not only unworthy of our Confidence, but unfit for human Society. He is a publick Enemy, will attempt the like againſt any other, and all the World ſhould be aware of ſuch an Aſſaſſin. When theſe Inſtances happen, they ſhew the Affections to be alienated, and that the Injuries are wilful and premeditated. Mr. *Norris* has a fine Reflexion upon this Paſſage: "'Tis with the Union of two Friends, as with the Union of Soul and Body: there are ſome Degrees of Diſtemperature, that although they weaken and diſturb the Union, yet however are conſiſtent with it; but then there are others again, that quite deſtroy the vital Congruity, and then follows a Separation. As to the Cauſe that may juſtify a Diſſolution of Friendſhip, it can be no other than ſomething that is directly contrary to the very Deſign and Eſſence of Friendſhip, ſuch as, notorious Perfidiouſneſs, deliberate Malice, and a deſperate and reſolved Continuance in them. For as long as there is any hopes of Amendment, the Man is rather to be adviſed than deſerted; but if hopeleſs and irreclaimable, we may and muſt deſert him; but let it be with all the Tenderneſs imaginable, with as much Unwillingneſs and Reluctancy, as the Soul leaves her over-diſtempered Body. In ſuch a Situation, our greateſt Care muſt be that our former Dearneſs turn not to inveterate Hatred; for though the Friend be gone, yet ſtill the Man remains, and though he has forfeited my Friendſhip, yet ſtill I owe him common Charity." *Theory of Love*, p. 132, &c.

Ver. 24. *As the Vapour and Smoke of a Furnace goeth before the Fire, ſo reviling before Blood.*] The Obſervation of *Meſſ. of Port Royal* upon this Place is well worth inſerting, To keep out of Danger and Miſchief, it is neceſſary to ſhun the leaſt Approach to it, for there are ſome ſmall and inconſiderable Things in appearance, which nevertheleſs are as ſo many Sparks, to occaſion in the End a great Fire and Combuſtion. As Man is naturally proud, ſo he is of Courſe fond of his own Opinion, even in Things the moſt indifferent; not becauſe his is the beſt or trueſt, but *becauſe it is his own.* Another equally loves his own Sentiments too for the ſame Reaſon, and is as much attached to them: from this Contrariety ariſe Jealouſy and Diſputes, which are inflamed by the Heat of Words, and the Warmth of jarring Expreſſions; from Words they proceed to Affronts, from Affronts to Injuries, from Injuries to Threats, which often terminate in Bloodſhed and Murder. The Tongue executes what Pride of Heart dictates, and the Hand at length finiſhes what the Tongue firſt began. *Comm. in loc.*

Ver. 25. *I will not be aſhamed to defend a Friend, neither will I hide myſelf from him.* Ver. 26. *And if any Evil happen unto me by him, every one that heareth it will beware of him.*] Ver. 23. the wiſe Man adviſes to abide ſtedfaſtly by a Friend in the Time of his Troubles, διαμένειν αὐτῷ, which is a very ſignificant Word, See *Luke* xx. 28. 2 *Tim.* ii. 12. that upon any Change of Condition we may ſhare in his good Fortune, or the Inheritance that falls to him. This he reſolves to do when ſuch an Opportunity to ſerve a Friend ſhall offer; nothing ſhall hinder me from ſuccouring my Friend, I will not fly from his Preſence, though for his Sake I may ſuffer Inconveniencies or Evils. I will not be influenced by the Example of others, who may keep from him, nor ſo far conſult my own Repoſe, as not to aſſiſt him with my Preſence, my Advice, my Intereſt, and even my Goods; nay, for his Sake, will expoſe myſelf, if neceſſary, to Hardſhips, Ill-will, Detraction, and the Oppoſition of ſuch as would oppreſs his Innocence. And thus the *Vulg.* takes it, *Amicum ſalutare non confundar, a facie illius non me abſcondam, & ſi mala mihi per illum evenerint,*

rint, ſuſtinebo. ἢ, εἰ here is the ſame as κἂν. And ſo the *Geneva* Verſion underſtands it. *Horace* well obſerves,

Abſentem qui rodit amicum,
Qui non defendit alio culpante, hic niger eſt.
Sat. L. 1.

And accordingly he defends the Character of *Virgil*, to whom ſome trifling Objections had been made in point of Dreſs and Carriage, in the kindeſt Manner,

At eſt bonus, ut melior vir
Non alius quiſquam. . . . at ingenium ingens
Inculto latet hoc ſub corpore.

Ver. 27. *Who ſhall ſet a Watch before my Mouth, and a Seal of Wiſdom upon my Lips, that I fall not ſuddenly by them?*] *Calmet* refers this to the laſt Sentence of the foregoing Verſe, and makes the Senſe to be, He that hears another ſpeaking, may guard againſt any thing evil or diſagreeable in his Diſcourſe, by ſtopping his Ears, or flying from him, φεύξεται ἀπ' αὐτοῦ, for ſo ſome Copies read. But who will give me a proper Guard for my own Mouth, a Seal of Prudence and Diſcretion as a Security to my Lips, that I offend not with my Tongue? Or perhaps it may be an Introduction to the Prayer immediately following, like that of *Pſal.* cxli. 3. *Set a Watch, O Lord, before my Mouth, and keep the Door of my Lips.*

CHAP. XXIII.

Ver. 1. *O Lord, Father and Governor of all my whole Life, leave me not to their Counſels, and let me not fall by them.*] If this is connected with the laſt Verſe of the former Chapter, which ſeems proper and neceſſary; and indeed ſome Copies begin this Chapter with it, the Senſe will be, O thou Father of my Life, and Ruler of every Part of it; or, as ſome Copies have it, which is ſtill more lofty, O thou Father of all that have Life, of all Living, ἁπάσης ζωῆς, give me not up to the Indiſcretion of my own Lips, permit me not to be carried away by their Raſhneſs and Volubility of talking, ſo as that they ſhould prove the Occaſion of my Falling; and ſo *Boſſuet*, *Ne me derelinquas in conſilio linguæ & labiorum.* The Generality of Interpreters ſuppoſe Sinners, or Fools, or Adverſaries, or ſome worthleſs and dangerous Perſons to be underſtood, to the Miſchief of whoſe Counſels the wiſe Man here prays not to be abandoned: but the former Senſe ſeems preferable. If we conſider well that *Solomon* ſays, *Life and Death are in the Power of the Tongue*; that St. *James* calls it a Fire, a World of Iniquity, ch. iii. 6. we ſhall not wonder that the wiſe Man here aſks of God the Guidance of his Spirit, to keep him from this Evil, that he would watch over him to prevent any intemperate Sallies of his Tongue, or the multiplying Tranſgreſſions by a Habit of evil ſpeaking, or ſpeaking too much.

Ver. 2. *Who will ſet Scourges over my Thoughts, and the Diſcipline of Wiſdom over mine Heart? that they ſpare me not for mine Ignorances, and it paſs not by my Sins.*] The Variety of Readings of this Place ſhew it to be corrupt; our Verſion of it is obſcure, to ſay no worſe of it. As the wiſe Man before begs of God a Bridle for his Tongue, he here aſks the like for his Thoughts and Heart, that they may not wander, nor betray him into Wickedneſs, that God would enlighten his Mind, and purify his Heart by his preventing Grace; that he would keep him in his Duty by proper Correction, and that his Conſcience may be ſuch a faithful Monitor, as truly to repreſent to him his State and Condition, and ſet before him his Sins in ſo full a Light and Proportion, as to fill him with ſincere Compunction of Spirit, and engage him to condemn himſelf without Partiality or Unwillingneſs; leſt God ſhould enter into Judgment with him, and ſpare him not for his Sins. By Ignorances we are here to underſtand Sins, and ſo the *Oriental* Verſions take it here, and in the following Verſe; and thus ἀγνόημα is uſed often by the *Helleniſts.* See *Judith* v. 20. *Numb.* xii. 11. 1 *Eſd.* viii. 77.

Ver. 3. *Leſt mine Ignorances encreaſe, and my Sins abound to my Deſtruction, and I fall before mine Adverſaries, and mine Enemies rejoice over me, whoſe Hope is far from thy Mercy.*] i. e. Leſt the Abuſe of Speech ſhould make me fall into Sin frequently, and my Sins ſhould draw upon me the Wrath of God, and he ſhould deliver me over into the Will of mine Enemies. There is a Tincture of *Judaiſm*, ſays *Calmet*, in this Reaſon: For we ought to avoid Sin, not becauſe it is attended with Puniſhment, but becauſe it is diſpleaſing to God. But though Conſcience, and the ſincere Love of God, are, it muſt be confeſſed, more noble and diſintereſted Motives, yet the wiſe Man may be thought to ſpeak here ἀνθρωποπαθῶς, as the Reaſons which act upon our Hopes and Fears make the livelieſt Impreſſions, and affect the Mind moſt powerfully. The latter Part, *Whoſe Hope is far from thy Mercy*, is not in the *Vat.* nor *Vulg.* and has indeed a ſtrong Tincture of *Jewiſh* Prejudice in it, for they were a Nation full of ſpiritual Preſumption, and looked upon all others with the utmoſt Contempt, imagining themſelves to be the only Righteous and Accepted, and that Salvation belonged to them only; that, as God had ſhewed a particular Kindneſs to them, in chuſing them for his People, he would never reject them: all other Nations they ſuppoſed were diſregarded by him, and had no Ground to hope for his Favour and Mercy. See *Wiſd.* x. 15. xix. 22.

Ver. 4. *Give me not a proud Look, but turn away from thy Servant always a haughty Mind.*]

Mind.] μετεωρισμὸν ὀφθαλμῶν μὴ δῷς μοι, καὶ γιγαντώδη ψυχὴν ἀπόστησον. The firſt ſeems to be a Metaphor, taken from Navigation, Ships are ſaid μετεωρίζεσθαι, or in μετεώρῳ εἶναι, when they are lifted up, or carried on high by Wind and Waves. Here it means Pride, or the reſembling thoſe that are ſo lifted up. It is ſo uſed *Luke* xii. 29. μὴ μετεωρίζεσθε, which the *Vulg.* well renders, *Nolite in ſublime tolli.* Γιγαντώδης ψυχὴ means a conceited Boldneſs, an affected Self-ſufficiency, whereby Men dare to brave and defy even Heaven itſelf, ſuch as was that of the old Giants, who were ſwept away for their Inſolence and Preſumption. It is quite neceſſary to tranſlate here with the Margin, *Giant-like Mind*, inſtead of *haughty*, for the better underſtanding what follows; for what the wiſe Man prays againſt in theſe Verſes, was the very Temper of the *Cyclops*, *Polyphemus.* See *Hom. Odyſſ.* L. ix.

> Οὐ γὰρ Κύκλωπες Διὸς αἰγιόχȣ ἀλέγȣσιν,
> Οὐδὲ θεῶν μακάρων· ἐπεὶ πολὺ φέρτεροι εἶμεν.

But his Picture, as *Euripides* has drawn it, is much cloſer to the Paſſage before us, for he paints him priding in his brutal Appetites, proclaiming his Belly to be the only, or the greateſt God, to whom, by way of Sacrifice, the Fruits and Encreaſe of the Earth were due by a Title ſo ſovereign, that neither Heaven nor Earth could withdraw, or dare detain them: An over-grown Monſter compounded of Luſt and Gluttony, thoſe Siſter Sins, and Twins of Hell. *In Cyclop.*

Ver. 8. *The Sinner ſhall be left in his Fooliſhneſs, both the evil Speaker, and the Proud ſhall fall thereby.*] i. e. The Sinner, whether he indulges himſelf in a criminal Liberty of ſpeaking proud and profane Things againſt God, or evil and malicious ones againſt his Neighbour, ſhall be taken by the Fooliſhneſs of his Lips, and puniſhed for tranſgreſſing by them. Καταλειφθήσεται is not rightly rendred in our Verſion; the *Vulg.* is preferable, *In vanitate ſua apprehendetur peccator.* And thus *Calmet*, *Le pecheur ſera pris*; and ſo the *Syriac.* Some Copies prefix παιδεία στόματος to the ſeventh Verſe, as a Title to what follows.

Ver. 9. *Accuſtom not thy Mouth to ſwearing, neither uſe thyſelf to the naming of the Holy One.*] God is called the Holy One, κατ' ἐξοχὴν, in ſeveral Places of Scripture. See *Iſai.* xxx. 12, 15. *Ezek.* xxxix. 7. The Prohibition here is not to ſwear lightly upon frivolous or no Occaſions, without any Neceſſity, Reaſon, or Authority requiring it. We cannot have the Name of God too often in our Mouths, provided it be with Reſpect and Reverence; but ſuch as accuſtom themſelves to ſwearing, muſt have a little regard to, or fall off from, that Reverence which is due to that adorable Name, which makes Angels and Devils tremble. The rendring of the *Vulg.* here is very particular, *Nominatio Dei non ſit aſſidua in ore tuo, & nominibus Sanctorum non admiſcearis.* Referring probably to the Superſtition of ſwearing by Angels. The joining them in the ſame Verſe with God, without any Authority, and the Tenderneſs therein directed to be ſhewn to their Names, ſeems artful, and was probably inſerted to procure Reverence to the Saints or Angels, and to favour ſome latent Deſign. The wiſe Man well illuſtrates the Miſchiefs ariſing from this Vice, and the Stains it leaves upon the Soul from the frequent Commiſſion of it, by the Inſtance of the Marks upon a Slave's Body, who is often beaten, ἐξεταζόμενος, or examined by Torture, and ſcourging for ſome Crime which he obſtinately perſiſts in. And we may from the Compariſon without Violence, infer, that he that thus acts againſt his Maſter's Will, and makes light of his ſacred Name, ſhall be beaten with many Stripes. St. *Auſtin*'s Obſervation, if rightly taken, is very juſt, *Falſa juratio exitioſa eſt, vera juratio periculoſa eſt, nulla juratio ſecura eſt*, i. e. no Swearing is ſecure and ſafe, a falſe Oath is miſchievous and deſtructive, and even a true one is attended with Danger, *i. e.* when it is uſed frequently and inconſiderately, without being called, or compelled to it. Such a raſh Forwardneſs many of the wiſer Heathens thought was not unpuniſhed by the Gods. It has been obſerved by the Learned, that Swearing is by the *Hebrews* expreſſed paſſively, *to be ſworn*, as if no Swearing was allowable, but what is in a judicial Way, and when Authority requires it.

Ver. 11. *A Man that uſeth much Swearing ſhall be filled with Iniquity, and the Plague ſhall never depart from his Houſe: if he ſhall offend, his Sin ſhall be upon him, and if he acknowledge not his Sin, he maketh a double Offence, and if he ſwear in vain, he ſhall not be innocent, but his Houſe ſhall be full of Calamities.*] This is direct Tautology, if nothing more is meant, than what the Words ſeem to carry in them in our Verſion, but by conſidering and examining well the *Greek*, we ſhall be furniſhed with a proper Diſtinction. For what our Tranſlators render in general and indeterminately, *offend*, is ἐὰν πλημμελήσῃ, if he ſwear any raſh Oath, and ſin inadvertently, not rightly underſtanding or conſidering the Thing about which he ſwears, whether it was in his Power, for inſtance to do it, or whether he could lawfully do it, he ſhall then be guilty; and thus the *Syriac*, *Si per errorem dejerat, peccatum ejus in ipſum recidet, His Sin ſhall be upon him.* This Phraſe often occurs in the Book of *Leviticus*, See ch. v. 1. x. 17. xvii. 16. xix. 8. xx. 17, &c. and means, that he ſhall be puniſhed either by the Judges, if he is convicted, or by God, if he eſcapes the Hands of Juſtice. It follows, ἐὰν ὑπερίδῃ, if he acknowledge not his Sin, which would be better rendred, if through Forgetfulneſs he omits to do what he might have done, and ſwore he would actually do, he is guilty of a double Fault. Εἰ διακενῆς ὤμοσεν, means, if he ſwears ἐπὶ ματαίῳ, ἐπὶ φαύλῳ, to Vanity, a Lie, or Falſhood, and be guilty of the heinous Sin of Perjury. And thus the *Oriental* Verſion, *Qui mentiens jurat, culpis non vacabit.* This Explication is confirmed in Part by the Reading of St. *Cyprian*, *Vir multum jurans replebitur iniquitate ; & ſi vane juraverit, non juſtificabitur ; & ſi fruſtra juraverit, dupliciter punietur.* Teſt. L. 3. cont. Jud. *Boſſuet* makes the three Species to be, 1. Swearing to a Thing, and not doing it afterwards. 2. Swearing originally with an evil Intention of not fulfilling it. 3. Light and common Swearing. *Grotius* makes them to be, 1. Swearing, and not remembring it ; the *Hebrew* Word being capable of being rendred by both ἀγνοεῖν and πλημμελεῖν. 2. Remembring the Oath, and yet being carele ſs and unconcerned about fulfilling it. 3. Swearing in Jeſt, without any ſerious Intention of making it good, or thinking to eſcape by ſome mental Equivocation, like *Juravi lingua, mentem injuratam teneo.* That God is the Avenger of all ſuch as have no Regard to the Solemnity and Sacredneſs of an Oath, See *Deut.* xxviii. 59. *Zach.* ch. v. 4. *Herod.* L. iii.

Ver. 12. *There is a Word that is clothed about with Death: God grant that it be not found in the Heritage of Jacob, for all ſuch Things ſhall be far from the Godly, and they ſhall not wallow in their Sins.*] The Crime which the wiſe Man does not mention here, and which he wiſhes may not be found in the Heritage of *Jacob*, I preſume is Blaſphemy, which was ſo odious that it ſhocked him even to mention it, but he has diſtinguiſhed it ſufficiently by ſaying, that it was clothed about with Death, *i. e.* that this Sin was puniſhed with Death among the *Jews*. For according to the Law of *Moſes*, the Blaſphemer was ordered to be ſtoned, *Lev.* xxiv. 16. *John* x. 31. inſtantly by thoſe that heard the Blaſphemy, without any formal Proceſs of Law. Others underſtand here by the Words, *clothed with Death*, ſuch Diſcourſes, as tended to ſeduce the People to Apoſtaſy and Idolatry : for this Crime was likewiſe puniſhed with Death. The *Vulg.* renders, *Eſt et alia loquela contraria morti*, from a Copy probably which had ἀντιπαραβεβλημένη, and not ἀντιπεριβεβλημένη, which is the better Reading, and followed in our Verſion. There is this material Difference between Blaſphemy, and common Swearing, and the one is ſo far contrary to the other, that in ſwearing the Name of God, as being the moſt Holy Name, is made Uſe of to give ſome Weight to the Words, by the Authority which it carries with it ; but Blaſphemy attacks the dreadful Majeſty of God, and the impious Wretch only makes Uſe of his adorable Name, to revile and abuſe it. This Crime was anciently had in ſuch Deteſtation, that as *Meſſ. of Port Royal* obſerve, even *Job's* Wife ſaid to him, according to the Original, בָּרֵךְ אֱלֹהִים, bleſs God ; though ſhe meant to perſuade him to curſe him, ſhe durſt not mention the Thing, even though it was what ſhe intended.

Ver. 13. *Uſe not thy Mouth to intemperate Swearing, for therein is the Word of Sin.*] Our Verſion ſeems to have followed a Copy which had ἀκολασίᾳ ὅρκῳ, but the Reading in all others is ἀπαιδευσίαν ἀσυρῆ. As the one or other Reading is followed, this Verſe will either end or begin a Subject. *Boſſuet* underſtands this Place as diſtinct from what went before, *viz.* Swearing and Blaſphemy, and explains it of Calumny and opprobrious Words, which ſeems confirmed by the *Vulg.* and from *Lev.* xix. where, after the Prohibition againſt Swearing, ℣ 12. it follows, *Thou ſhalt not go about as a Talebearer among thy People* ; and ſome other Inſtances of Calumny are mentioned, ſo that the rendring here probably ſhould be, Uſe not thy Mouth to intemperate Reproach or Rudeneſs, ἀπαιδευσίᾳ ἀσυρεῖ, for ſo it ſhould be read. See ℣ 15. where the ſame Verb is with a Dative Caſe, *Indiſciplinatæ loquelæ*, Vulg. and ſo the *Port Royal Comment* takes it. *Grotius* underſtands the Paſſage of obſcene Talk ; that as ἀπαιδευσία is a general Term for every Thing that offends againſt Decorum, ſo the Addition of ἀσυρὴς, which is equivalent βδελυρὸς, or ἀκάθαρτος confines it to Indecency in Talk. However this be underſtood, whether of Lying, Swearing, Filthy Communication, or Slander, in all which is λόγος ἁμαρτίας, which is a Hebraiſm, and ſignifies the Sin itſelf, it is certain that a Perſon ſo accuſtomed, is with great Difficulty reformed, according to the Obſervation ℣ 15. for by Cuſtom Men become ſo wedded to their favourite Vices, that they will not be perſuaded that they tend to their Deſtruction.

Ver. 14. *Remember thy Father and thy Mother, when thou ſitteſt among great Men.*] ἀνάμεσον γὰρ μεγιστάνων συνεδρεύεις ; for thou ſitteſt amongſt great People. And thus the *Vulg. In medio enim magnatorum conſiſtis* ; intimating perhaps, that Father and Mother are to be reverenced as ſuch, whoſe Inſtructions are to be remembred *Prov.* i. 8. vi. 20. of which the Government of the Tongue may well be ſuppoſed one. כִּי ſignifies either *for*, or *when* ; our Verſion follows the latter, and ſo does *Caſtellio*. According to *Boſſuet* the Senſe is, Remember thy Father and Mother, and ſpeak no Evil of them, for thou wilt be in Danger of the Judgment ; following the *Vulg. Latin* too cloſely and ſecurely, he ſeems to have underſtood *Conſiſtis*, of a Conſiſtory Court, which is not at all neceſſary. Some ſuppoſe the Perſons here counſelled to be of low Degree, and that the Advice is, Remember thine own Original, when thou art with great

Men, affect not to be their Equal, nor put thyſelf upon the Level with them. Or if with ſome Copies we read *συνεδρεύσας*, the Senſe may then be, Remember who thou art, and whence thou ſprangeſt, and know what belongeth to thee, and how to behave thyſelf always, for thou wilt, or mayeſt at one Time or other have Occaſion to be among great Perſons. According to *Grotius* the Senſe of the whole Verſe is, Remember thy Father and Mother with Reſpect and Reverence; though thou be admitted to, and intimate with great Perſons, and be thyſelf alſo in a high Station; do not thou, in thy Dignity and Elevation, forget them, or ſpeak of them, as though thou wert aſhamed of them, and wiſh that thou wert born of other Parents, and curſe the Place of thy Nativity, and by ſuch a Behaviour or Uſage *τῷ ἐθισμῷ σου* be reckoned a Fool, or a Madman. *καὶ θελήσεις εἰ μὴ ἐγενήθης· εἰ* is often uſed for *ὅτι*, and ſo it is to be taken here, it is the ſame as *θελήσεις με γενηθῆναι*, which way of expreſſing it by the infinitive, is more uſual and clear. The *Vulgate* ſo renders, *Maluiſſes non naſci:* The *Syriac* underſtands *εἰ* in the Senſe of *Utinam*, *Et dicas, utinam creatus non fuiſſem.* And ſo indeed it is ſometimes taken, as in *Homer*,

> *Εἰ γὰρ ἐμοὶ τόσσην δὲ θεοὶ δύναμιν παραθεῖεν.*
> Odyſſ. *γ*.

And that of *Virgil*,

> *Si nunc ſe nobis ille aureus arbore ramus,*
> *Oſtendat nemore in tanto.* Æn. vi.

Ver. 16. *Two Sorts of Men multiply Sin, and a third will bring Wrath.*] Many Inſtances of the like manner of Expreſſion are to be found in this Book, See ch. xxv. 1, 2, 7. 'Tis a Way of ſpeaking common even to Scripture to uſe a definite common Number for an indefinite one. See *Prov.* xxx. 15, 18, 21, 24, 29. *Iſai.* xix. 15. The *Hebrews* uſe it in comparing different Things together. But it may be more material to enquire what particular Perſons are here referred to, and which are the three? *Boſſuet* makes them to be the Swearer, Calumniator, and luſtful Perſon. *Calmet* and *Meſſ. of Port Royal*, to be the hot or paſſionate Perſon, the Fornicator, and the Adulterer. But ſome by *ψυχὴ θερμὴ* underſtand the Ambitious or Covetous, as *Vatablus* in particular, but the Context ſeems rather to determine it to the luſtful Perſon. As what went before regarded the Vices of the Tongue, ſo what follows reſpects thoſe of the Fleſh.

Ibid. *A Fornicator in the Body of his Fleſh, will never ceaſe till he hath kindled a Fire.*] The *Vulg.* renders, *Homo nequam in ore carnis ſuæ*, following a corrupt Copy, which had, *πονηρὸς* inſtead of *πόρνος*, and *στόματι* inſtead of *σώματι*. I am inclined to ſuſpect the Words *ἐν σώματι σαρκὸς αὐτοῦ*, to be tranſpoſed; and if I might attempt an Alteration without the Authority of MSS. would place the Words thus, *ἄνθρωπος πόρνος οὐ μὴ παύσηται, ἕως ἂν ἐν σώματι σαρκὸς αὐτοῦ ἐκκαύσῃ πῦρ*, *i. e.* a Fornicator will not ceaſe from Sinning, till he has kindled a Fire in the Body of his Fleſh; which ſeems confirmed from *Prov.* v. 11. *Remove thy Way far from her*, [the ſtrange Woman] *and come not nigh the Door of her Houſe, leſt thou mourn at the laſt, when thy Fleſh and thy Body*, *σάρκες σώματός σου*, the Fleſh of thy Body, *is conſumed.* *Calmet* too countenances this Conjecture, *Celui qui ſe livre à cette paſſion brutale, ne s'en tirera pas, qu'il n'aït allumé dans ſon corps un feu qui le conſumera.* In loc. And by this bodily Puniſhment they receive in themſelves, *ἐν ἑαυτοῖς*, that Recompence of their Error which was meet. (ſee *Job* xxxi. 12.) as *St. Paul* ſpeaks of another Species of Defilers of the Fleſh. And indeed ſome of the Fathers underſtand here by the Fornicator in the Body of his Fleſh, an Abuſer of himſelf with Mankind, *ἀρσενοκοίτης*, who diſhonours his Body by unnatural Luſts.

Ver. 17. *All Bread is Sweat to a Whoremaſter, he will not leave off till he die.*] i. e. He will not only go on ſinning in the like libidinous Manner till he die, for Enjoyment rather provokes than extinguiſhes his Fire, adding freſh combuſtible Matter as it were to his Paſſions, but Luſt ſhall be the Occaſion of his Death, and haſten it. *Solomon* has the ſame Compariſon upon the Occaſion, *Stolen Waters are ſweet, and Bread eaten in Secret is pleaſant, but he knoweth not that the Dead are there, and that her Gueſts are in the Depths of Hell.* The *Greek* is much ſtronger, and concludes with a fine Piece of Inſtruction, *ὁ δὲ οὐκ οἶδεν ὅτι γηγενεῖς παρ' αὐτῇ ὄλλυνται, καὶ ἐπὶ πέταυρον ᾅδου συναντᾷ· ἀλλὰ ἀποπήδησον, μὴ χρονίσῃς ἐν τῷ τόπῳ, μηδὲ ἐπιστήσῃς τὸ σὸν ὄμμα πρὸς αὐτήν, οὕτως γὰρ διαβήσῃ ὕδωρ ἀλλότριον· ἀπὸ ὕδατος ἀλλοτρίου ἀπόσχου, καὶ ἀπὸ πηγῆς ἀλλοτρίας μὴ πίῃς, ἵνα πολὺν ζήσῃς χρόνον, προστεθῇ δὲ σοὶ ἔτη ζωῆς*, *Prov.* ix. 18.

Ver. 18. *A Man that breaketh Wedlock, ſaying, Who ſeeth me? I am compaſſed about with Darkneſs, the Walls cover me, what need I to fear! the Moſt High will not remember my Sins.*] *ἄνθρωπος παραβαίνων ἀπὸ τῆς κλίνης αὐτοῦ*, *i. e.* Literally, the Man that violates the Faith of the Marriage-bed, and paſſes from his own to that of another's. The *Vulg.* adds, *Contemnens animam ſuam*, which may mean that by ſuch a looſe Behaviour he expoſes himſelf to all the Conſequences of Adultery, to Diſgrace, and the Loſs of his own Honour, to the Reſentment of the injured Party, and to Death itſelf, which among the *Hebrews* was the Puniſhment of this Crime, *Lev.* xx. 10. What the wiſe Man here obſerves of the Adulterer, that he comforts, or rather deceives himſelf with groundleſs Reaſons, and fruitleſs Pretences, to lull his Conſcience, is very juſt and true of Sinners in general, See ch. xvi. 17. After a Courſe of Wickedneſs they take up, and entertain a Set of new Principles, apply their Minds, and often force them to believe a Lie, and begin to argue with themſelves in the following, or ſome ſuch like Manner, Opportunity invites, the Object is alluring, no Eye ſeeth me, I ſhall go undiſcovered, or however unpuniſhed,—the Men of Taſte, and my Betters, ſcruple not to commit it, what need I be ſo ſevere and mortify'd in my Life, as to deny myſelf the Gratification of my Paſſions,—this Sin is neceſſary, and conſtitutional to me, and I cannot avoid it;—it is queſtionable whether it be a Sin,—or one of ſo deep a Dye as is pretended—and Fleſh and Blood is always preſent with me, and I cannot ſhake it off.—There have been good Men, as they have been reckoned, who have juſtified the Practice by their Example;—the Bulk of Mankind allow ſuch Actions, and declare them eaſily pardonable, and reconcileable with the Hopes of Heaven;—the Scriptures are not rightly underſtood in their pretended Condemnations.—When I am old, this Sin will leave me, 'tis my Infirmity, and God is very pitiful to the Infirmities of Mankind. Thus Sinners pleaſe themſelves with ſuch falſe Reaſoning; they reſolve to act the Crime, and ſeek Excuſes for it afterwards, and if happily they can find out a Fig Leaf, or ſome Cover for their Eyes that they may not ſee their own Nakedneſs and Deformity, they fortify themſelves in their Error, and hug the pleaſing Deluſion.

Ver. 19. *Such a Man only feareth the Eyes of Men, and knoweth not that the Eyes of the Lord are ten thouſand Times brighter than the Sun, beholding all the Ways of Men.*] It is an Inſtance of great Blindneſs and Folly to be afraid of the Eyes of Men, to dread their Sentence, to avoid their Preſence and Sight, and to flee to Obſcurity and Darkneſs, and at the ſame Time not to fear or regard the Eyes of God, before whom all Things are naked and open, and Darkneſs is of no Significancy; according to that fine Sentiment of the *Pſalmiſt*, *If I ſay, Peradventure the Darkneſs ſhall cover me, then ſhall my Night be turned into Day: for the Darkneſs is no Darkneſs with thee, but the Night is as clear as the Day; the Darkneſs and Light to thee are both alike*, Pſal. cxxxix. 10, 11. *Solomon* argues in the like Manner upon a parallel Occaſion. *And why wilt thou, my Son, be raviſhed with a ſtrange Woman, and embrace the Boſom of a Stranger? for the Ways of Man are before the Eyes of the Lord, and he pondereth all his Goings*, Prov. v. 20, 21. Some of the ancient Poets have complimented the Sun ſo far as to ſay, ἠέλιος ὃς πάντ' ἐφορᾷ, καὶ πάντ' ἐπακούει, but how far is this exceeded by the Grandeur and Majeſty of our Author's Expreſſion; and how is the Idea of the Omniſcence of God enlarged, when he ſays of him, that his Eye is ten thouſand Times brighter than the Sun, which is only a feint Reſemblance of his Perfections. St. *Auſtin* exceeds himſelf in Deſcription of this Attribute, or rather God's Immenſity, *Qui ubique præſens es, & inveniri vix potes; qui tenes omnia, imples omnia, circumplecteris omnia, ſuperexcellis omnia, ſuſtines omnia.* In Spec. c. iv.

Ver. 20. *He knew all Things, e'er ever they were created, ſo alſo after they were perfected, he looked upon them all.*] i. e. Before they were made or exiſted, all Things were known to him, and ſo are they in like manner known and remembred by him now they are finiſhed, and are in their Perfection and Glory, μετὰ τὸ συντελεσθῆναι. This ſeems an Anſwer to the falſe Reaſoning of the Adulterer, ℣ 18. Dr. *Grabe* with great Judgment puts this Verſe in a Parentheſis, which makes the Connection clearer.

Ver. 21. *This Man ſhall be puniſhed in the Streets of the City.*] The Adulterer thinks to eſcape God's all-ſeeing Eye; he ſkulks in, and loves the Darkneſs, becauſe his Deeds are evil; but God's Juſtice will drag him forth into open Day-light, and not ſuffer his Crime to go undiſcovered, or unpuniſhed. And becauſe he thought ſo meanly of his infinite Knowledge, as to entertain Hopes to deceive him, and of the Perfection of his Nature, that he could wink at ſuch a Crime, his Puniſhment ſhall be in the moſt exemplary Manner, he ſhall be ſtoned in the publick Streets, as the Nature of his Offence required, *Lev.* xx. 10. And thus the *Arab. In iiſdem rebus propter quas homo non putet ſe puniendum neque condemnandum, pro his in quibus deprehenſus fuerit, diffamabitur in plateis urbis.* In like Manner the Adultereſs, which departs from her conjugal Faith, ſhall be either ſtoned *John* viii. 5. or burnt, as *Judah* determined in the Caſe of *Tamar*, *Gen.* xxxviii. 24. In the following Verſes the wiſe Man enlarges upon the Crime of the Woman, and ſhews how the Guilt of it is inflamed by the Conſequence attending it, eſpecially the bringing in a ſpurious Iſſue to inherit, which however ſhall not proſper, nor continue long; *for the Children of Adulterers ſhall not come to their Perfection, and the Seed of an unrighteous Bed ſhall be rooted out*, Wiſd. ch. iii. 16. inſtead of *being brought out into the Congregation*, ℣ 24. The *Oriental* Verſions have, *hujuſmodi ejiciatur ab eccleſia.* And the Law determines in like Manner with reſpect to Baſtard Children, *Deut.* xxiii. 2.

Ver. 27. *And they that remain ſhall know that there is nothing better than the Fear of the Lord.*] Her Poſterity, or thoſe that come after ſeeing God's Judgments, or the exemplary Puniſhments exerciſed upon Sinners, ſhall confeſs the Evil and Miſchief of Sin, and ſhall take Warning by their Fate and Example: they ſhall confeſs, that the Fear of the Lord is the moſt honourable Service, and the keeping of his Commandments the

Source of true Happineſs. And thus the *Pſalmiſt*, *Becauſe he hath ſet his Love upon me, therefore will I deliver him, I will ſet him up becauſe he hath known my Name: with long Life will I ſatisfy him, and ſhew him my Salvation*, Pſal. xci. 14, 16. Or if, with the *Oriental* Verſions, we take it in a more general Senſe, that all Mankind, and eſpecially ſuch as have happily eſcaped from ſome common and waſting Calamity, muſt confeſs, that the Fear of the Lord is the beſt Safeguard and Security, the Reflexion is equally beautiful; what follows in the next Verſe is omitted in ſome *Greek* Copies, and in the *Arab.* and *Syr.*

CHAP. XXIV.

Ver. 1. MOST of the Commentators agree in interpreting this Chapter of the *Logos* perſonally, though it will be difficult, if we purſue this Application quite through, to make all the Particulars in the Deſcription ſuit with the *Logos*, in all its Characters and Relations, though here and there a Verſe may ſeem to favour and countenance it. Some few underſtand it of Wiſdom derivatively, as diſplayed in God's Works at the Creation. *Calmet* ſays, that the wiſe Man here oppoſes the Wiſdom of the *Hebrews*, or the Study, Knowledge, and Practice of the *Jewiſh* Law to the *Pagan* Learning, and gives the Preference to the former, as more ancient, exalted, and noble than the *Greek* Philoſophy, or any Branch of profane Science: that God communicated Wiſdom, or the Knowledge of his Law more particularly to *Moſes* their great Lawgiver, and afterwards to *David*, *Solomon*, the Prophets, *&c.* that this Favour was not vouchſafed to all People indifferently, but he choſe *Jacob* for his Heritage, and *Jeruſalem* for her Habitation; that its Temples was her Palace, its Ark her Throne, from whence were iſſued out her Laws, Ordinances, and Statutes. And no wonder that this Writer, who has on many Occaſions ſhewn a Tincture of *Jewiſh* Prejudice, ſhould be ſtrongly attached to the Law of *Moſes*, and ſay very excellent Things in Commendation of it, by repreſenting the Law like a true Schoolmaſter (as St. *Paul* calls it on another Occaſion) preferring his own Learning and Wiſdom to that of all others. However *Chriſtians* may now look upon the Law, as beggarly Elements, in compariſon of the Light of the Goſpel, yet every zealous Diſciple of *Moſes* was big with the Praiſes of it, and gloried in the Pentateuch, as the chief *Book of Wiſdom* in the World. If this Chapter is an Imitation of *Prov.* viii. or *Wiſd.* vii. or of both, as ſome would have it, and its Intent to ſhew the Eternity, Excellence, Power, Uſe, and Deſirableneſs of Wiſdom, it is ſo far in a new Dreſs, as to differ in Circumſtances, and is not applicable altogether in the ſame Way that thoſe other Deſcriptions are. Upon the whole, tho' I do not exclude any Application that can be fairly made of this Chapter to the *Logos* under any Characters and Relations, in which he ſtood to the *Jews* in the Time of this Writer, and which the *Jews* at that Time may be ſuppoſed to have underſtood, or to have had any probable Notions of, yet I muſt own, though it be a quite novel Expoſition, that there is a ſtrong Appearance that the principal thing repreſented in this Chapter, under the Perſonage and Character of Wiſdom, is *God's Covenant* with the *Iſraelites*, or the *Law of Moſes*. And though ſome Things in the Progreſs of the Deſcription are juſtly enough applicable to the *Son*, as *Angel* of the Covenant, and to the *Spirit*, as Dictator of it, yet the fixed Object of the Author ſeems to be the *Law*, or *Covenant* itſelf.

The Reaſons inducing me to think ſo are theſe:

1. The Wiſdom here extolled is confin'd to the *Jewiſh* Nation, as its proper Inheritance; as taking up its Reſt with them; and with them *alone*, as diſtinguiſhed from the reſt of Mankind, ℣ 1, 2, 8, 10, 11, 12.

2. The Author ſeems to ſay as much himſelf, at the End of *Wiſdom's Encomium*, at ℣ 23. which is a Key to the whole, in my Judgment. *All theſe Things*, ſays he, *are the Book of the Covenant, even the Law which Moſes commanded*, &c. And when he adds immediately, *Faint not to be ſtrong in the Lord*, &c. ℣ 24. he ſeems only to paraphraſe on the Words חזק, or ſometimes חזק ונתחזק which were commonly put at the End or Foot of the Copies of the Law by the *Jewiſh* Tranſcribers of it, and likewiſe are in all the printed Editions.

3. All the other Verſions concur to this Interpretation, *Hæc omnia liber vitæ*, &c. Vulg. *Res iſtæ omnes ſcriptæ ſunt in libro Teſtamenti Dei, Lege ſcilicet, quam præcepit nobis Moſes hæreditariam*, &c. Arab. *Hæc omnia in libro Fœderis Domini ſcripta ſunt. Lex quam præcepit Moſes— plena quaſi flumen Phiſon ſapientiâ*, &c. Syr. Now how are theſe Paſſages to be underſtood otherwiſe than that the Books of *Moſes*, the ספר תורה, or the Pentateuch, is, or contains the whole of the Wiſdom extolled in the foregoing Deſcription? This 23d Verſe, therefore, ſeems to me juſt ſuch another Explication of the foregoing *Proſopopœia*, as that of St. *Paul*, *in Gal.* iv. 24. who, after repreſenting the different States of *Hagar* and *Sarah*, reſolves the Allegory thus, Αὗται γάρ εἰσιν αἱ δύο διαθῆκαι; or that, *Rom.* vii. 9. which is a Key likewiſe to the Difficulties of that Chapter.

So that as vii. *Sap. Sol.* Wiſdom is deſcribed as eſſential in God, and derivative in Mankind in general, ſhe is here deſcribed, as eſſential indeed in him; but derivative in a peculiar Manner by the Law of *Moſes* to the *Iſraelites*, as their proper Inheritance, or Poſſeſſion.

Thus much being premiſed, it will be eaſier to point out how the whole Deſcription lies in this View of its principal Drift. But I would firſt obſerve that I prefer the Title Σοφίας Αἴνεσις, to the other, Αἴνεσις Σοφίας, becauſe he introduces her as her own Encomiaſt.

Ver. 1. *Wiſdom ſhall praiſe herſelf.*] This ſhe properly doth in a written Law, by which the Spirit of God reveals his Will, or his Knowledge to Man.

Herſelf, ψυχὴν αὐτῆς. May not this be underſtood of the Spirit of the Law, as diſtinguiſhed from the Letter, or Body of it? Much hath been ſaid of its *ſpiritual Senſe*, in which indeed its true Wiſdom lay.

And ſhall glory in the Midſt of her People.] What People could a *Jewiſh* Writer ſuppoſe the *Peculium* of Wiſdom, but thoſe of his own Nation? The Law indeed could glory no where elſe but among them: But Wiſdom, in any other Conſtruction of it, might glory elſewhere, as well as among them.

Ver. 2. *In the Congregation of the moſt High ſhall ſhe open her Mouth.*] By *Moſes* being read in the Synagogues every Sabbath Day; or, if we underſtand *Eccleſia*, or *Concilium*, of larger and more ſolemn Aſſemblies at *Jeruſalem*, the Place may ſtill be well interpreted of the *Law read*, and expounded in them. See *Deut.* xxxi. 10, 11. *And triumph before his Power*, ἔναντι δυνάμεως αὐτȣ̃, Syr. *In medio exercituum ejus*, his Hoſts, *i. e.* Congregation of *Iſraelites*, *Ab omnibus amicis ejus*, Arab.

The *Vulgate* indeed hath it, *in conſpectu virtutis ejus*. But then this is immediately explained into the ſame Senſe the other Verſions give, *viz.* In medio *Populi exaltabitur.* In *plenitudine ſanctâ admirabitur, & in multitudine electorum habebit laudem*, &c.

It is worth noting however, that עזו *Robur*, δύναμις, doth alſo ſignify (taken without Points) *congregari*, *coire*; and after all why may not עזו ſignify the Ark of the Covenant, called otherwiſe the Ark of *his Strength*? *Pſal.* cxxxii. 8. and 2 *Chron.* vi. 41. Without doubt the Law never triumphed ſo conſpicuouſly, as in the Preſence of the Ark at the Paſſage over *Jordan*, the Siege of *Jericho*, and on other Occaſions, whence it might be called ארון עזו *the Ark of his Strength*; or on more ordinary Occaſions, at the great Aſſemblies at the Tabernacle and Temple, when all the Congregations appeared before the Lord.

Ver. 3. *I came out of the Mouth of the moſt High.*] This, though generally underſtood of the Almighty *Fiat*, (See Biſhop *Bull's Defenſ. Fid. Nic.* c. 9.) yet is alſo true of the *Logos*, or Angel of the Covenant, who as the *Vulg.* adds, was *primogenitus ante omnem Creaturam*. True of the Holy Spirit, and with great Propriety from his being Πνεῦμα, but moſt literally true of the Law given at *Mount Sinai*, *God ſpake theſe Words and ſaid.* And indeed all the Law was delivered to *Moſes orally*, *God ſpake to him Face to Face, as a Man ſpeaketh to his Friend*, Exod. xxxiii. 9, 10, 11. and elſewhere.

Ibid. *And covered the Earth with a Cloud.*] *viz.* When God uttered the Law, either at Mount *Sinai*, which was covered with thick Clouds and Darkneſs for Forty Days together, while the Law was delivering to *Moſes*, or afterwards to *Moſes* from the Pillar of the Cloud, from whence God always ſpake to him.

Ver. 4. *I dwelt in high Places, and my Throne (was*, may as well be ſupplied as *is) in the cloudy Pillar.*] True of the Angel of the Covenant, but true of the Covenant itſelf too. The Law was ȣ̓ρανόθεν, miniſter'd by Angels in the Hands of a Mediator. Not only the Morality of its eternal and immutable, but even the external Apparatus of it had its *Pattern in the Mount*, which being the Example and Shadow, as St. *Paul* ſays of heavenly Things, the whole Law of the Tabernacle was exhibited in the Mount.

And poſſibly ἐν ὑψηλοῖς κατεσκήνωσα, may relate principally to the divine Model, and be taken in this Senſe, *I pitched my Tabernacle in the Mount.*

My Throne was in the cloudy Pillar; or with the cloudy Pillar, *viz.* the Ark of the Teſtimony, wherein firſt *the two Tables of Stone, then the whole written Law*, were depoſited, over which, ſo depoſited, the Cloud reſted or ſate. It is expreſly called Θρόνος by *Joſephus*, agreeably to the Scripture Expreſſion of God's *ſitting between the Cherubims.* He alſo calls it ἅρμα, *the Chariot*, from his *riding upon the Cherubims.* And it is called in Scripture כבוד the *Glory*, from the *Schecinah* reſiding over it.

It is true, it hath been much doubted whether the whole Law, as well as the Tables of the Covenant, were included in the Ark. But it is enough for the Interpretation of this Writer that the *Jews* held it was, *viz.* an entire Copy of the Pentateuch, and an Autograph of their Lawgiver *Moſes* himſelf.

Ver. 5. *I alone compaſſed the Circuit of Heaven.*] Γῦρον ȣ̓ρανȣ̃ ἐκύκλωσα μόνη. It is ſaid of *Solomon*, *Wiſd.* vii. that God granted him *the certain Knowledge of the Alterations of the turning* [*of the Sun*] *the Change of Seaſons, the Circuit of the Years, and the Poſitions of the Stars:* So here it is ſaid of the Writings of *Moſes*, with greater Truth, that the *true Knowledge* of the Creation, Courſe, or *Revolution of the Heavenly Bodies*, for *Days* and for *Nights*, for *Months*, and *Seaſons* and *Years*, was firſt delivered and explained in them; and in them *only* with any Authority and Certainty.

The *Circuit* here, Γῦρον, and *the turning* in *Wiſd.* vii. 18. was moſt probably in the Original of both Places עש an *Arabick* Root for *circuivit, gyravit*, which though rendred in *Job* ix. 9. and xxxviii. 32. *Arcturus*, probably means no more than the Revolutions of the Heavens for the Diſtinctions of Times and Seaſons, according to *Moſes's* Account.

Ibid. *And walked in the Bottom of the Deep.*] I alone diſcovered the Nature and Uſes of the great Abyſs, *viz.* when it was covered with Darkneſs, *Gen.* i. 2. when its Waters were ſeparated, ℣ 6. when the Fountains of it were broken up, *Gen.* vii. 11.

Ver. 6. *In the Waves of the Sea, and in all the Earth, and in every People and Nation I got a Poſſeſſion.*] I gained the firſt Knowledge, and gave the only authentick Account by Revelation, of the Formation of Seas and dry Land, of the prolifick Qualities of both; of the overwhelming the Earth by the Waters at the general Deluge; of all the Nations and Generations of Men in Succeſſion from the Creation to the Diſperſion of them throughout the Earth. Whatever Knowledge is extant of theſe Things, is collected together, and is only to be found originally in the ספר תורה, the only true Source and Foundation both of natural Philoſophy and Hiſtory of the Knowledge of Things and Men.

This perhaps may look forced: but what Interpretation can be given that will not equally look ſo? To ſay, for inſtance of the *Logos*, the *Creator* himſelf, that *he got a Poſſeſſion* in his Works, (κτάσθαι is the Word) that he did *acquirere, vel comparare*, in all theſe Things, which were originally and naturally *his own*, ſeems as harſh. The Author of the *Book of Wiſdom* allows to *Solomon's* borrow'd Character, *all* which is here contended for, the Law in the borrow'd Character of *Wiſdom*. Nor is it improper to *interpret* all that the Writer aſcribes there to the Perſonage of *Solomon*, of ſacred Hiſtory, or *the Law*, or *Pentateuch* in particular. See *Comm. on Wiſd.* p. 36. It may therefore be as juſtly applied to, and predicated of the one as the other.

Ver. 7. *With all theſe Things I ſought Reſt.*] Rich with all this Treaſure of recondite Knowledge I ſaw where to depoſite, preſerve, and improve my Gains, *and in whoſe Inheritance I ſhould abide*, viz. I ſought in whoſe, &c. without an Interrogation Point. Κληρονομία τίνος is an *Hebraiſm*, where the *Cujus* expreſſed by מי is the Suffix; as ובגר למי & *in ſorte cujus*, viz. *in cujus ſorte.*

Ver. 8. *So the Creator of all Things* (Κτίστης in the proper Senſe of *Creation*, or *Dominus* as the *Syr.* and *Arab.* have it) *gave me Commandment, and he that made me* (or *who inſtituted me*, κτίσας με; ſo κτίζειν τέχνην, *artem inſtituere*, ſo *jura condere*) *cauſed my Tabernacle to reſt, and ſaid, Let thy Dwelling be in Jacob, and thine Inheritance in Iſrael.* Can this be ſaid properly of Wiſdom in any other Senſe, than in that above given?

Ver. 9. *He created me from the Beginning before the World.*] The Decalogue, and all the purely moral Precepts of the Law, are everlaſting Commandments. God ordain'd them from the Beginning, and eſtabliſhed them as the immutable eternal Rules of Righteouſneſs. And this ſeems to me to be that Branch of true *Wiſdom*, of which *the Root hath never been revealed*, ch. i. ℣ 6. not further at leaſt than that it *is in* and *from God*. And that this is ſo, appears from Mens diſputing about the true Foundation of Morality, even to this very Day.

Ἔκτισε is not well rendered here by *created*, which can in no proper Senſe be applied either to *Wiſdom*, the *Logos*, or *Holy Spirit*, or any thing uncreate. The ſame *Greek* Word is found in *Prov.* viii. 22. to be the rendring of קנני *he poſſeſſed me*. By which Diſcovery St. *Jerom* reſcued the ſtrongeſt Weapon the *Arians* fought with out of their Hands. And therefore if we interpret this preſent Text of the *Logos*, we muſt either preſume that the ſame Word was the Original here, that is in the *Heb. Proverbs*, or at leaſt ſome other Word not properly ſignifying, or not only ſignifying *Creation*.

In the firſt Chapter of this Book κτίζω is twice uſed in ſpeaking of Wiſdom, yet in neither Place, to my Apprehenſion, in the Senſe of *creating*, as our Tranſlators have render'd it.

The firſt Place is this, Προτέρα πάντων ἔκτισαι Σοφία, which probably means no more than Προτερεύει ἐν πᾶσι, ſhe is preferable to all Things in point of Excellence.—Primacy is *ordained* to her, ſhe is *appointed*, or *conſtituted* firſt of Things. 'Tis true the *Arab.* gives it, *Plus omnibus rebus multiplicata eſt Sapientiâ.* The *Syr. Omnibus his abundantior eſt Sapientiâ.* Hence I conjecture the Original Word might be יתר which ſignifies both *excellentem effecit* (as in *Gen.* xlix. 4.) and *abundantem effecit* (as in *Exod.* xxxvi. 7.) by which means all the Verſions may be accounted for.

Again, ch. i. 9. *He created her*, Αὐτὸς ἔκτισεν αὐτὴν, *Syr. patefecit. Arab. retexit eam.* Probably the *Heb.* gave it ערה, which ſignifies both *nudari*, to anſwer the two laſt named Verſions, and *effundi* for the *Greek* ἔκτισεν, *viz.* he *produced, brought forth, exhibited* her, as a Law to his Creatures. And in this Senſe I take ἔκτισε in the Text in hand, *viz.* he exhibited the Laws of Morality, which were eternally in his own Mind, as the publick Rule of his own, and all his Creatures Actions.

Ibid. *And I ſhall never fail.*] Though this was not true of the ceremonial Law, as it was of the moral Precepts, yet the *Jews* thought both eternal, and to abide for ever.

Ver. 10. *In his holy Tabernacle I ſerved before him.*] As having appointed all the

Service to be performed in it, and being fulfilled in the punctual Obſervance of the ſame. Λατρεία, or *the acceptable Service*, *Rom.* ix. 4. as well as νομοθεσία, was only among the *Jews*. And the publick *Service* in the Place where God ſhould chuſe, containing the Laws of Sacrifice, Expiation, *&c.* was the principal Branch of the ritual Law, (and in reality fuller of Wiſdom than the *Jews* imagined) and in this Text, by a common Mode of Speech, the Law is ſaid *to do*, what he who duly executes it, *doth*.

Ibid. *And ſo was I eſtabliſhed in Sion.*] Fixed there at laſt, as being the appointed Seat of Worſhip. If the Interpretation of λειτουργεῖν here appears ſomething ſtrain'd, what Conſtruction is there that will ſuit this Place that is not ſo?

The Reference in the Margin to *Exodus* xxxi. 3. ſends us to the divinely gifted Operators that made the Tabernacle. And the ſame Gift may be ſaid, or ſuppoſed to be reſtored and exerciſed more conſpicuouſly at the building of the Temple of *Solomon*, and *ſo to be eſtabliſhed in Sion.* But though I readily admit this kind of Wiſdom to be a Part of the Deſcription vii. *Sap. Sol.* yet how ſuch a Talent in Workmanſhip can be ſaid to ſerve λειτουργεῖν, *before him*, I cannot readily ſee. As I take it, the Spirit of Wiſdom given to the Workers of the Tabernacle *ſerved* only the Tabernacle itſelf, to make it the perfect Copy of the Pattern in the Mount, and therefore was neceſſarily inſpired for that End, and has no juſt Relation to the Subject that we are now upon.

Neither do I ſee how we can ſuppoſe the *Logos* λειτουργεῖν; for he is rather the Perſon to whom the Service was made, as being ſuppoſed the Object of Worſhip in the *Shecinah*. I greatly miſtake, if the Tabernacle and firſt Temple Service, was not all ſuppoſed addreſſed to the divine Glory reſident there; and therefore the Service itſelf could not be perform'd, but only in that Place where the *viſible Preſence* dwelt, which likewiſe made the *Jews* pray towards the Temple from all Quarters of the World. I ſay if the *Logos* was in the Pillar of Cloud and Glory, the Service of the Tabernacle cannot be aſcribed to him as Agent, but as Recipient.

Ver. 11. *Likewiſe in the beloved City he gave me Reſt.*] When *Solomon* dedicated his Temple, he ſaid, *Ariſe, O God, into thy reſting Place, thou and the Ark of thy Strength.* The written Law, after many Peregrinations and Removes, reſted at *Jeruſalem*; there alſo the Service was eſtabliſhed without Removal to any other Place, *And in Jeruſalem was my Power*, *Imperium meum*, *Syr.* and *Arab.* There the Law reigned, and there only, as in its proper Capital; with regard to God it ſerved, it miniſter'd; with regard to Men, it reign'd.

Ver. 12. *And I took Root in an honourable People.*] δεδοξασμένῳ, a People honoured with God's viſible Reſidence among them, by the *Shecinah*, ὧν ἡ δόξα, *Rom.* ix.

Ibid. *Even in the Portion of the Lord's Inheritance.*] True of the People, and true of their Land, *Canaan*, in that and in them, the Law took Root, and no where elſe; being the national Religion of no Country or People but their own. I ſhall only add, that from this Figure of taking Root in the above Verſe, the Author proceeds poetically in Wiſdom's Perſonage, to compare her to the moſt ſtately Trees, bearing choiceſt Fruits; which ſtill bear a better Conſtruction from the Law and Books of *Moſes*, than from any thing elſe, that occurs to me at preſent. Ver. 20. doth particularly accord with what the *Pſalmiſt* writes of the תורה. *Pſal.* xix. 7, 8, 9, 10, 11.

Ver. 15. *Like Aſpalathus.*] The *Vulgate* tranſlates it, *Balſamum aromatizans*, i. e. *Balm*, but it is not in the *Greek* Text, which reads in many Copies, ὡς ἀσπάλαθος ἀρωμάτων, i. e. as a Collection of Spices; one cannot well determine what ἀσπάλαθος, is, or what Spicy Shrub it means. The Author ſeems to allude to the different Sorts of Perfumes mention'd *Exod.* xxx. 34. when he ſays, *I gave a ſweet Smell like Cinnamon, and Aſpalathus, and I yielded a pleaſant Odour like the beſt Myrrh.* This probably reſpects the Compoſition of the firſt Perfume mention'd there, which was made of Myrrh, Cinnamon, the Aromatick Cane, and Caſſia mixed with Oil. The *Vulg.* ſpeaks here of Balm and of Storax only, but the *Greek* has neither of theſe, but mentions in general a Collection of Spices. The Words which follow, *I have perfumed my Houſe like Galbanum, Onyx, and Stacte, and as the Drop of Frankincenſe which fell of itſelf*, according to the *Vulg.* Rendring, reſpects the Compoſition of the ſecond Perfume. The *Greek* has it, As the Fume of the Frankincenſe which is burnt in the Tabernacle. It is certain the Incenſe, or ſecond Sort, was compounded of all theſe Spices, and this Perfume was to be uſed by burning it upon the Altar, which the *Gr.* Verſion and *Vulg.* often call the Altar of Perfumes, or of *Thumiama*. The *Vulg.* here calls that *Ungula*, which is called *Onyx* in *Exodus*, and what is there called *Stacte*, is here called *Gutta*. For *Stacte* are thoſe Drops of Myrrh, which come naturally from the Tree without cutting it; ſo that both theſe Words ſignify the ſame Thing. See *Lamy's Appar. Bibl.* Vol. II. p. 283.

Ver. 18. *I am the Mother of fair Love, and Fear, and Knowledge, and holy Hope: I therefore being eternal am given to all my Children which are named of him.*] This is not in the *Alex.* MS. or *Vat.* nor in the *Orient.* Verſions. Such Copies as have it vary greatly, and in the moſt correct it is much perplexed. From whence the latter Part, as it ſtands in the *Vulg.* came, does not appear, as it is uncertain what Copy they followed, and of what Authority that Copy was; but it is remarkable that St. *Cyprian* is ſaid by *Fl. Nob.* to have one half of it. The Senſe of the former Part of the Verſe ſeems to be, Thoſe that poſſeſs me are loved of God, they ſhall be filled with his Love and Fear, and with the Knowledge of his Truths and Myſteries, and have the pleaſing Hope of being happy with him, and enjoying him perfectly. As to the latter Part, which indeed ſeems corrupt, *Hæſchelius* and *Grabe* agree with our Tranſlators. *Grotius* conjectures the true Reading to be, *δίδωμι δὲ σύμπασι τοῖς τέκνοις μου ἀεὶ γενέσθαι, ἐκλεγομένοις ὑπ' αὐτοῦ*, I give to all my Children, who are his Elect, Immortality. *Calmet* reads with a ſlight Alteration, *δίδωμι δὲ σύμπασι τοῖς τέκνοις μου ἀεὶ γενέσθαι, τοῖς λεγομένοις ἀπ' αὐτοῦ*, ſc. *καρποῦ*, ℣. 17. connecting it with the foregoing Verſe to the following Senſe, I am as the Vine, whoſe Flowers produce rich and precious Fruit, and give Immortality to all my Children, who gather of this Fruit; alluding to the Tree of Life planted in Paradiſe. And then it follows very naturally ℣ 19. *Come unto me all ye that be deſirous of me, and fill yourſelves with my Fruit.*

Ver. 20. *For my Memorial is ſweeter than Honey, and mine Inheritance than the Honey-Comb.*] ὑπὲρ μέλιτος κηροῦ. Other Copies have κύρου, κλήρου, κηρίου, and ſome κυρίου. *Bochart* conjectures the true Reading to be in one Word, μελικήρου, and in this Senſe μελίκηρον, *favus*, occurs in *Theocritus*,

> Ἐκ ϛομάτων δὲ
> Ἔῤῥεέ μοι φωνὰ γλυκερωτέρα ἢ μελικήρω.
> Idyll. 20.

And poſſibly the *Son of Sirach* might borrow the Word from him, for he lived not many Years after him, and both wrote in *Egypt*, *Hieroz.* L. iv. c. 12. The *Syr.* and *Arab.* which have *favum* only, favour this Conjecture. The rendring would be better and clearer, The Remembrance of me is ſweeter than Honey, and the Poſſeſſion of me than the Honey-Comb. And thus *Calmet*, *Il eſt plus doux de ſe ſouvenir de moi, & de me poſſeder, que de goûter le miel le plus delicieux.* The Pleaſures of Wiſdom are chaſte and innocent, far above the ſurfeiting and guilty ones which the World offers, which have a Sting accompanying their Sweetneſs. The Scriptures to recommend the Study of the Law, and the Practice of the Commandments of God, uſe the ſame Compariſon, *Pſal.* xix. 11. cxix. 103.

Ver. 21. *They that eat me ſhall yet be hungry, and they that drink me ſhall yet be thirſty.*] The Entertainment ariſing from Wiſdom is often ſet forth under the Notion of a Feaſt, whereby is expreſſed the high Satisfaction, Joy, and Pleaſure, which the Principles of Wiſdom and Virtue fill the Heart with. Its Entertainment is ſuch, that a moſt plentiful Proviſion is made for all hungry and thirſty Souls, who ſhall find Life, Vigour, Strength, and Joy, communicated to them from her ſacred Inſtructions, as from a perpetual Spring; and the Appetite for her Delicacies ſhall be continually renewing, growing, and encreaſing upon them. The following is a beautiful Contraſt, and truly ſtates the Difference, *Hoc diſtare inter delicias corporis & cordis ſolet, quod corporales deliciæ, cum non habentur, grave in ſe deſiderium accendunt; cum vero avide eduntur, comedentem protinus in faſtidium per ſatietatem vertunt. At contra ſpirituales deliciæ cum non habentur, in faſtidio ſunt; cum vero habentur in deſiderio: tantoque amplius a comedente eſuriuntur, quanto & ab eſuriente amplius comeduntur. In illis appetitus placet, experientia diſplicet; in iſtis appetitus vilis, & experientia magis placet: in illis appetitus ſaturitatem, ſaturitas faſtidium generat; in iſtis autem appetitus ſaturitatem, ſaturitas appetitum parit. Augent enim ſpirituales deliciæ deſiderium in mente, dum ſatiant.* Greg. Hom. xxxvi. in Evang. The Metaphor of eating and drinking applied to the Purſuit of Widom, is very familiar to the *Eaſtern* Nations, and frequent in the *Jewiſh* Writings. Hence *Philo* repreſents Wiſdom, Prudence, Virtue, *&c.* as the Food of the Soul, or that ſpiritual Meat and Drink, which nouriſhes to Life eternal. In Scripture too it often occurs, See *Pſal.* xlii. 3. *Prov.* ix. 5. *Iſai.* lv. 1, 2. *Matt.* v. 6. *John* vi. 27, 35.

Ver. 22. *He that obeyeth me, ſhall never be confounded; and they that work by me ſhall not do amiſs.*] The *Vulg.* renders, *Qui audit me, non confundetur*, following a faulty Copy which had ὁ ἐπακούων μου. Οἱ ἐργαζόμενοι ἐν ἐμοὶ would be better rendred, They that labour for me, or to obtain me, ſhall not miſcarry, and loſe their Labour, οὐκ ἁμαρτήσουσι, or ſhall not ſin, *i. e.* fall into any wilful and deliberate Sins; or ſhall not err from God's Commandments, through the Light which Wiſdom holds forth. The Verſes which follow from hence are not part of Wiſdom's Speech or Eulogy, but ſpoken by the Author, as from himſelf.

Ver. 25. *He filleth all Things with his Wiſdom, as Phiſon.*] *Phiſon* according to the myſtical Theology of the *Jews*, is conſtantly interpreted Wiſdom. It is derived from a Radix, which ſignifies to fill, to encreaſe, to ſpread, and diffuſe itſelf as from a Centre, for moſt of the *Hebrew* Lexicographers agree, in deriving it, either from the Verb פוש, which ſignifies to run out, to be full, or encreaſe; or from פשח, which ſignifies to ſpread itſelf, becauſe Tides are ſo violent and ſo high at the End of the *Perſian* Gulf, that Trenches were not a ſufficient Defence againſt their Irruptions into the neighbouring Grounds, ſo that all that Coaſt is full of Lakes, marſhy Places, and Sands, as *Strabo* obſerves, L. xvi. Nothing therefore could be more proper than an Alluſion to this River *Piſon*, *Gen.* ii. 11. which implies overflowing in its very Name. See ch. xxi. 13.

Ver. 26. *As Jordan in the Time of Harveſt.*] The River *Jordan* was remarkable for overflowing all its Banks annually about the Time of the Barley-Harveſt, See *Joſh.* iii. 15. It was occaſioned probably by the melting of the Snow of *Lebanon*, and the neighbouring Mountains. This happened about *March*, or in the firſt Month, as it is expreſſed 1 *Chron.* xii. 15. At preſent it has loſt its ancient Greatneſs, whether it be becauſe the Rapidity of its Current hath worked its Channel deeper than it was formerly, or becauſe its Waters are diverted ſome other Way. Mr. *Maundrell* ſays, he could diſcern no Sign or Probability of ſuch overflowing, when he was at it, which was the 30th of *March*, and the proper Time for it; and that the River was ſo far from overflowing, that it ran at leaſt two Yards below the Brink of its Channel. *Journey from Aleppo*, p. 82. By *Geon* in the next Verſe we are to underſtand the *Nile*, the overflowing of which rendred *Egypt* exceedingly fruitful; and by the Time of Vintage, the gathering in of the Summer-fruits, as thoſe of the Vine and Olive; and the Word Harveſt, mentioned juſt before, is ſometimes taken in the ſame extenſive Senſe, to include theſe, as well as Corn.

Ver. 30. *I alſo came out as a Brook from a River, and as a Conduit into a Garden.* Ver. 31. *I ſaid, I will water my beſt Garden —And lo my Brook became a River, and my River became a Sea.*] If this be a Continuation of Wiſdom's Speech, as *Calmet* ſuppoſes, it will rather confirm the Senſe given in the former Part of the Chapter, for thus ſhe proceeds: I am a never-failing Source, a Fountain of living Waters; I am an Emanation from, or as one of the four Rivers which water'd Paradiſe, as their Streams enriched the Ground, and made it fruitful, the ſame I do likewiſe in the Hearts of Men. I diſtribute my Influence univerſally, and am aſſiſting to all by the Light of Nature, but my Favour is beſtowed moſt liberally to my Choſen in *Judea*, to whom I vouchſafed a more particular Knowledge of my Laws. *Jeruſalem* is my Garden, and my fruitful Field, *my Vineyard is the Houſe of Iſrael, and the Men of Judah my pleaſant Plant*, Iſai. v. 7. from thence my Waters flowed to the reſt of the World, *Iſai.* ii. 3. which encreaſing continually in their Courſe, at length became a great Sea, ſpreading itſelf far and wide.

CHAP. XXV.

Ver. 1. IN *three Things I was beautified, and ſtood up beautiful both before God and Men.*] Rather I was delighted and pleaſed with them, for ſo the *Greek* will admit, and the other Verſions render. What follows next, *And ſtood up beautiful both before God and Man*, is countenanced by none of the Verſions, is very obſcure, and ſcarce intelligible. The preſent *Gr.* Text ſeems faulty here, probably the true Reading is, ϗ ἔστιν ὡραῖα, which the *Vulg.* ſeems to have followed, *In tribus placitum eſt ſpiritui meo, quæ ſunt probata coram Deo & hominibus*, i. e. three Things I delighted in, and found worthy of my Eſteem, and they are agreeable to, and approved of both by God and Man. Or, as *Coverdale* has it, *which be alſo allowed before God and Men.* And thus the *Syr.* and *Arab.* take it.

Ibid. *A Man and a Wife that agree together.*] συμπεριφερόμενοι, *i. e.* equally yoked. Hence Marriage is called *conjugium*, See *Prov.* xi. 29. in ό, where συμπεριφερόμενοι is ſo uſed. The Metaphor is taken from Drawing; for when two Perſons meet together, alike in their Tempers and Behaviour, they are then rightly paired, ἰσοφόροι, *i. e.* ἴσως φέροντες, according to the *Scholiaſt* on *Homer*. Such as diſagree, and through a Contrariety of Inclinations draw different Ways, are in the Language of the Apoſtle, ἑτεροζυγοῦντες, 2 *Cor.* vi. 14. and an evil Wife is by our Author, purſuing the ſame Compariſon, called, *A Yoke ſhaken to and fro*, c. xxvi. 7. The *Syr.* and *Arab.* rendring of ℣ 8. of this Chapter, deſcribes a happy Couple, by not drawing *Aratrum cum bove & aſino ſimul.* A very ſtrong and particular Expreſſion, referring to *Deut.* xx. 10. which forbids the plowing with an Ox and an Aſs, or the joining together two Creatures ſo different in their Tempers, Motions, and Strength to draw in the ſame Yoke. *Homer* agrees exactly with this Writer when he ſays,

——Οὐ μὲν γὰρ τοῦγε κρεῖσσον καὶ ἄρειον,
Ἤ ὅθ' ὁμοφρονέοντε νοήμασι οἶκον ἔχητον
Ἀνὴρ ἠδὲ γυνή. Odyſſ. vi.

Ver. 2. *A rich Man that is a Liar.*] Poverty often puts Men upon lying, and ſome of the Antients ſay it is a Vice peculiar to Slaves; what ſhould then entice a rich Man to be guilty of it, but a baſe Soul, or a long contracted Habit? Rich Men are often laviſh of their large Promiſes, and think no more of them afterwards, which is particularly true of one that is avaricious and covetous, and values his Money more than his Credit or Honour.

Ibid. *An old Adulterer that doteth.*] Adultery in extreme old Age is the more ſcandalous, as it diſgraces what is ſo venerable in itſelf, and is a bad Example to the younger Sort. *Cicero* has the like Sentiment, *Cum omni ætati fœda ſit libido, tum ſenectuti multo fœdiſſima. Sin autem libidini intemperantia acceſſerit, duplex malum eſt; quod & ipſa Senectus concipit dedecus, & facit adoleſcentium impudentiorem intemperantiam*, L. i. de Offic. A fond old Man is a bad Character, but a vitious one is much worſe. Age generally brings Prudence, and a Maturity of Judgment, and either leſſens or extinguiſhes the Fire of impure Luſt: an old Man therefore that is given to Uncleanneſs and criminal Paſſions, ſhews, that his paſt Life has been irregular and miſpent, and that he has made an ill Uſe of his Reaſon.—The Attempt therefore upon *Suſannah* by the two Ancients of the People, was the more ſcandalous and flagrant, from their Station and Character. But may not this be a falſe reading; for there is no mention of an old Adulterer in any of the Verſions; and why an old Adulterer particularly? Is not an Adulterer at all Times to be abhorred and hated, and a young Man that is ſo inclined to be more dreaded, as being more dangerous, though the other be more ridiculous. I think the true Reading is, γέροντα μῶρον, *i. e.* a ſilly old Man, who acts imprudently or lightly, who might have been expected through a long Term of Life to have gained much Prudence and Experience. This Conjecture is confirmed by the *Vulg.* and *Syr.* and *Arab.* Verſions which have, *ſenex fatuus & inſenſatus*; and by the Context very ſtrongly.

Ver. 3. *If thou haſt gathered nothing in thy Youth, how canſt thou find any thing in thine Age?*] Some underſtand this as an Advice to lay up Riches in the Time of Youth, which is the moſt proper Seaſon, as the Body is then in its greateſt Vigour; but it ſeems better to underſtand it of ſeeking after Wiſdom, and laying up a Stock of uſeful Knowledge early in Life, that a Man may not be greatly deficient, or want it in his old Age, when he will have great Occaſion for it, and it will be too late to obtain it. And thus the *Orient.* Verſion, *Si in Juventute tua ſapientiam non congeſſiſti, quomodo reperies eam in Senectute tua?* The like Advice *Bias* the Philoſopher gives, ἐφόδιον ἀπὸ νεότητος εἰς γῆρας ἀναλάμβανε σοφίαν.. βεβαιότερον γὰρ τοῦτο τῶν ἄλλων κτημάτων, *Ap. Laert.* Γέροντες in the following Verſes does not ſignify old Men ſtrictly ſo called, but is to be taken as *Senatus* among the *Latins*, and πρεσβύτεροι, ſometimes by the *Greeks*, which are rather Terms of Dignity, than real Marks of Age. This ſeems neceſſary to avoid Tautology, and is confirmed by the ancient Verſions. The *Syr.* has, *Quam decens eſt magnatibus ſapientia, & honeſtis ſenſus atque conſilium.* And the *Arab.* *Quàm pulchra eſt ſapientia nobilibus, & honoratis ratio ac judicium?* *Junius* likewiſe underſtands it of dignified Perſons, or ſuch as are in Authority.

Ver. 7. *There be nine Things which I have judged in mine Heart to be happy, and the Tenth I will utter with my Tongue.*] The very learned Biſhop *Chandler* ſays, *Vind. of Chriſtianity*, p. 80. that there is a Verſe, or a Sentence at leaſt wanting in all the *Greek* Copies, as the Context manifeſtly ſhews; for whereas ten Particulars are referred to by the wiſe Man, neither the *Gr.* *Latin*, nor *Engliſh*, ſeem to contain more than nine: But as the *Lat.* and *Gr.* mention different Particulars, there is a greater Probability by that means of making out the Number. For if we add with the *Vulg.* *Beatus ille, qui invenit amicum verum*, the whole will be compleat, nor can we pitch upon any Particular as a more neceſſary ingredient to Happineſs, nor is any one more commended by our Author in various Parts of this Book; or we may add from the *Syriac*, *Beatus vir, quem non fregit paupertas*, to ſupply the Defect. *Badwell* calls the fear of the Lord, the tenth; and *Grotius* ſays, the Love of the Lord muſt be the Particular wanting, unleſs Prudence and a Friend, ℣ 9. be both taken in. But not to inſiſt, that the Fear and Love of God were not ſo nicely diſtinguiſhed in the *Old Teſtament* Times, as by St. *John* in his firſt Epiſtle, ſince *Syr.* and *Arab.* as well as *Complut.* have this Diſtinction here: It may however be obſerved, that after ſaying, ℣ 10. there is none above him that feareth the Lord, it ſeems ſtrange ℣ 11. to make the Love of the Lord above all Things, meaning ſomewhat different from his Fear. And it ſeems yet ſtranger to do this without ſome Particle of Connexion. Our Tranſlation indeed adds *But*, which ſhould be put in *Italicks*; the doing this is much neglected in the Apocryphal Books.

Ibid. *And he that liveth to ſee the Fall of his Enemy.*] This is according to the Narrowneſs of the *Jewiſh* Notions. The *Jews* thought Hatred and Revenge were permitted, or however tolerated, under that Diſpenſation, See *Macc.* v. 43. but this was an Abuſe and Corruption of the Law. When we read of Saints under it wiſhing for, or rejoicing over, the Fall of their Enemies, or the Death of the Wicked, or uttering Imprecations againſt them, this is not to be reſolved into any Principle of Revenge, or Rancour againſt them, but proceeds rather from a commendable Zeal, and a Thirſt for God's Glory, which is diſplayed by ſuch Inſtances of his Juſtice.

Ver. 11. *The Love of the Lord paſſeth all Things for Illumination.*] *i. e.* He that deſires to enter fartheſt into the Secrets of Wiſdom, and to make greater Progreſs in the School of Knowledge and Virtue, will ſooner learn and improve by the Love of God, than by his own Study or Enquiry; God's Bleſſing will beſt forward his Endeavours, and his Obedience is the moſt promiſing Means of Illumination. To the ſame Purpoſe is that Paſſage, ch. xxi. 11. *He that keepeth the Law of the Lord, getteth the Underſtanding thereof.* And that of *Solomon*, *They that ſeek the Lord, underſtand all Things.* Prov. xxviii. 5. See *Wiſd.* i. 4. *Pſal.* cxix. 100. And our Saviour aſſures us, that if *any Man will do his Will, he ſhall know of the Doctrine whether it be of God.* John vii. 17. viii. 31, 32. Some make the Senſe to be, that the Love of God excels all the former Inſtances of Happineſs, and is more glorious than any of them; and thus the *Tigurin* Verſion, *Religio*

Domini claritate ſuperat omnia. Without it, the reſt loſe their Perfection; neither dutiful Children, a prudent Wife, a ſincere Friend, nor even Wiſdom itſelf, can make a Man happy, but he that hath it, is rather an Angel than a Man. St. *Paul* has the like Elogium upon Charity, or the Love of God, 1 *Cor.* xiii. *Druſius*, and ſome others think the Words εἰς φωλισμὸν, to be an Interpolation, and indeed they are not in ſome *Gr.* Copies, nor in the *Vulg.* The following Verſe too is wanting in many Editions, the Senſe of which ſeems to be, the Fear of the Lord is ἀρχὴ, the Cauſe, or Principle of the Love of him, and Faith is the Cauſe of a holy Truſt and Confidence in him.

Ver. 13. *Give me any Plague but the Plague of the Heart; and any Wickedneſs but the Wickedneſs of a Woman.*] The *Greek* is elliptical here, which our Tranſlators have ſupplied. We may inſert εὐδοκῶ from ℣16. or ſome ſuch Verb; as *Calmet*, *Grotius*, and *Junius* help this Defect. The Senſe of the firſt Part is like that of *Solomon*, *The Spirit of a Man will ſuſtain in his Infirmity, but a wounded Spirit who can bear?* Prov. xviii. 14. This Author hath been condemned for his Moroſeneſs to Children, and his Reflexions upon the Female Sex; as to the former, I have ſhewn that his Precepts of Correction are to be taken in a reſtrained Senſe; and with reſpect to the latter, *Janſenius*, and other Writers obſerve, that he is no profeſſed Enemy to the Sex, nor intends any Reflexion upon them in general, as being the moſt beautiful Part of the Species, and deſigned in their Formation, as Help-meets and Comforts to Man. He fails not to give Merit its due Praiſe, and where an Opportunity offers, as in the Beginning of the next Chapter, of extolling a vertuous and deſerving Woman, he does it in Terms of the higheſt Reſpect. What is ſaid to the Diſadvantage of them in this and the next Chapter, is only to expoſe the Failings of ſome few degenerate and perverſe ones, but with a Deſign to recommend, by the Contraſt, the worthier Part of the Sex the more. And though he may not ſeem quite complaiſant, his Intention is honeſt and commendable, *viz.* to inſtruct Youth what Circumſpection and Prudence is neceſſary in the Choice of a Wife, and the Conduct to be obſerved to prevent Feuds and Differences in the married State. *Phocyllides* among the Fragments which are preſerved, has ſome very remarkable Verſes upon the Sex. What is particular and worth obſerving is, that he derives their good and ill Qualities from ſome Animals which partake of them, and whom in that reſpect they reſemble. I ſhall mention only the two following:

Ἡ δὲ κυνὸς χαλεπή τε καὶ ἄγελος· ἡ δὲ μελίσσης,
Οἰκονόμος τ' ἀγαθὴ, καὶ ἐπίσταται ἐργάζεσθαι.

i. e. She that is croſs and ſnarling hath ſomething of the Nature and Temper of the Dog; but the good Houſewife, the prudent Œconomiſt, the careful Manager, reſembles the laborious Bee, with her Collection of Sweets.

Ver. 14. *And any Affliction, but the Affliction from them that hate me, and any Revenge but the Revenge of Enemies.*] The Senſe of the whole ſeems to be, I would have any Affliction or Misfortune rather than that which my Enemy wiſhes me. Or I will compound for any ſuffering, ſo my Enemy knows nothing of it, and has not the ill-natured Pleaſure of triumphing over me in it, and rejoicing at what has happened to me; for this Reaſon it is ſaid of *Saul's* Death, *Tell it not in Gath, publiſh it not in the Streets of Aſcalon, leſt the Daughters of the Philiſtines rejoice, leſt the Daughters of the uncircumciſed triumph*, 2 Sam. i. 20. A Piece of ill News an Enemy hugs inwardly, and would purchaſe at any Rate—*Hoc Ithacus velit, & magno mercentur Atridæ.* Or the Senſe may be that of Holy *David*, *Deliver me not over unto the Will of mine Enemies*, which often made a Part of his Prayer. In the next Verſe it is ſaid, *There is no Wrath above the Wrath of an Enemy.* ὑπὲρ θυμοῦ ἐχθροῦ, which differs from the former; for it ſeems more agreeable to the Context to read, There is no Wrath above the Wrath of a Woman, or at leaſt above the Wrath of a She-Enemy. Accordingly the *Syriac* renders, *Non eſt inimicitia amarior ea quæ mulieris eſt.* And St. *Chryſoſtom* reads in like Manner. And ſo the *Vulg.* has it, and the Margin of the *Geneva* Bible. *Juvenal* confirms the Obſervation, *Vindicta nemo magis gaudet, quam fœmina*, Sat. xiii.

Ver. 15. *There is no Head above the Head of a Serpent.*] The *Hebrew* Word ראש principally ſignifies the head, and is as properly uſed for Poiſon, becauſe the Venom of thoſe pernicious Creatures, Aſps, Vipers, and Serpents lies chiefly in their Head and Teeth. Thus *Hoſea* x. 4. what our Verſion renders Hemlock, is ראש in the *Hebrew.* The *Interlinear* Verſion has here indeed *Caput*, but *Pagnin* has explained it well, by inſerting *Venenum* in the Margin. For what ſhall we underſtand by *Caput* or a Head ſimply, except ſomething be underſtood or ſupplied, as in the *Chaldee* Paraphraſe it is, in which, both in this Place and ſome others, the Reading is: As the Head of hurtful Serpents, denoting thereby either Poiſon, or ſome noxious poiſonous Thing. As ראש doth primarily ſignify an Head, ſo it is no leſs manifeſt that it is often uſed, written in the ſame Manner, for Poiſon itſelf, probably deduced from the firſt Signification, as the Serpent's Poiſon is in its Head. There are many Inſtances, in which it is uſed in ſuch a Senſe, as *Deut.* xxix. 18. *A Root that beareth Gall and Wormwood,*]

Wormwood, ראש ולענה, i. e. according to the Margin, a poiſonous Herb. The like occurs *Deut*. xxxii. 32. and ראש פתנים ℣ 33. is expreſsly tranſlated, *Venom of Serpents*, and ſo *Jer*. viii. 14. מי ראש *Water of Gall*, is in the Margin, Poiſon, and *Amos* vi. 12. *Ye have turned Judgment*, לראש *in Venenum*, according to the *Interlin*. Verſion. See *Jer*. ix. 15. xxiii. 15. *Lam*. iii. 5, 19. in all which Places, it is manifeſt, that ראש ſignifies ſomething diſtinct from Head, though *Ar. Montanus* in ſome of them, gives no plain Senſe, or Meaning. But though, according to the Scope of the Place where it occurs, and as the Words with which it is joined ſuggeſt, it has different Significations, yet for the moſt part they tend to, or are derived from, one Notion, *viz.* Poiſon, and the Qualities of Noxiouſneſs, and Bitterneſs, uſually aſcribed to it. And thus *Calmet* underſtands this Place, and *Bochart*, *Hieroz.* lib. i. c. xxviii. and *Pocock*, in *Hoſ.* tom. ii. Θυμὸς too is often taken in the Senſe of Poiſon. See Not. on *Wiſd.* xvi. 5.

Ver. 16. *I had rather dwell with a Lion and a Dragon, than to keep Houſe with a wicked Woman.*] After what the Scripture has informed us of *Eve*, the firſt Woman, by whom Sin entred into the World; of *Potiphar's* Wife, who tempted the Chaſtity of *Joſeph*, and, becauſe ſhe could not ſeduce him, was the Occaſion of his being caſt into Priſon; of *Dalilah*, who was the Cauſe of *Sampſon's* Death; of *Solomon's* Fall, through the Power of Beauty; of *Jezebel*, who took off righteous *Naboth*; of *Athaliah*, who put to Death the whole Royal Race of *Judah*, to place herſelf upon the Throne; of *Job's* Wife, who was ſuch a Scourge to him, and herſelf the greateſt of his Plagues and Miſfortunes, and many others known and infamous in Sacred and Prophane Hiſtory, for their Reſentment and Cruelty, which *Calmet* furniſhes us with, one wonders the leſs at what the Author here ſays againſt the Sex, I ſhould rather ſay, the bad and abandoned Part of it, for it is of theſe only he is to be underſtood. Though he ſeems concerned at the Fall and Miſconduct of Part of a Species, lovely in itſelf, and expreſſes himſelf in Terms of Sharpneſs and Reproach, where a Serpent lies concealed under an Angel's Face, yet let it be remembred for his Vindication, that ſome of the ancient Poets far exceed him in their Invectives, and have as odious Compariſons, but I ſhall not retail their Venom, as *Grotius* does.

Ver. 17. *The Wickedneſs of a Woman changeth her Face.*] As a good Conſcience gives Life and Vigour to the Body, and has that pleaſing Satisfaction going along with it, as to diſplay itſelf even in the Face of a good Man, as was particularly verified in the Glory of *Moſes's* Countenance, and the Angelick Face of St. *Stephen*, ſo inward Guilt is gloomy and melancholy, and gives a Sort of Horror and Deadneſs to the Countenance; and ſo ſtrong is the Impreſſion, that one may ſometimes read Guilt in a Perſon's Face. *Calmet* underſtands this of a churliſh paſſionate Woman in particular, whoſe Anger appears in her Face, and ſpoils and disfigures her Countenance, and when it comes to any outragious Exceſs, gives her a Reſemblance of one of the Furies. And indeed our Tranſlators do render πονηρία, the Word here uſed, by Churliſhneſs ch. xlii. 14.

Ibid. *And darkneth her Countenance like Sackcloth.*] ὡς σάκκος, the *Syr*. and *Arab*. Verſions apply this, and indeed, the whole Verſe, to the unhappy Huſband of ſuch a Woman, and make the Change and Gloomineſs to appear in his Countenance, who from the relation that is betwixt them cannot help being greatly concerned for her Miſconduct, and betraying Uneaſineſs in his Looks, at her Behaviour: *Malæ mulieris improbitas pallidam reddit faciem mariti, eamque nigram efficit, quaſi nigredinem Cilicii.* Beſides this, which ſeems to ſuit beſt with the Huſband's mournful Countenance, there is another Simile in the Margin, as a Bear, ὡς ἄρκτος, which *Bochart* prefers, *Hieroz.* L. iii. cap. 9. and thinks the other to be formed from; and that the Sullenneſs and Sternneſs of Look, in one out of Temper, is well expreſſed by the παναμείδηλον πρόσωπον of a Bear. Both theſe readings have their Advocates, and are ſupported by the Authority of good Copies; and it is very obſervable and particular, that the *Vulg*. and *Jerom's* Bible, have both theſe Compariſons together, *Obcæcabit vultum tanquam urſus, et tanquam ſaccum oſtendet.*

Ver. 18. *Her Huſband ſhall ſit among his Neighbours.*] ἀναπεσεῖται. If we underſtand this in the Senſe of *diſcumbere*, or ſitting at Table, the Senſe then is, that her Huſband ſhall be continually uneaſy, even in Places, and among Company, where he might expect to have been agreeably entertained, and merry; or perhaps a better Senſe may be, Her Huſband ἀναπεσεῖται, *animo concidet*, ſhall appear dejected among his Neighbours and Acquaintance: And thus the *Vulg. In medio proximorum ejus ingemuit vir ejus.*

Ibid. *And when he heareth it, ſhall ſigh bitterly.*] I ſuppoſe the Senſe of our Tranſlators is, When her Huſband heareth what is ſaid of his Wife, and the Complaints made againſt her, *entendant ce qu'on dit de ſa femme*, ſays *Calmet*, it will be a great Grief and Concern to him, and he will ſigh bitterly; which ſeems much properer, than *ſuſpirabit modicum* in the *Vulg*. which aroſe from a corrupt Copy, which had μικρὸ, and probably was inſerted from the Beginning of the next Verſe. The *Syr*. and *Arab*. render, *invitus longa trahit ſuſpiria*, from a Copy which had ἀκούσιος, inſtead of ἀκούσας, which *Camerarius* alſo follows. This reading too is capable of a good Senſe, *viz.* though her Huſband in Company would gladly conceal his Grief, for fear of being taken notice of, or perhaps laughed at, which is the way of the World, yet his Sighs break from him unwillingly, when he perceives them not, and ſteal from him unawares. And thus the *Geneva* Verſion, *Becauſe of her he ſigheth ſore or he beware.*

Ver. 19. *All Wickedneſs is but little to the Wickedneſs of a Woman, let the Portion of a Sinner fall upon her.*] See ch. xlii. 13, 14. and particularly *Eccleſiaſtes*, vii. 28. where *Solomon*, ſpeaking on this Subject, ſays: *One (good) Man among a thouſand, but a Woman among all theſe have I not found.* Which a learned Writer well obſerves, is not to be looked upon as the juſt Character of Women in general in all Ages and Countries, but of ſuch looſe ones as *Solomon* was once acquainted with, or ſome of that Stamp in that and the neighbouring Nations. Biſhop *Patrick in Loc.* The Senſe of the latter Part is, Let a Woman of ſuch bad Qualities fall to the Share of a Sinner, for one cannot wiſh a greater Plague to any Man, even an Enemy, than a worthleſs and profligate Woman. And thus *Calmet*, *Qu'elle tombe en partage au Pecheur*, and *Junius*, *Sorte peccator accidat illi*; which ſeems alſo the Senſe of the *Vulg.* Such Wiſhes were not unuſual; there is an Inſtance of the like in *Virgil*;

Dii meliora piis, erroremque hoſtibus illum!
Georg. Lib. iii.

This Senſe ſeems confirmed from cap. xxvi. 23. *A wicked Woman is given as a Portion to a wicked Man: But a godly Woman is given to him that feareth the Lord.* To which that of *Solomon* is parallel: *The Woman, whoſe Heart is Snares and Nets, and her Hands as Bands, I find more bitter than Death; whoſo pleaſeth God, ſhall eſcape from her, but the Sinner ſhall be taken by her. Eccleſiaſtes* vii. 26. The Senſe, according to ſome, is: May God deal with her as the greateſt of Sinners! And according to others, May God give her ſuch a Huſband, as may either tame, or reform her!

Ver. 20. *As the climbing of a Sandy Way is to the Feet of the Aged, ſo is a Wife full of Words to a quiet Man.*] i. e. She is a conſtant Clog and Plague to him. Matrimony hath formerly been the Common-Place for Raillery, as well as now. *Ovid* and *Juvenal* make very free with it; the latter takes a more than poetical Licence, when he makes all Matches unhappy, and wrangling to be the Entertainment of even the Marriage Bed:

Semper habet lites, alternaque jurgia lectus
In quo nupta jacet. Sat. vi.

This probably is true, where a Perſon has the Misfortune of a Scold, as the Margin here has it, for his Partner; one, who will fill his Houſe with Rage and Clamour, and his Bed with Cares and Reſtleſſneſs; and eſpecially if ſhe has a ſubmiſſive and tame Huſband, ſhe will be the more inſolent and imperious, ſhe will take Advantage of his Meekneſs to make herſelf abſolute, and her Huſband ridiculous. But a loving and ſilent Woman ch. xxvi. 14. i. e. one, who knows how to guide her Words with Diſcretion, is a Gift that cometh of the Lord, her Character is amiable, and her Perſon deſirable. She will not croſs her Huſband's Inclinations through Perverſeneſs, nor ſet up her own through Haughtineſs. The more eaſy and obliging he is, the greater Reaſon does ſhe give him to continue ſo. Between ſuch a Pair all Things go on ſmoothly, without any Rubs or Reproaches, and the Happineſs in Paradiſe ſeems again revived.

Ver. 21. *Stumble not at the Beauty of a Woman.*] Some underſtand it thus: Caſt not thyſelf down at the Feet of a beautiful Woman, being captivated with her Charms, and then the Advice will be like that ch. ix. 8. *Turn away thine Eye from a beautiful Woman, for many have been deceived by the Beauty of a Woman, for herewith Love is kindled as a Fire.* Or the Meaning may be like that in ℣ 5. *Gaze not on a Maid, that thou fall not by thoſe Things that are precious in her.* If with the *Syr.* and *Arab.* Verſions we underſtand it of an evil and looſe Woman, it will then be the ſame with ℣ 6. *Give not thy Soul unto Harlots, that thou loſe not thine Inheritance.*

Ibid. *And deſire her not for Pleaſure.*] εἰς τρυφήν. The *Geneva* Verſion has, *for thy Pleaſure*: But many Copies omit this. The Senſe of the whole either is: Admire not the Beauty of a Woman, leſt it kindle a Criminal Paſſion in thee, and thou be tempted to luſt after her: Or it may be conſidered as Matter of Advice to a Lover, not to chuſe a Wife merely for her Beauty, or for any ſenſual Satisfaction propoſed, but rather for her good Qualities and Accompliſhments. As a wiſe Man principally aims at Society in a Wife, he ought to chuſe one with ſuch good Senſe, as to form the agreeable Companion, and with ſuch a Temper, as not only to ſhare his good or evil Fortune with Equanimity, but with Sufficiency and Credit; one, not merely likely to encreaſe, but capable and willing to govern, his Family, bring up his Children, and to manage in all Things for him to the beſt Advantage. *Euripides* has exactly the ſame Sentiment with our Author:

Νοῦν χρὴ θεᾶσθ'. οὐδέν τι τῆς εὐμορφίας
Ὄφελος, ὅταν τις μὴ φρένας καλὰς ἔχῃ.

Ver. 22. *A Woman, if ſhe maintain her Huſband, is full of Anger, Impudence, and much Reproach.*] The wiſe Man having given his Sentiments about Beauty, proceeds next to ſhew, that a Fortune, as ſuch, ſhould not be choſen, becauſe ſuch a one is apt to be aſſuming, and to reproach her Huſband with what ſhe brought him, and that his Subſiſtence, and the Figure which he makes, is through her. Imperiouſneſs is miſbecoming and inſupportable, even in a Perſon of

Worth and Merit, and much more ſo, where only a Family or Riches is the Pretence. What *Juvenal* has obſerved, is, I believe, the Sentiment of moſt People,

> *Malo Venuſinam, quam te, Cornelia mater,*
> *Gracchorum, ſi cum magnis virtutibus adfers*
> *Grande ſupercilium.* Sat. vi.

There may alſo another Senſe be given of this Place; if a Woman rule her Huſband, *Mulier ſi primatum habeat, contraria eſt viro ſuo. Vulg.* which *Calmet* expounds, *Si la femme a la principale autorité, elle s'eleve contre ſon mari.* The rendring of the *Orient.* Verſions is remarkable, *Servitus dura, et ignominia peſſima eſt, mulier ferociens in maritum ſuum.* The poor Man in *Plautus* made but an indifferent Bargain, who ſays, *Uxorem accepi, dote imperium vendidi. Phocyllides* ſtrongly diſſuades from ſuch a Match, wherein Money is the only Ingredient:

> Μηδὲ γυναῖκα κακὴν οἴκοισιν σοῖσιν ἄγεσθαι,
> Λατρεύης δ' ἀλόχῳ, λυγρῆς χάριν εἵνεκα φέρνης.

Ver. 23. *A Woman that will not comfort her Huſband in Diſtreſs, maketh weak Hands, and feeble Knees.*] χεῖρες παρειμέναι, καὶ γόνατα παραλελυμένα, ἥτις οὐ, κ. τ. λ. Beſides the Senſe of our Verſion, there is another favoured by *Grotius*: That the Woman who contributes not all in her Power to make her Huſband happy, who will not be aſſiſting in his Diſtreſs, and is indifferent about his Welfare, as that of a Stranger; who will neither take Pains herſelf, nor ſtrive to gain others, to promote his Intereſt, is lazy, brutiſh, and good for nothing. Or rather, ſays *Calmet*, the Meaning is, That an idle indolent Woman, who, through Sloth or Delicacy, will not ſtir herſelf to look into her Family Affairs, nor contribute to the Management of the common Intereſt, can never make a Huſband truly happy, or be a proper Miſtreſs of a Family.

Ver. 24. *Give the Water no Paſſage, neither a wicked Woman Liberty to gad abroad.*] Some Greek Copies have only ἐξουσίαν, Power ſimply, which a wicked Woman is ſure to abuſe every where, both at home and abroad. It is as neceſſary to curb and reſtrain a deſigning, heady, aſpiring Woman, as to confine a ſwelling Water within its Banks. Power in bad Hands is dangerous, and, if not watched and prevented, will overturn every Thing, like an Inundation; and the more Strength it gains, the wider will be the Deſolation and Ruin. Other Copies have ἐξουσίαν ἐξόδου, which our Tranſlation follows. See ch. xxvi. 10. This ſeems to refer to a Cuſtom among the Eaſtern Nations, of confining their Women, and keeping them cloſely ſhut up. The Apoſtle, among other Directions given to young Women, particularly adviſes them to *be diſcreet, chaſte, keepers at home, good, and obedient to their own Huſbands.* Tit. ii. 5. *Calmet* ſays, the Senſe of this Place is the ſame with that of *Solomon: Drink Water out of thine own Ciſtern, and running Water out of thine own Well.* Prov. v. 15. and that the Adviſe is directed to married Men, not to follow after ſtrange Women, nor to covet the Sweets of ſtolen Waters. See ch. xxvi. 12. where the like Simile is applied to a looſe and wicked Woman.

Ver. 26. *If ſhe go not as thou wouldſt have her, cut her off from thy Fleſh, and give her a Bill of Divorce, and let her go.*] εἰ μὴ πορεύεται κατὰ χεῖρά σου. *i. e.* If ſhe does not behave according to thy liking, or rather, if ſhe refuſes to obey thy Authority, and to be ſubject to thy Power; for Power is frequently meant, and expreſſed, by the Hand. *Xenophon* calls a good Wife, one who is ready and willing to oblige her Huſband, χειροήθης. By ſome a Wife has been conſidered as a Man's Right Hand; and then the Senſe will be, If thy Right Hand offend thee, cut it off; though our Saviour by that Expreſſion intended not to authoriſe any ſuch Liberty of Divorce. A Wife however has always been eſteemed as Part of a Man's own Fleſh, for by Matrimony they become εἰς σάρκα μίαν, and to this the wiſe Man ſeems here to allude. No ſooner was Man created, but God divided him into two, and no ſooner were there two, but he united them into one, ſo that Marriage is almoſt as old as Nature, and its Union the moſt cloſe and intimate. *Grotius* thinks the laſt Clauſe, δίδου καὶ ἀπόλυσον, to be only a marginal Explanation of the former Sentence, and at length crept into the Text; and indeed it is omitted in many Copies. By δίδου ſome underſtand, beſides the Senſe of giving a Bill of Divorce, the Reſtoring of her Fortune, or the giving her back what ſhe brought. *Druſius* infers from this Place, that *Ben Sira* and *Sirachides* were not the ſame Perſon, as has been the general Notion. For the former's Axiom, *Os quod cecidit in ſorte tua rode*, i. e. according to the *Scholiaſt*, that a Man muſt ſit down contended with his Wife, whether ſhe prove good or bad, ſeems inconſiſtent with the Advice here given, of parting from her if her Behaviour is not according to a Man's Liking. Either, ſays he, they are different Perſons, or our Author changed his Sentiments. *Comm. in Loc.* See *Bartoloccij Biblioth. Rabbin.* Vol. i. p. 349.

CHAP. XXVI.

Ver. 3. A *Good Wife is a good Portion, which ſhall be given in the Portion of them that fear the Lord.*] By γύνη ἀγαθὴ or ἀνδρεία here, and *Prov.* xii. 4. xxxi. 10. is meant, one that is notable, managing, and diligent, whoſe Character *Solomon* deſcribes, *Prov.* xxxi. 10. *&c.* In the former Chapter ℣ 19. a wicked Woman is mentioned as the Portion of a Sinner; here it is ſaid, that a good and virtuous Woman ſhall fall to the Lot of the Righteous, as a Reward

ward of his Goodneſs; and thus the *Syriac*, *Mulier bona dabitur viro timenti Dominum, propter bona ipſius opera.* See ℣ 23. *Prov.* xix. 14. *Tob.* vii. 12. As a prudent Wife is from the Lord, holy Men in Scripture accordingly begged the Direction of God, and his Bleſſing in the Choice of a Wife: For as God firſt inſtituted Marriage, ſo he ſtill preſides over it, and all Marriages ought to be concluded in his Fear, and entered upon with a Petition for his Bleſſing. *Abraham* comforts himſelf that the Lord God of Heaven would ſend his Angel to chuſe a Wife for his Son *Iſaac*. *Gen.* xxiv. 7. And his Servant prays unto the Lord God, of his Maſter *Abraham*, to ſend him good Succeſs in the Undertaking he went about, and to ſhew Kindneſs unto his Maſter *Abraham* in a Particular which ſo nearly concerned the Welfare of his Family. ℣ 12. *Druſius*, and ſome other Expoſitors, differing herein from our Tranſlators, make the next Verſe a Continuation of the ſame Subject, *viz.* That he that is ſo highly favoured, as to have the Bleſſing of a good Wife, whether he be poor or rich, is completely happy, and his Satisfaction will appear in his very Countenance: For where the married Parties are happy in, and pleaſed with each other, and Love and Harmony are triumphant, as is the Caſe of every well choſen Match, Joy will of courſe ſucceed, and a never failing Spring of Delights. The *Syr.* and *Arab.* connect the Verſes in the ſame Manner.

Ver. 5. *There be three Things that mine Heart feareth, and for the fourth I was ſore afraid: The Slander of a City, the Gathering together of an unruly Multitude, and a falſe Accuſation: All theſe are worſe than Death.*] διαβολὴ πόλεως is badly rendred here, the Slander of a City; διαβολὴ means rather Enmity, as *Grotius* obſerves it ſignifies ch. xxviii. 9. and ſo it occurs often in ό. And hence διάβολος anſwers to *Satan*, an Adverſary in the *Hebrew*. Διαβολὴ πόλεως would be better rendred, the Ill-will of ones Country, the incurring the Diſpleaſure of the Publick, or of an extenſive Neighbourhood. Hiſtory furniſhes us with many Examples of Perſons who have been fined, exiled, and put to Death through popular Diſcontent, and fell a Sacrifice to the Hatred and Caprice of an inconſtant People. *Grotius* ſeems to take it in the Senſe of Treaſon, and the *Geneva* Verſion expreſly renders ſo. Ἐκκλησία ſometimes ſignifies a promiſcuous Aſſembly of the People; here it is taken in a bad Senſe, and properly rendred the gathering together of an unruly Multitude. Such was that which was raiſed by *Demetrius* againſt St. *Paul*, *Acts*. xix. 32. Καταψευσμὸς not only means a falſe Accuſation, but probably refers to the falſe Accuſation which this Author was in danger of his Life from, mentioned at large, ch. li. 6. and on Account of which he ſays, ℣ 9. ὑπὲρ θανάτου ῥύσεως ἐδεήθην; which ſuggeſts to me, that ἐδεήθην is the true reading here, and not ἐφοβήθην, as moſt Copies have; and that καταψευσμὸς is the fourth Particular in order; for the Event of which he was ſo ſore afraid, that he even prayed to the Lord for Deliverance from it: And what may ſeem to confirm this is, that ſome few Editions read καταψευσμὸν ὑπὲρ θάνατον. We ſhall the leſs wonder at the Vehemence of this Expreſſion, if we conſider what this Author ſays ch. xxviii. of the deadly Venom of the Tongue, and of the falſe Tongue in particular, *That the Death thereof is an evil Death, and the Grave better than it*, ℣ 21. nor diſapprove the joining theſe together without the intervening Comma. Thus there are three Particulars very diſtinct, but how ſhall we make out all the four? Our Tranſlators ſeem to have marked out the jealous Woman for the fourth, by inſerting the Particle *(but)* in the Beginning of the next Verſe, though the *Gr. Lat. Arab. Syr.* all omit this Particle. And this indeed is the general Way of ſolving this Difficulty. But is there any more Reaſon to fix upon this for the fourth Evil, than either of the two Plagues, which are mentioned immediately after? Which will as much then exceed the Number, as it now falls ſhort. I ſuſpect the Place to be mutilated, and that ſome Sentences, or at leaſt Words, are wanting; and the Reaſons for my Conjecture are theſe: 1. There is a Chaſm, or Hiatus, here of three whole Verſes in the *Oriental* Verſions. 2. The Conſtruction of the *Greek* ſeems to require ſome Addition. 3. Πάντα, or ταῦτα πάντα, as the Copy, which our Tranſlators follow, read, muſt refer to more, or larger Particulars than are at preſent mentioned. 4. Ὑπὲρ θάνατον πάντα μοχθηρὰ contains the Author's Reflexion upon all the Particulars. And indeed, after mentioning that all the foregoing Inſtances were worſe than Death, what could be found of Weight enough after to inſert, or carry with it ſo much Dread? Jealouſy, the Inſtance moſt inſiſted on, may make Life indeed very uneaſy, and occaſion great Grief and Sorrow of Heart; but the moſt affecting Deſcription of that Paſſion will be but faint, after the Enumeration of Evils ſaid to be worſe than Death; and we cannot but obſerve the Climax to ſink conſiderably, inſtead of riſing more vigorouſly as it ought.

Ver. 6. *A Scourge of the Tongue which communicateth with all.*] πᾶσιν ἐπικοινωνοῦσα, i. e. which by its Clamour and evil Effects makes itſelf known to all; or rather, according to *Grotius*, which is common to, and generally goes along with the four Evils before mentioned. If we underſtand this of the jealous Woman in particular, and μάστιξ γλώσσης is ſo uſed, *Job* v. 21. upon the like Occaſion, the Senſe then is, that ſhe is a Shrew, or a Scold, vexing herſelf and others, through Diſtruſt, and Impatience of Temper. Jealouſy was more frequent among the *Hebrews*; as Polygamy was tolerated among them, the Peace of Families was often diſturbed by the Reſentment and Suſpicions of one rival Wife againſt another, as was the Caſe of *Hannah* and *Peninnah*, the two Wives of *Elkinah*; *Sarah* and *Agar*, *Rachel* and *Leah*, &c. And as Jealouſy is a moſt raging Paſſion, it was often cruel and bloody, and would be ſatisfied with nothing leſs than Poiſon, or the Dagger.

Ver. 7. *An evil Wife is a Yoke ſhaken to and fro.*] Βοοζύγιον σαλευόμενον. According to *Bochart* the Senſe is, that an evil Wife is as troubleſom and weariſom to a Man, as a Yoke that is put upon the Neek of Oxen. *Hieroz.* L. ii. c. 41. but the Generality of Interpreters lay more Streſs upon σαλευόμενον, and think it implies, that an unhappy Marriage, or the uneaſy State of a Man with a bad Wife, is like the Diſagreement of Oxen under the ſame Yoke, who draw different Ways, and without doing any Good, are a Clog, Hindrance, and Vexation to each other, inſtead of being aſſiſting like true Yoke Fellows, by concurrent Endeavours, and joint Labour. The comparing ſuch a Wife to a Scorpion, in the Sentence following, is parallel to ch. xxv. 15. and ſtrongly expreſſes the Danger of ſuch an Union, and that the very Touch of her is deadly, and her Embraces fatal. "Man and Wife, ſays a very "pious Writer, ſhould reſemble the two "Kine that carried the Ark of the Lord; "they ſhould lovingly keep one Path, and "turn neither to the Right Hand nor to "the Left. 1 *Sam.* vi. Or they may be con"ſidered like the two Eyes of the ſame Bo"dy; if both go together, and look one "Way, be it upwards or downwards, to "the Right, or to the Left, all is well and "comely in the Face, but if they be Croſs-"Eyed, and one Eye looks one Way, and "the other another, there is then a manifeſt "Blemiſh, and a diſagreeable Diſtortion." Biſhop *Babington's* Works, p. 316.

Ver. 8. *A drunken Woman and a Gadder abroad, cauſeth great Anger, and ſhe will not cover her own Shame.*] A Woman that is addicted to drinking, inflames her Paſſions thereby, and has little or no Regard to Modeſty and Decorum. Ἀσχημοσύνην αὐτῆς οὐ συγκαλύψει. Ἀσχημοσύνη is a modeſt Way among the *Hebrews* of expreſſing Nakedneſs, and what Nature and Decency commands to be concealed. As her Reaſon is impaired, and for a Time loſt, ſhe is frequently off of her Guard, and forgets what is due to her Sex and Character. *Omnis mulier quæ vinolenta & comeſſatrix eſt, eadem quoque meretrix eſt.* Auth. Oper. imperf. in Matth. Though this may ſeem too poſitive and general, yet thus much may be ſaid, that ſhe that is often ſo diſguiſed, has great Luck if ſhe eſcape being debauched. Her Talk, Looks, and Motions encourage an Attempt, and there are Libertines always ready to improve the Opportunity. *Curtius's* Deſcription of the *Babyloniſh* Women will ſuit all ſuch (and ſuch, I hope, are but few) who drown their Reaſon, and endanger their Virtue by Intemperance and Debauch: *Fœminarum convivia ineuntium principio modeſtus eſt habitus, deinde ſumma quæque amicula exuunt, paulatimque pudorem profanant: ad ultimum (honos auribus habitus ſit) ima corporum velamenta projiciunt.* *Romulus* enacted, that the Woman who was overtaken with Wine ſhould be puniſhed as an Adultereſs; and he acquitted a Perſon who put his Wife to Death upon ſuch an Occaſion. *Plin.* L. xiv. *Val. Max.* L. vi. *Faunus*, King of *Latium*, cauſed his Wife to be whipped to Death, according to *Arnobius*, for her Intemperance. Many Copies have not the Words, *Gadder abroad*, nor do the *Orient.* Verſions or *Vulg.* take any notice of them. But it may juſtly be obſerved of ſuch as are fond of Company, and go in Queſt of Revels and Entertainments, that they are liable to be overtaken both the Ways here mentioned. They run themſelves into Temptation and Danger, through an eager Purſuit of Pleaſures, and lay themſelves open to the Opportunities of Sin and Folly. *Dinah's* Curioſity, and gadding Temper is mentioned as the Cauſe of the Loſs of her Virtue. *Gen.* xxxiv. 1. The Deſcription of the Harlot, *Prov.* vii. 11, 12. is, *Her Feet abide not in her Houſe, now ſhe is without, now in the Streets, and lieth in wait in every Corner.*

Ver. 9. *The Whoredom of a Woman may be known in her haughty Looks, and Eyelids.*] Theſe may be thought rather Signs of Pride than of Unchaſtity, and to be more likely to keep all impure Advances at a Diſtance, than any Way encourage them, and yet this Circumſtance ſeems to be made a Part of the Deſcription of an immodeſt Woman. For thus I underſtand the Words of *Iſaiah*: *Becauſe the Daughters of Sion are haughty, and walk with ſtretched forth Necks, and wanton Eyes*, ἐν νεύμασιν ὀφθαλμῶν, with winking Eyes, *mincing as they go*, i. e. walking with a laſcivious Air, *therefore the Lord will ſmite them.* ch. iii. 16. Μετεωρίζεσθαι ſignifies primarily, to be carried up high in the Air, as Birds or Clouds flying there, which, becauſe they are light, and have no Foundation, are toſſed and driven about with great Uncertainty: Hence μετεωρισμὸς ὀφθαλμῶν by a Metaphor ſignifies, a wanton Rolling of the Eye, a ſwimming Motion of it, and an amorous Caſt or Leer. See *Hammond* on *Luke.* xii. 29. The meaning probably is the ſame with that of *Jeremiah*, iii. 3. that *a Whore may be known by her Forehead*, i. e. by a bold and confident Look. The ὄψις πόρνης will ſufficiently betray her, and ſhew her evil Inclination, as much as wandering in ſuſpicious Places, or ſitting in the publick Ways for Lovers. Modeſty, on the contrary, is diſcernible by a downcaſt Look, a modeſt Air, riſing Bluſhes, reſerved Carriage, and prudent Retirement. *Ariſtotle's* Deſcription ſeems to agree with that of our Author: *Inverecundi ſigna ſunt, oculus apertus & ſplendidus, palpebræ ſanguineæ & craſſæ, humeri ſurſum elevati,* &c. *Phyſiog.* cap. v. St. *Baſil's* Obſervation upon this Paſſage is too pertinent to be omitted, *Quæ in animo conſtituit captare multos, ac venari laqueo ſuæ elegantis formæ, collo incedit in ſublime porrecto: in nutibus item oculorum probatio redditur mulieris fornicariæ & procacis, ad opera ipſa anhelantis, faſcino ac noxio aſpectu: ipſo enim intuitu obſcœnam demonſtrat animæ impuritatem. Dum enim ſuaviter & blandis arridet ocellis, prolicit ad explendam libidinem. Jactu enim oculorum ſagittam plane exitialem emittit.*

Ver. 10. *If thy Daughter be ſhameleſs, keep her in ſtraitly, leſt ſhe abuſe herſelf through overmuch Liberty.*] ἐπὶ θυγατρὶ ἀδιατρέπτῳ. *Syr. Super inverecunda, multiplica cuſtodes. Vulg. In filia non avertente firma cuſtodiam.* i. e. Miſtruſt and watch over a bold Daughter, who gives Encouragement to Mens rude Advances by her forward Looks and Carriage; there is great Reaſon to fear ſuch a one has a corrupt Heart, and waits only an Opportunity to do Evil. Other *Latin* Copies have, *In filia non advertente firma cuſtodiam.* i. e. Watch over a careleſs Daughter, one that does not think of the ſad Conſequences which attend the Breach of Chaſtity, and a Life led without ſober Reflexion, and a modeſt Reſtraint. But there is another Reading which I prefer, ἐπὶ θυγατρὶ ἀδιατρέπτως στερέωσον φυλακήν. For if a Daughter be ſo bad as to be ſhameleſs, the Caution here given comes almoſt too late; the Reſtraint of Liberty would have been more neceſſary and adviſeable, before ſhe became notorious: The Advice therefore is more ſeaſonable, to keep an early and conſtant Guard over a Daughter, leſt too much Liberty and Indulgence prove her Ruin. Or, as the *Vulg.* has it, *Ne, inventa occaſione, utatur ſe,* i. e. leſt ſhe abuſe herſelf the firſt Opportunity that offers. *Grotius* points the Place thus: ἵνα μὴ εὑροῦσα ἄνεσιν ἑαυτῇ, χρήσηται, i. e. leſt finding for herſelf, by ſome Artifice and Cunning, an Opportunity of eſcaping and ſinning, ſhe ſhould make uſe of it. See ch. xlii. 11. where there is the ſame Advice, and in the ſame Words.

Ver. 11. *Watch over an impudent Eye, and marvel not, if ſhe treſpaſs againſt thee.*] ὀπίσω ἀναιδοῦς ὀφθαλμοῦ φύλαξαι, καὶ μὴ θαυμάσῃς. i. e. Watch cloſe, or at the Heels of ſuch a one as has a wanton Eye, or an immodeſt Look. The *Syr.* expreſſes this very ſtrongly: *Poſt eam quæ impudentibus eſt oculis curre, nec moram interponas, ne te decipiat.* Which ſeems to intimate that ſuch a one is of a ſubtle intriguing Temper, and that the Danger is imminent of her doing amiſs, if not narrowly watched. *Grotius* ſays καὶ here is to be taken in the Senſe of *aut*; watch over ſuch a one, or *elſe* be not ſurprized, if ſhe be too cunning for you, and deceive thee, and by tranſgreſſing loſe her Honour, and ſtain the Credit of your Family. And thus the *Tigurin* Verſion: *Oculum impudicum aſſerva, aut ne mireris, ſi in te deliquerit.* As this Organ is the greateſt Inlet to Love, and by its Motions betrays the inward Diſpoſition, the Eyes being as it were the Windows of the Soul, the wiſe Man properly directs the Centinel to be placed there.

Ver. 13. *The Grace of a Wife delighteth her Huſband, and her Diſcretion will fat his Bones.*] By χάρις I would underſtand Sweetneſs of Temper, and by ἐπιστήμη, Diſcretion and Skill, chiefly in Houſhold Affairs, in doing and ordering the neceſſary Works for her Family, (See ℣ 16.) and prudent Management and Oeconomy in providing for it; both which Qualities, muſt be agreable to the Perſon who has the Happineſs of ſuch a Partner. Thus *Solomon* deſcribes a good Wife, *Prov.* xxxi. *She openeth her Mouth with Wiſdom, and in her Tongue is the Law of Kindneſs; ſhe looketh well to the Ways of her Houſhold, and eateth not the Bread of Idleneſs. The Heart of her Huſband doth ſafely truſt in her, and ſhe will do him good, and not evil, all the Days of his Life.* ℣ 11, 12, &c. Not that I would hereby ſo far confine Diſcretion, as to exclude Prudence in other Affairs, which is neceſſary towards a regular and juſt Conduct, much leſs good Senſe and an improved Underſtanding, ſee ℣ 14, to form the agreeable Companion for Life, and to divert the Cares incident to the married State. He that hath a Wife ſo well accompliſhed and amiable, will be eaſy both in his Condition and Circumſtances, and the Satisfaction ariſing from his inward Content, will ſhew itſelf upon his very Countenance. The LXX Rendring of *Prov.* xviii. 22. ſomewhat reſembles this Place, Ὃς εὗρε γυναῖκα ἀγαθὴν, εὗρε χάριτας, ἔλαβε δὲ παρὰ Θεοῦ ἱλαρότητα. where the *Hebrew* expreſſes only a Wife indefinitely, and our Tranſlation follows it here. See Inſtances of ſuch Omiſſions, in *Glaſſ. Philol. Sac. De nomine. can.* 11. *& Mercer in Loc.*

Ver. 15. *A ſhamefaced and faithful Woman is a double Grace, and her continent Mind cannot be valued.*] Shamefacedneſs may either mean Baſhfulneſs, or Modeſty, and ſo may regard both Virgins and married Women, both of which ſhould avoid a Forwardneſs of ſhewing themſelves, and not take a Pride in being followed, and admired, and appearing in Places of the moſt publick Reſort, for, according to *Tertullian, ejuſdem libidinis eſt videri et videre*; and in the ſame Work he ſays: *Tam ſancti viri eſt ſuffundi, ſi virginem viderit, quam ſanctæ virginis, ſi a viro viſa ſit.* De Vel. Virgin. c. 2. By Faithfulneſs we are not only to underſtand that Fidelity which ſhe owes to her Huſband, but that religious Service and Conſtancy which ſhe owes to her God. Goodneſs in both theſe Reſpects is χάρις ἐπὶ χάριτι, the Sum of Perfection. 'Tis in the Union of theſe excellent Qualities that true Beauty and Agreeableneſs conſiſts: for, as the wiſe Man obſerves, *Favour is deceitful, and Beauty is vain; but a Woman that feareth the Lord, ſhe ſhall be praiſed*, Prov. xxxi. 30. The like may be obſerved of Continence in the latter Part of the Verſe, which not only reſpects conjugal Chaſtity, but alſo Temperance, Regularity, Moderation of Paſſions, and a ſtrict Virtue in the whole Conduct of Life.

Ver. 18. *As the golden Pillars are upon the Sockets of Silver, ſo are the fair Feet with a conſtant Heart.*] As the wiſe Man has before given us a frightful Picture of a ſcandalous and debauched Woman, ſo he draws as lovely a one in this and the foregoing Verſes, of a diſcreet and virtuous Woman, whom he crowns with the higheſt Praiſes and the greateſt Bleſſings, that the Sex, from a Sight of, and Reflexion on, Pieces ſo different from each other, may conceive as much Horror from the one, as Love and Pleaſure from the other. He deſcribes the good and accompliſhed Woman in Terms and Figures of the greateſt Magnificence and Beauty; ſhe is as great an Ornament to her Family, as the Sun is to the Univerſe: her Beauty, in her middle-age, has as chaſte and comely an Appearance, as the Lamps upon the holy Altar; nor do her Feet, or her Heart go aſtray, but both of them are fixed upon a right and ſolid Baſis. Or the Senſe may be, according to ſome Expoſitors, that a well made ſtrait tall Woman, is like a well proportioned Pillar, fixed upon its Baſis; ſuch as thoſe in the Temple were, which exceeded all others for Beauty and Proportion. Our Tranſlators follow a Copy which had ἐπὶ στέρνοις εὐσταθοῦς, but *Grotius* ſays the true Reading is, ἐπὶ στερεοῖς εὐσταθοῦς. By στέρεα he underſtands the Soles of the Feet. Dr. *Grabe* rejects this, as not having the Senſe which he gives to it, and prefers πτέρναις, which is countenanced by the *Vulg.* See *Proleg. Tom.* iii. c. 4.

Ver. 20. *When thou haſt gotten a fruitful Poſſeſſion through all the Field, ſow it with thine own Seed, truſting in the Goodneſs of thy Stock.*] κλῆρον παντὸς πεδίου, i. e. The Poſſeſſion of any Field; πᾶς, is frequently ſo uſed by this Writer, See ℣ 15. πεδίον is a Metaphor often uſed for a Wife, eſpecially by the Poets. *Euripides* has the like, μὴ σπεῖρε τέκνων ἄλοκα, *Phœn.* ℣ 18. and he calls a Father καταςπείραντα, φυτουργὸν φυτεύσαντα. *Theognis* has the ſame Compariſon, Γνωμ. ℣ 582. *Virgil*, with his uſual Modeſty, expreſſes it by *arvum genitale.* This Advice follows very properly after that in the former Verſe, of not giving one's Strength to ſtrange Women; 'tis like that of St. *Paul*, *To avoid Fornication, let every Man have his own Wife*, 1 Cor. vii. 2. For Marriage is the proper, as well as ſettled Remedy of Incontinence. And as an Encouragement to it, the wiſe Man mentions one particular Advantage ariſing from it, *viz.* a certain and legitimate Iſſue, which ſhall not after be reflected on for Baſeneſs of Birth, but triumphing in an honeſt and lawful Deſcent, ſhall proſper and grow great. Or, as *Druſius* takes it, Men μεγαλυνοῦσι, ſhall ſpeak honourably of, and extol thy Family and Poſterity for the Goodneſs of their Stock, and the unblemiſhed Honour of their Deſcent.

Ver. 22. *An Harlot ſhall be accounted as Spittle: but a married Woman is a Tower againſt Death to her Huſband.*] The marginal Reading, *as a Swine*, I think preferable, as coming nearer *Solomon's* Deſcription, *A handſome Woman without Underſtanding is like an Ornament of Gold in a Swine's Snout.* Prov. xi. 22. where γυνὴ κακόφρων in ό, may be rendred a Woman of an evil Turn of Mind, as well as of a weak one; and in the Sapiential Books they both ſignify a looſe and diſorderly Perſon. There is much greater Difficulty in the latter Part of the Verſe, the *Gr.* of which is, ὕπανδρος δὲ, πύργος θανάτου τοῖς χρωμένοις λογισθήσεται. *Badwell*, *Grotius*, and our Tranſlators, obſerving an Oppoſition in the Parts of ſome Verſes following, have fancied that there muſt be one here; as to χρωμένοις, which all the Copies have, at the firſt hearing, one would think that the Woman here meant, communicated herſelf to more than one, and that it ſhould be χρωμένῳ, if the Huſband only be meant, as our Tranſlators confine it; but upon farther Examen this will be found allowable, for *Prov.* xxv. 13. where the *Hebrew* has אדניו, *domini ſui*; the ό have τῶν αὐτῷ χρωμένων, and *Prov.* xvii. 8. בעליו, *patroni ſui*, in ό is rendred τοῖς χρωμένοις. As both theſe therefore, though in the plural Number, ſignify only one Perſon, and may properly ſignify a Huſband, ſo it may do here, and one of theſe *Hebrew* Words might poſſibly be in the Original. But πύργος θανάτου is far more uncertain and ambiguous; if a good Wife be meant, the Tranſlation muſt be, as ours has it, *a Tower againſt Death*, *propugnaculum mortis*, Syr. which yet ſeems a very harſh one, and I am not aware of any Authority for it. If a Concubine, τηρουμένη, as *Clem. Alex.* here expounds it, *Pædag.* L. ii. 10. or an Adultereſs Wife be meant, which *Druſius* ſhews from *Prov.* vi. 24, 26, 29. γυνὴ ὕπανδρος may well ſignify, πύργος θανάτου then muſt either be a downfall Tower, in the Senſe of the *Arab.* *Maritata cum adulterium committit, ſimilis eſt turri corruenti ſuper eum qui propius accedit ad ipſam*, or a Priſon, in which Perſons were kept for Execution, and ſuffered often to die there. And as Priſons had Pits or Dungeons in them, *Jerem.* xxxviii. 6. ſo a Whore is called a deep Pit, *Prov.* xxii. 14. xxiii. 27. and an Adultereſs is the moſt dangerous Sort. That Towers are often Priſons is well known, *Neh.* iii. 25. There was a Place near *Jeruſalem*, called *Azmaveth*, *Neh.* xii. 29. which may be tranſlated the Fort of Death, but to what Uſe it was put, does not appear. Now as the Puniſhment of the Adulterer was Death, *Lev.* xx. 10. the Adultereſs who captivated, and kept him in her Chains, might well be called the Tower or Priſon of Death, as ſhe is in Scripture repreſented, under other Figures, as the Cauſe of Death, ſee *Prov.* vii. 21, 23. but above all *Prov.* vi. 26. where in ὁ juſt the ſame Sort of Diſtinction is made between a common Whore and an Adultereſs, as, according to this Interpretation, is made here, and γυνὴ ἀνδρῶν there comes very near γυνὴ ὕπανδρος in this Place. And thus there is ſtill ſome Oppoſition between the two Parts of the Verſe, though not ſo great a one as in the Senſe which our Tranſlators have choſen. I ſhall only add, that if Perſons are diſpoſed to change the Word ϖύργος, ὑπουργὸς would be no improper Reading, if they underſtand it of a bad Woman: nor would ἀπεργὸς, or ἀπειργὸς, ἀποεργὸς, or ἀπουργὸς, be either of them amiſs, if applied to a good one.

Ver. 26. *A Woman that honoureth her Huſband ſhall be judged wiſe of all; but ſhe that diſhonoureth him in her Pride, ſhall be counted ungodly of all.*] This ſeems not rightly tranſlated; the *Greek* of the latter Part is, ἀτιμάζουσα δὲ ἀσεβὴς ἐν ὑπερηφανίᾳ ϖᾶσι γνωσθήσεται, *i. e.* ſhe that deſpiſeth or diſhonoureh her Huſband, ſhall be accounted wicked and ungodly for her Pride by all. Thus the *Geneva* Verſion, *She that deſpiſeth him, ſhall be blazed for her Pride.* And *Calmet* renders in like Manner, *Celle qui le deſhonore, ſera reconnue comme impie dans ſon orgueil.* To attempt to make a Huſband any ways ridiculous, to expoſe his Perſon or Underſtanding, to aſſume the Management of Affairs which are peculiarly the Man's Province, theſe are no Arguments of a Wife's Diſcretion, they are rather Symptoms of a high Spirit, than of deep Wiſdom. Such a one generally fails in her Deſign of being admired, and is ſure to be, if not deſpiſed, yet rallied, and jeſted upon by both Sexes. A prudent Woman gains the Aſcendant by her Condeſcenſion, and engaging Sweetneſs; ſhe obtains eaſily what the other commands by Violence. She neither contends for, nor takes upon her the Direction of Affairs foreign to her Sex, but confines herſelf within that Province wherein ſhe is allowed to preſide, and endeavours to pleaſe and ſhine in it: and, in fine, never ſeems to rule, however ſhe may do it in reality.

Ver. 27. *A loud-crying Woman, and a Scold ſhall be ſought out to drive away the Enemies.*] εἰς ϖολεμίων τροπὴν θεωρηθήσεται, i. e. Shall be ſeen at or amidſt the Rout of the Enemy, in Places where the greateſt Noiſe and Confuſion is. Or may be conſidered, ſays *Calmet*, as one flying before the Enemy by her Shrieks and Clamour. *Grotius* conjectures the true Reading to be, εἰς ϖολεμίων τρυφὴν θεωρηθήσεται, ſhall be ſeen with Pleaſure by her Enemies, *ſpectabitur cum hoſtium gaudio.* *Hæſchelius* has, γυνὴ μεγαλόφωνος ϗ γλωσσώδης ὡς σάλπιγξ ϖολεμίων, κ. τ. λ. *i. e.* a Scold is always ſounding to Battle, delights to begin herſelf a Fray, or to ſet other People together; and thus the *Orient.* Verſions render, *Rixoſa mulier & linguax, ut tuba ad bellum excitans reputatur.* This ſtrong Hyperbole of our Verſion to expreſs the roaring and exceſſive Vociferation of a Scold, puts one in Mind of what *Homer* ſays of the God of War on another Occaſion,

Mars bellows with the Pain;
Loud as the Roar encountring Armies yield,
When ſhouting Nations ſhake the thundring Field.
Both Armies ſtart, and trembling gaze around,
And Earth and Heaven rebellow to the Sound.
Il. L. v.

After this ſome *Greek* Copies have an entire Verſe, omitted in our Verſion, the Senſe of which, according to the *Syr.* is, *Animus cujuſvis hominis exiſtentis his omnibus dejicitur, in tumultu enim bellico vita miſere ducitur,* i. e. Every Perſon who has the Misfortune to have a Wife of ſuch an outragious Temper, will be dejected and unhappy, as living in a State of continual Confuſion, Tumult, and War.

Ver. 28. *There be two Things that grieve my Heart, and the third maketh me angry: a Man of War that ſuffereth Poverty, a Man of Underſtanding that is not ſet by, and one that returneth from Righteouſneſs to Sin; the Lord prepareth ſuch a one for the Sword.*] The three Particulars mentioned here, are well worth Notice. As to the firſt, nothing is more grievous than to ſee a Man of Courage and Bravery, who has ſpent his Time and Strength in the Service of his Country, and whom Years and hard Service has diſabled, wanting in his old Age a decent and neceſſary Subſiſtence. The *Romans* had a particular Regard to their *milites emeriti,* ſuch eſpecially as were Invalids, and had ſuffered in their Limbs in the publick Service; to reward their paſt Labours, and to comfort them under their Accidents or Misfortunes, they provided for them, at the publick Expence, Lodgings, and other Conveniences for the Remainder of their Lives: which Inſtance of Goodneſs the Charity of modern Times has imitated in many Nations, and raiſed magnificent Structures for ſuch, who have been rendred uncapable of Service by the Toils of War, or the Dangers of the Deep. As to the ſecond, *Solomon* obſerves how often Kingdoms have been preſerved by Men of great Parts and Underſtanding, and as often overthrown, when Ambition, Favour, or Corruption, bare Sway, and Merit was no longer regarded. It is a melancholy Conſideration, and *Solomon* mentions it as ſuch, that a poor wiſe Man ſhould deliver a City by his Wiſdom, and yet no Man ſhould remember, or reward ſuch a deſerving Man afterwards, *Eccleſiaſt.*

cleſiaſt. ix. 14, 15. but the third Inſtance, inſtead of exciting Compaſſion, as the two former do, raiſes Horror and Aſtoniſhment, *viz.* when ſuch, as have known the Way of Righteouſneſs, and travelled far in it, have not only taſted, but confeſſed, the Sweets of the good Gift of God, at length fall away, and abandon the right Path to walk in the Ways of Sin. *Jeremiah* hath finely deſcribed this, ch. ii. 10, 11, 12, 13. and then he ſets down the Puniſhment which ſuch Apoſtates might expect, *Thine own Wickedneſs and thy Back-ſlidings ſhall reprove thee*; *thou ſhalt know and ſee that it is an evil and bitter Thing to forſake the Lord thy God*, ℣ 19. *Calmet* ſays, a new Chapter might properly begin here.

Ver. 29. *A Merchant ſhall hardly keep himſelf from doing Wrong, and a Huckſter ſhall not be freed from Sin.*] The *Vulg.* has, *Duæ ſpecies difficiles & periculoſæ mihi apparuerunt*; but there are no Words in any of the *Greek* Copies to anſwer them. One Particular is wanting here, except the Merchant and the Huckſter ſhall be thought two diſtinct Inſtances. According to *Calmet*, the ſame Perſon is meant under different Names, or, as concerned in two different Branches of the ſame Buſineſs. The wiſe Man's Obſervation will hold as to Merchants, whoſe Trade being large and extenſive, they have the more Temptations and Opportunities to ſin, if they content not themſelves with a moderate Profit; but ſuch are moſt liable to exact, who aim at engroſſing any Branch of Buſineſs, and by eſtabliſhing a Monopoly, ſet an unreaſonable Price upon their Goods. *Tully* has made the like Obſervation upon Huckſters, or Retailers (for κάπηλος does not ſignify merely a Publican, as *Grotius* underſtands it) as expoſed by their Sort of Buſineſs particularly to lying, *Sordidi etiam putandi qui mercantur a mercatoribus quod ſtatim vendant, nihil enim proficiunt, niſi mentiantur.* De Offic. L. i. The *Vulg.* too confines this more particularly to the Sins of the Tongue, *Non juſtificabitur Caupo a peccatis labiorum.* Through a Deſire of Gain they have not always a ſtrict Regard to Truth, and fair Dealing; but are tempted to uſe Cunning and Artifice, and ſometimes Falſhood itſelf, to diſpoſe of their Commodities, not as Juſtice directs, but as Avarice prompts them.

CHAP. XXVII.

Ver. 1. MANY *have ſinned for a ſmall matter.*] ἕνεκεν ἀδιαφόρȣ, for the Sake of ſomething indifferent, as the *Margin* has it; for Money was one of thoſe Things which the *Stoicks* put into the Number of Things indifferent, of which a Man might make a good or an evil uſe. *Ariſtides* preferred a good Conſcience to Riches, and was more happy and innocent, than the Ambitious or Covetous, amidſt their great Wealth and Honour. *Ahab*, notwithſtanding his Royalty and Grandeur, was miſerable for the want of *Naboth's* Vineyard, and to obtain ſo ſmall a Matter was guilty of Murder. According to the learned *Caſaubon* the true Reading here is, χάριν διαφόρȣ, for the Sake of Gain. *Not. in Theoph. Charact. Ecclus* vii. 18. xlii. 5. And indeed this ſeems moſt agreeable to the Context, and to that of St. *Paul*, *They that will be rich fall into a Snare and Temptation, and many hurtful Luſts.* 1 Tim. vi. 9. The *Vulgate* renders, *Propter inopiam multi deliquerunt*, χάριν ἐνδείας, as ſome Copies have it; and ſo the *Geneva* Verſion, *Becauſe of Poverty have many ſinned.* And indeed Poverty has forced Men often to ſteal, to cheat, to lie, to forſwear, *&c.* See *Prov.* xxx. 9. *Tully* takes in both theſe Motives, and makes Avarice and Poverty the two grand Occaſions of committing Wickedneſs, of Men's turning away their Eyes from God, and neglecting their Duty.

Ver. 2. *As a Nail ſticketh faſt between the Joinings of the Stones, ſo doth Sin ſtick cloſe between buying and ſelling.*] πάσσαλος ſignifies here a wooden Pin, or a Piece of Wood. As this when firmly wedged in a Wall, cannot eaſily be taken out, or ſeparated, ſo it is equally difficult to prevent Fraud and Iniquity between the Buyer and the Seller: Each endeavours to impoſe upon the other; the one would ſell too dear, the other would buy too cheap; the Seller is apt to exact, and to aſk too much, and to cry up his Goods extravagantly; according to that of *Horace*, *Laudat venales qui vult extrudere merces*; and the Buyer is inclined to decry the Commodity, to find Fault with its Price or Goodneſs, that he may have it the cheaper. According to that of *Solomon*, *It is naught, it is naught, ſays the Buyer*; *but when he is gone his way, he boaſteth.* Prov. xx. 14. *Anacharſis* therefore called the Market, where moſt Trade is carried on, the Mint of Lies. *Apud Laert.* L. i.

Ver. 3. *Unleſs a Man hold himſelf diligently in the Fear of the Lord, his Houſe ſhall ſoon be overthrown.*] This Advice is addreſſed principally to Traders, and Perſons of Traffick and Commerce, who being uſually tempted more than others to over-reach and defraud, are here cautioned againſt Acts of Injuſtice and Oppreſſion, leſt they draw upon themſelves God's Indignation, and forfeit his Bleſſing, which alone gives Riches and Proſperity. *Jeremiah* expreſſes the Diſappointment of ſuch by a beautiful Simile, *As the Partridge ſitteth upon Eggs and hatcheth them not, ſo he that getteth Riches and not by Right, ſhall leave them in the Midſt of his Days, and be a Fool*, ch. xvii. 11. 'Tis obſervable, that in all the printed Editions, there is an Ellipſis of the Perſon here meant; Inſtances of ſuch Omiſſions are to be met with both in the *Heb.* and *Gr.* Text. See *Glaſſ. Philol. Sac.* L. iii. which *Hæſchelius* has ſupplied from an ancient MS. in his Notes upon the Place; according to which the Reading and Pointing is, ἐὰν μὴ ἐν φόβῳ Κυρίου κρατήσῃ ὁ τιμιουλκῶν, κατὰ σπουδὴν ἐν τάχει καταστραφήσεται αὐτοῦ ὁ οἶκος, *i. e.* He that is uſed to enhance and raiſe the Price of his Goods beyond what is reaſonable, for ſo the Word is taken *Prov.* xi. 26. unleſs he confines himſelf to what is fair and honeſt, ſhall very ſpeedily come to Ruin. The Reduplication intimates the Certainty and Speedineſs of the Vengeance. Inſtances of which Pleonaſm we have, ch. xi. 21. xxix. 25.

Ver. 4. *As when one ſifteth with a Sieve, the Refuſe remaineth, ſo the Filth of Man in his Talk.*] i. e. The Faults of Men appear, and diſcover themſelves in their Diſcourſe. It is very difficult, even if a Perſon is cautious, not to let ſome Foible or other intermix, and appear in his Talk, by which you may diſcover his Temper and Inclination, what he is moſt fond of, or hates, whether he is wiſe, ſober, and regular, or looſe, corrupt, and impudent. If, when there are ſo many noble Subjects of Converſation to entertain or improve Company, a Man delights to ſignalize himſelf by Scandal, Swearing, Obſcenity, Blaſphemy, Profaneneſs, *&c.* which are the Refuſe and Filth of Diſcourſe; ſuch a one betrays a corrupt Heart, and an evil Treaſure lodged there, and you may pronounce him worthleſs, and abandon'd. For a Man's Talk is a kind of Mirror of his Soul, and diſcovers all its Secrets. When a Youth was preſented to *Socrates*, that he might judge of his Genius, the Philoſopher ordered him to talk and diſcourſe before him, by which he could form a better Judgment of him, than by his Countenance, or any other Symptom. *Tully* has well obſerved, *Qualis homo, talis etiam erit ejus oratio, Orationi autem facta ſimillima, factis vita.* Tuſcul. Qu. L. v. *Demonax*, who contrary to moſt other Philoſophers was fond of Company, as *Val. Maximus* relates of him, uſed to ſay, *In ſpeculis vultus figuram, in colloquiis autem naturam & mentis imaginem cerni poſſe: ſermonem enim eſſe quaſi figulum hominis, qui animi formam effingat & proferat. Nullo enim in ſpeculo melius expreſſiuſque relucet figura corporis, quam in oratione pectoris imago repræſentatur.*

Ver. 6. *The Fruit declareth if the Tree have been dreſſed, ſo is the Utterance of a Conceit in the Heart of Man.*] οὕτως λόγος ἐνθυμήματος καρδίας ἀνθρώπου. The true reading probably is, οὕτως λόγος ἐνθυμήματα καρδίας ἀνθρώπου. And ſo *Grotius* conjectures likewiſe, *i. e.* as the Fruit of a Tree ſhews what Care and Management has been beſtowed upon it, ſo Talk diſcovers the Intentions and Diſpoſitions of the Heart of Man. *Mihi quale ingenium haberes, fuit indicio oratio tua.* Ter. Heauton. It is a natural, as well as a common Simile to compare the Mind of Man to the Earth, an Inſtructor to the Huſbandman, and Precepts, or Doctrine to the Seed. *Plutarch* uſes it often,—*De Liber. educand.* And *Tully*, *Ut agri non omnes frugiferi ſunt qui coluntur, ſic animi non omnes culti fructum ferunt.* Tuſcul. Qu. L. ii. And then it follows, *Cultura animi Philoſophia eſt: hæc præparat animos ad ſatus accipendos eaque mandat his, &, ut ita dicam, ſerit, quæ adulta fructus uberrimos ferant.* See *Luke* viii. 11. and *Matt.* vii. 17, &c. between which and this Place, there is ſome Reſemblance; and *Prov.* xxiv. 30. where ἀνὴρ ἄφρων is compared to a Field untilled, and to a Vine unpruned. The Etymologiſts too intimate the like by deriving *ſermo*, à *ſerendo.* Dr. *Grabe* prefers and retains the common Reading, and to prevent any Ambiguity has καρδίαν ἀνθρώπου. *Prolegom. Tom.* iii. *c.* 4. it is probable λόγος ἐξ ἐνθυμήματος was what he intended, as the *Vulg.* has, *Verbum ex cogitatu*, otherwiſe it is a harſh Expreſſion.

Ver. 8. *If thou followeſt Righteouſneſs. . . thou ſhalt put her on as a glorious long Robe.*] ὡς ποδήρη δόξης. Intimating that Honour and Glory ſhall attend him that followeth after, or is clothed with Righteouſneſs. Ποδήρης is a long Tunick which the Prieſts wore, and is ſaid to be, *Exod.* xxviii. 40. εἰς τιμὴν καὶ δόξαν, for Honour and Glory, *i. e.* to make them appear great like Princes, for their Garments were truly Royal. Their Bonnets alſo were in the Form of *Tiaræ*, which Kings wore, and are joined in Scripture with Crowns, *Job* xxix. 14. which is a Paſſage parallel to this. *Philo* confirms this when he ſays, that the Law manifeſtly dreſſed up the High-Prieſt, εἰς σεμνότητα καὶ τιμὴν βασιλέως. *De Sacerdot. Honor.* It may without Violence be inferred from hence, that as the clothing of Righteouſneſs is compared to the Prieſt's Garments, the Prieſts themſelves ſhould more eſpecially put this on, and eſteem it as their chiefeſt Grace, and moſt valuable Ornament.

Ver. 10. *As the Lion lieth in wait for the Prey, ſo Sin for them that work Iniquity.*] As Truth or Righteouſneſs aſſociates thoſe that are alike virtuouſly diſpoſed, abides with them, encourages and rewards τοὺς ἐργαζομένους αὐτήν, thoſe that practiſe her, as it ſhould be rendred in the preceding Verſe; ſo there is likewiſe a Combination in Wickedneſs, which proves fatal, for the Prey of Sin is the Sinner. The more wicked any one is, the greater Slave he is to Sin, the faſter does he bind his Chains, and lay more and more Obſtacles in the Way of his own Converſion. Or rather, the Senſe is, that as the Lion is always ready to devour his Prey, ſo Sin is always followed with Puniſhment, which continually hangs over the Head of the Sinner. This is ſtrongly confirmed by ℣ 28. where Vengeance is repreſented as a Lion, lying in wait for the Proud or the Ungodly. And moſt probably ἁμαρτία ſhould be rather taken here for the Puniſhment of Sin, than for Sin itſelf, as it is ſometimes uſed. The Compariſon of Sin to a Lion, is very common in Scripture, particularly in the Book of *Pſalms*; and under this Image, the Devil, the Tempter to, and Author of all Wickedneſs and Miſchief, is deſcribed in the *New Teſtament.*

Ver. 11. *The Diſcourſe of a Godly Man is always with Wiſdom, but a Fool changeth as the Moon.*] i. e. A good Man is always uniform and conſiſtent with himſelf; he is conſtant in his Reſolutions, and prudent in his Choice; as he chuſes well, ſo he ſticks to his Opinion, but without Conceit or Opiniatry, without Prejudice or Paſſion. He winnows not with every Wind, ch. v. 9. like thoſe who ſeek popular Applauſe, or have no ſettled Principle; but is ſtedfaſt in his Underſtanding, and his Way of acting always the ſame. The *Vulg.* compares the good Man's Steddineſs to the conſtant Light of the Sun; whereas that of the Moon is always unequal and variable, and when it ſhines the brighteſt, ſhines only by Reflexion, and with a borrowed Luſtre. As his Meditation is in the Law of the Moſt High, ſo his Diſcourſe is upon the Excellency of Religion, and the Beauty of Holineſs: The Rule of his Conduct is the revealed Will of that Being, *with whom is no Variableneſs, neither Shadow of Turning*, and a firm Truſt in his Goodneſs keeps him always ſtedfaſt, and unmoveable under all the Events and Accidents of Life. The *Pſalmiſt* well deſcribes him in Terms not unlike thoſe of our Author: *The Mouth of the Righteous is exerciſed in Wiſdom, and his Tongue will be talking of Judgment; the Law of his God is in his Heart, and his Goings ſhall not ſlide. Pſ.* xxxvii. 31, 32. But there is always ſomething abſurd or impertinent in the Diſcourſe of a Fool, and offenſive in that of a Sinner; the former is diſagreeable and tireſome, and the latter ſhocking and infectious. ℣ 13.

Ver 12. *If thou be among the Indiſcreet, obſerve the Time.*] If you light into the Company of idle and looſe Perſons, enter not into Converſation with them, as one of their Aſſociates, but defer ſpeaking to ſome better Opportunity. And thus *Calmet* expounds it, *Reſervez-vous à parler dans un autre tems.* If you think to do ſome Good among them by your Diſcourſe, in vain will be your Endeavours to reform or inſtruct them. The Attempt to teach ſuch true Wiſdom, or to inſtil Principles of Virtue into them, will be giving that which is holy to the Dogs, who will probably abuſe or injure you. Your Preſence will be diſagreeable to them, and they will anſwer in the Language of the Libertines, deſcribed *Wiſd.* ii. 12. “ Let us get “ rid of this officious Reformer, who takes “ the Liberty to reprove our Thoughts; “ he is not for our Turn, he is clean con- “ trary to our Doings: He ubraideth us “ with our offending the Law, and objecteth, “ to our Infamy, the Tranſgreſſings of our “ Education.” The Word of Exhortation, to have its deſired Effect, muſt be well timed, applied to fit Objects, and delivered in a proper Seaſon: When there is a reaſonable Proſpect of the Seed falling into good Ground, which has no Thorns to choak it, then is the proper Opportunity for the Sower to go out to ſow.

Ver. 18. *For as a Man hath deſtroyed his Enemy, ſo haſt thou loſt the Love of thy Neighbour.*] i. e. By betraying his Secrets, for the Context manifeſtly relates to this; and abuſing the Confidence reported in thee; thou haſt uſed thy beſt Friend as an Enemy, and in ſome ſort taken away his Life by thy Treachery, and therefore follow no more after him, thou canſt not regain his Friendſhip, he is fled like a Bird, not to be recovered again. *Semel fugiendi ſi data eſt occaſio—ſatis eſt. Nunquam poſt illam poſſis prendere.* Plaut. The Violation of the Laws of Friendſhip, by the Diſcovery of Secrets, is a Crime, according to the *Vulg.* not unlike that of murdering a Friend. The Secret your Friend entruſted you with was a ſacred Depoſitum; the diſcloſing it is an Injury, and a Piece of Injuſtice, and if through your Indiſcretion he comes into any Diſgrace or Trouble, it is like giving him a ſecret Stab. The leaſt Unkindneſs from a Friend is of greater Smart than the hardeſt Uſage from an Enemy. Ἀδικούμενοι μᾶλλον ὀργίζονται ἢ βιαζόμενοι. *Thucyd.* L. i. The very Sight of *Brutus* wounded the Heart of *Cæſar* more than all the reſt of the Aſſaſſins did with their Daggers. *David* was ſomewhat troubled, that they who hated him, whiſper'd together againſt him, *Pſ.* xli. 7. but it was his greateſt Affliction of all, that they who had eaten of his Bread, ſhould ungratefully lift up their Heel againſt him. For when he ſays, he could have born it from an Enemy, *Pſ.* lv. 12, 13. he ſignificantly implies, he could not bear it from a Friend.

Ver. 21. *After reviling, there may be Reconcilement; but he that bewrayeth Secrets, is without Hope.*] ἀπήλπισε, is without Hope of a Reconciliation with his Friend. A learned Critick obſerves, that it is much more agreeable to the Dialect of the *Greeks* to render ἀπελπίζειν by *deſperare facere*, to make deſperate, according to the *Hebrew Hiphil*; and accordingly he renders this Place, He that hath revealed Secrets, maketh Men to deſpair of him, to give him up, as one not fit to be truſted, or made a Friend of. *Knatchbull's Annot. on Luke* vi. 35. Some Copies have ἀπώλεσε πίστιν, but as this occurs ℣ 16. upon the ſame Occaſion, ἀπήλπισε, which is the Reading of the *Rom.* edit. and *Alex.* MS, of *Bos*, and *Druſius*, ſeems preferable. The *Romans* cut off all Hopes of a Reconcilement, by giving a ſolemn Form of Renunciation, when thy diſſolved Friendſhip with any that had offended them. *Germanicus*, after receiving many Injuries from *Piſo*, took no other Revenge, than formally renouncing his Friendſhip, *non ul-*

tra progreſſus quam ut amicitiam et more majorum renunciaret. Suet. in C. Cæſ. Cal. ch. iii. *Tacit. Annal.* L. ii. *Lyſ. Orat.* vii.

Ver. 22. *He that winketh with the Eyes worketh Evil.*] τεκταίνει κακὰ, i. e. Is meditating or contriving ſome Evil and Miſchief. There is the like Thought, *Prov.* x. 10. *He that winketh with the Eyes, cauſeth Sorrow.* But the lxx Rendring is more explicit, ὁ ἐννεύων ὀφθαλμοῖς μετὰ δόλου, συνάγει ἀνδράσι λύπας· which points out the true Intent of his winking with the Eye; that though he would have this familiar Motion of the Eye to be interpreted as a Mark of his Approbation and Good-will, yet he does it deceitfully, and is the more dangerous Enemy, as he has the Appearance and Tokens of a Friend; and in another Place it is obſerved of the ſame Perſon, that he is fulſomly civil, bows and cringes to effect his Purpoſe, διεστραμμένη δὲ καρδίᾳ τεκταίνεται κακὰ, (the very Expreſſion of our Author) and is always ready to raiſe ſome Diſturbance, ch. vi. 13. Inſtead of the latter Sentence, *he that knoweth him, will depart from him,* ὁ εἰδὼς αὐτὸν ἀποστήσει ἀπ' αὐτοῦ, the *Vat.* and ſome other Copies have, καὶ οὐδεὶς αὐτὸν ἀποστήσει· and *Hæſchelius,* ἀποστήσεται ἀπ' αὐτοῦ. the *Vulg.* follows this Reading: *nemo eum abjicit,* i. e. He ſo gains upon People by his inſinuating Way, his falſe Signs, and deceitful Nods, that no body miſtruſts him, or diſcards him, though ſuch a treacherous Friend is worſe than a declared Enemy.

Ver. 23. *When thou art preſent, he will ſpeak ſweetly, and will admire thy Words; but at the laſt he will writhe his Mouth and ſlander thy Sayings.*] ὕστερον δὲ διαστρέψει τὸ στόμα αὐτοῦ, καὶ ἐν τοῖς λόγοις σου δώσει σκάνδαλον, i. e. He will change his Note, or, as the *Margin* has it, he will alter his Speech, and in thy Abſence find Fault with what was ſpoken. Or, he will lie in wait for thy Words, and by miſrepreſenting them, endeavour to do thee ſome Miſchief, or bring thee into Diſgrace. Such a concealed Enemy, according to *Homer,* is to be dreaded as much as Death. The *Pſalmiſt* reſembles our Author in the Deſcription of him: *He laid his Hands upon ſuch as be at Peace with him, and he brake his Covenant; the Words of his Mouth were ſofter than Butter, having War in his Heart; his Words were ſmoother than Oil, and yet be they very Swords.* Pſ. lv. 21, 22.

Ver. 25. *Whoſo caſteth a Stone on high, caſteth it on his own Head; and a deceitful Stroke, ſhall make Wounds.*] The wiſe Man having enlarged, in the former Verſes, upon the Baſeneſs of Treachery and Perfidiouſneſs in Friendſhip, he now ſets down the Puniſhment of it, *viz.* that the Miſchief which a falſe Friend is meditating and deſigning againſt others, ſhall fall upon himſelf, he ſhall ſuffer for his Treachery; the Stroke levelled in the Dark ſhall return upon himſelf. This ſeems to be the Senſe of the *Vulg.* though it is obſcurely rendred. But the *Syr.* is explicit and clear, *Obtrectator qui percutit in occulto, perditioni tradetur.* See *Pſ.* vii. 15, 16. *Prov.* vi. 15. where it is ſaid of the wicked Perſon, who pretendeth Friendſhip, and at the ſame Time is deviſing Miſchief continually, *therefore ſhall his Calamity come ſuddenly; ſuddenly ſhall he be broken without Remedy.* See alſo *Eccleſiaſtes* x. 8, 9, 12, 13. and particularly *Prov.* xxvi. 23, 24, 25. *&c.* where there is a great Reſemblance betwixt the two Writers. This unexpected, but juſt, Return upon the Underminer's Head is illuſtrated here by three ſignificant and apt Compariſons; nor is *Plutarch's* leſs pertinent and applicable: *Jaculum ſi in ſolidum aliquid inciderit, nonnunquam in mittentem retorquetur; ita convitium in fortem & conſtantem virum tortum recidit in convitium facientem.* In Moral. And indeed St. *Auſtin* expreſly underſtands this Place of Calumny and Detraction. *De Amic.* ch. xiii.

Ver. 28. *Mockery and Reproach are from the Proud, but Vengeance as a Lion ſhall lie in wait for them.*] There may be two Senſes given of this Place, *viz.* Mockery, Reproach, and Vengeance ſhall fall upon the Proud, or Wicked: Thus *Calmet, Les inſultes & les outrages ſont reſervez pour les ſuperbes, & la vengeance fondra ſur eux.* Or the Meaning may be, that Mockery and Reproach belong to the Proud, they are Vices which they are particularly guilty of, and therefore Vengeance ſhall purſue them. The Rejoicing at the Fall of the Righteous, mentioned in the next Verſe, is an Inſtance of their Mockery, and their Inſult ſhall be repaid them by grievous Torments inflicted on them even in this Life. This was verified in *Antiochus,* and other Perſecutors. 2 *Maccab.* ix.

Ver. 30. *Malice and Wrath, even theſe are Abominations, and the ſinful Man ſhall have them both.*] As the wiſe Man had before condemned Treachery and Perfidiouſneſs, ſo does he likewiſe here Reſentment and Wrath, both of which are to be deteſted: *Utraque execrabilia ſunt. Vulg.* The Manner of Expreſſion in our Verſion ſeems to ſoften theſe Vices; καὶ ταῦτα would be better rendred, *Theſe alſo are Abominations.* And thus the *Syr. Simultas & ira, ipſa quoque ſunt execrabilia.* There may be two Senſes likewiſe given of this Paſſage; the firſt is, that the Sinner ſhall poſſeſs, or rather, as *Grotius* and *Junius* underſtand it, ſhall be poſſeſſed by theſe two tyrannical Paſſions, which as he harbours in his Breaſt, ſhall prove his Tormentors: The other is, that the Sinner ſhall feel the Reſentment of God, and the terrible Effects of his Fury; which Senſe ſeems confirmed by the Context. This Verſe is a proper Introduction to what follows about Revenge, and it would not be amiſs to begin the next Chapter with it.

CHAP. XXVIII.

Ver. 1. HE *that revengeth, ſhall find Vengeance from the Lord; and he will ſurely keep his Sins in Remembrance.* ℣. 2. *Forgive thy Neighbour the Hurt that he hath done unto thee, ſo ſhall thy Sins alſo be forgiven when thou prayeſt.*] He that is forward to execute Vengeance for every Injury done to him, and hath no Bowels of Tenderneſs and Compaſſion towards others that offend, deſerves, and may expect, nay, may be ſure to be ſtrictly dealt with himſelf by God for his own Offences. Διατηρῶν διατηρήσει is a ſtrong Reduplication, and denotes the greater Certainty of Puniſhment. I muſt alſo obſerve the Propriety of λύεσθαι, which is a Metaphor, and implies, that the Debts, for ſo Sins againſt God are called in Scripture, *Matth.* vi. 12. of the merciful Perſon, ſhall be cancelled and diſcharged. The Requeſt of Forgiveneſs from God preſuppoſes and requires that we be ready to forgive others their Offences againſt us. This is a neceſſary Condition on our Part, and, if we fail of it, we ſhall fail alſo of the Pardon we expect and hope for. See *Chryſoſt.* Tom. vi. Orat. lxvii. And indeed what Pretence can a malicious Perſon have to aſk the Forgiveneſs of his Sins againſt God, who, though a frail ſinful Mortal himſelf, will not be prevailed upon to paſs over the trifling and leſs Offences of his Brethren againſt him, which are fewer in Number, ſmaller in Degree, and committed againſt a far meaner Perſon, as is moſt excellently urged in the three Verſes following. This great, and, I might ſay, infinite, Diſproportion between our Offences againſt God, and thoſe of an injurious Neighbour againſt us, is ſtrongly intimated by the vaſt Sum of Ten thouſand Talents, and the very inconſiderable Demand of an hundred Pence only, which the Parable inſtances in to illuſtrate this Matter, *Matth.* xviii. 24, 28. One cannot help obſerving in what ſtrong Terms the Doctrine of Forgiveneſs is preſſed, even under the Times of the Old Teſtament; it may be affirmed of the Law, that, though God tolerated a Retaliation among the *Jews* in certain Caſes, and under certain Reſtrictions, *Exod.* xxi. 24. *Levit.* xxiv. 20. to hinder greater Evils, yet its Intention in general was, to encourage mutual Love and Forgiveneſs, the ſhewing Kindneſs occaſionally even to Enemies, the not avenging Injuries, but committing to God the Repaying of Vengeance, and, in a word, the Love of a Man's Neighbour as himſelf. *Levit.* xix. 17, 18. *Deut.* xxxii. 35. *Pſ.* vii. 4. *Heb.* x. 30. From theſe Paſſages, which are expreſs for brotherly Kindneſs, one ſhould form a Judgment of the Spirit of the Law, and not from ſuch where Vengeance is barely tolerated in certain Caſes, and even then curbed and limited, to prevent Mens Paſſions running to exceſs, and uſing too great Violence and Outrage.

Ver. 6. *Remember thy End, and let Enmity ceaſe.*] Remember that thou thyſelf art mortal, and do not nouriſh immortal Hatred; carry it not into the other World with you, nor entail Revenge upon your Poſterity. Say not, *Exoriare, aliquis noſtris ex oſſibus ultor,* &c. The Advice here is not unlike that of St. *James.* v. 9. *Grudge not one againſt another,* or, as the Margin has it, *Grieve not one another, Brethren, leſt ye be condemned; behold the Judge ſtandeth at the Door.* Thus *Seneca* moſt appoſitely, *Ridere ſolemus inter matutinæ arenæ ſpectacula tauri et urſi pugnam . . . quos cum alter alterum vexarit, ſuus confector expectat: idem & nos facimus, aliquem . . . . laceſſimus, cum victo victorique finis æque maturus immineat.* L. iii. *De Ira,* c. xliii. And in a former Chapter, *Quid ruimus in pugnam, quid imbecillitatis obliti ingentia odia ſuſcipimus? & ad frangendum fragiles conſurgimus? jam par acerrimum media mors dirimet, ſtat ſuper caput fatum . . . propiuſque ac propius accedit.* c. xlii. Or the Meaning may be, Remember that thou art a Man; that Man, as ſuch, is ſure to offend, and ſtand in need of Pardon; that human Life is but of a ſhort Continuance, and an Account to be given of the Conduct of it, and therefore the Senſe of his own Imperfection and Frailty ſhould remind every Man of the Tenderneſs due to others Failings, and the Conſideration of Mortality ſhould haſten Reconciliation, that a Man may not die in an unforgiving Temper. That celebrated Maxim, μέμνησο ἄνθρωπος ὤν, is of no leſs Importance in Life to ſubdue Reſentment, than it was to the *Macedonian* King to humble his Pride. And perhaps that Cuſtom among the *Egyptians* of placing at their moſt ſumptuous Feaſts a Skull in ſome conſpicuous Part of the Room, might be as much deſigned to prevent Quarrels and promote brotherly Kindneſs, as to reſtrain Exceſs and Luxury. The following Sentence, *viz.* "*Remember Corruption and* "*Death,* is, ſays a learned Writer, the ſhorteſt Compendium of holy Living that "ever was given; it is as if the Author had "ſaid, Many are the Precepts and Admonitions left us by wiſe and good Men, for "the moral Conduct of Life; but would "you have a ſhort and infallible Directory "of living well, remember Corruption "and Death. Do but remember this, and "forget all other Rules if you will, and "your Duty, if you can . . . . for the Conſideration of Death is the greateſt Security of a good Life . . . . of ſo vaſt Conſequence is the conſtant thinking upon "Death above all other Things that fall "within the Compaſs even of uſeful and "practical Meditation, that *Moſes,* with "great Reaſon, places the Wiſdom of Man "in the ſole Conſideration of his latter End." *Norris on the Conduct of Hum. Life,* p. 158-160.

Ver. 7. *Remember the Commandments, and bear no Malice to thy Neighbour: Remember the Covenant of the Higheſt, and wink at Ignorance.*] Malice may be conſidered as a Breach of the Sixth Commandment, which beſides actual Murder forbids alſo Revenge, and the very Intention of doing Miſchief. Malice alſo, as it contents not itſelf with thinking or deviſing Evil, vents itſelf often in ill-natured Speeches and injurious Reproaches, and offends againſt the Ninth Commandment, which forbids falſe Witneſs, Slandering, and Evil ſpeaking. By the Covenant of the Higheſt, in the latter Part of the Verſe, we may either underſtand God's Law, which forbids all Malice and Revenge, and enjoins the Forgiveneſs of Injuries; or his adopting all Men, eſpecially the Faithful, into one Body and Communion, to encourage thereby brotherly Love and Union, and a reciprocal Regard and Tenderneſs for each other. Or by the Covenant of the Higheſt may be meant God's Promiſe, or his conditional Covenant that he will forgive Men their Treſpaſſes, if they alſo are ready to forgive others their Treſpaſſes. By Ignorance here we may underſtand not only Sins of Ignorance, as they are called, but Tranſgreſſions of other Kinds, and ſo ἄγνοια is often uſed, ſee *Num.* xii. 11. *Judith* v. 20. *Tob.* iii. 3. 1 *Eſdr.* viii. 75. *Ecclus.* xxiii. 3, 30. and ἀγνοεῖν and ἁμαρτάνειν are ſynonymous in the *Helleniſtic* Writings. See Note on ch. v. 15. Probably the wiſe Man here may artfully call an Offence, a Slip of Ignorance, to extenuate the Greatneſs or Odiouſneſs of it, and thereby induce the Party injured to paſs it over the ſooner.

Ver. 10. *As the Matter of the Fire is, ſo it burneth; and as a Man's Strength is, ſo is his Wrath.*] κατὰ τὴν ὕλην τοῦ πυρὸς οὕτως ἐκκαυθήσεται. A learned Commentator reads the *Greek* in the following Manner, κατὰ τὴν ὕλην τὸ πῦρ ἐκκαυθήσεται, οὕτως κατὰ τὴν ἰσχὺν, κ. τ. λ. *Hammond on N. T.* But there is no Neceſſity of making any Alteration, it is a *Hebraiſm*, and there are frequent Inſtances of this Conſtruction. See *Glaſſ. Philol. Sac.* L. iii. *de Pronom.* Ἰσχὺς, tranſlated here *Strength*, is often uſed for Riches, or Ability in Point of Fortune and Circumſtances, ſee ch. iii. 13. xiv. 13. xliv. 6. *Prov.* xv. 6. *In the Houſe of the Righteous is much Treaſure*, ἰσχὺς πολλή. and *Ezek.* xxvii. 12. πλῆθος πάσης ἰσχύος is properly rendred, multitude of all Kinds of Riches. I ſhould prefer this Senſe here, but for the next Sentence which is to the ſame Purpoſe, though if ἰσχὺς be taken literally for Strength, there will be the ſame Tautology with reſpect to the laſt Sentence of the Verſe.

Ibid. *According to his Riches his Anger riſeth, and the ſtronger they are which contend, the more they will be inflamed.*] κατὰ τὴν στερέωσιν τῆς μάχης οὕτως αὐξηθήσεται. Literally, according to the Force and Spirit of the Strife, Battle, or Combat, ſo it is encreaſed, and becomes more fierce and bloody. The Senſe is, that a Man's Pride and Haughtineſs, (for ſo we are to underſtand Anger and Wrath in this Place) ariſing from Power or Wealth will increaſe proportionably to it. See *Pſ.* x. 4. where there is a Deſcription of a Sinner, priding himſelf in his Riches, whoſe Inſolence on that Account is ſo great, that he is repreſented as not caring for God, neither is God in all his Thoughts. Where the LXX Rendring is obſervable, and reſembles that before us: κατὰ τὸ πλῆθος τῆς ὀργῆς αὐτοῦ ἐκζητήσει, *Secundum multitudinem iræ ſuæ. Vulg.* Both of theſe are but indifferent Verſions of the *Hebr.* here: It would be better expreſſed by *Elatione*, or *altitudine naſi ſui*, i. e. Carrying his Head very high. The *Targum* is clearer and more explicit, *in arrogantia ſpiritus ſui.* See *De Muis in Loc.* or we may underſtand Anger literally here, *viz.* that a Perſon who thinks himſelf injured or affronted, will reſent the Uſage, and his Anger will riſe in Proportion to the Opinion which he entertains of his own Worth, or Greatneſs, either with reſpect to Rank, Merit, or outward Qualities and Accompliſhments. It is on this Account that the Lenity and Meekneſs of *David*, with regard to *Shimei's* curſing him, is ſo juſtly admired: The Forgiveneſs of ſo mighty a King, of ſo mean and abuſive a Subject, who had daringly inſulted his Honour, was no leſs glorious to him than his Victory over *Goliah*.

Ver. 11. *An haſty Contention kindleth a Fire, and an haſty Fighting ſheddeth Blood.* ℣ 12. *If thou blow the Spark, it ſhall burn; if thou ſpit upon it, it ſhall be quenched: And both theſe come out of thy Mouth.*] After Wrath or Reſentment, before ſpoken to, the wiſe Man properly proceeds to mention Quarrels and Diſputes, which generally proceed from it, and often occaſion great Diſturbance and Miſchief. At firſt they ariſe from ſome inconſiderable Cauſe, or trifling Accident, perhaps only from a haſty or wrong Word, which a Perſon reſenting, grows angry, proceeds thence to Reproach and Calumny, Abuſe, Injuries, and in fine to Blows, and Blood-ſhedding. This dreadful Proceſs is properly compared here to a Spark of Fire, which is of little Conſequence or Danger in itſelf, and may be extinguiſhed eaſily in a Moment, by treading or ſpitting upon it; or by letting it fall to the Ground, and taking no Notice of it, it will go out of itſelf. In like Manner the Heat and Fury of an Adverſary may be aſſwaged by Patience and Moderation, by Silence or Submiſſion. But if you blow the Spark and keep it alive, if you add Fuel to dying Embers, by taking the Part of the quarrelſom Perſon or contradicting him: by juſtifying the former, or adding freſh Provocations, you will kindle ſuch a Fire as you will not be able to extinguiſh. *Solomon* has the ſame Compariſon upon the like Occaſion, *Where no Wood is, there the Fire goeth out; ſo where there is no Tale-bearer, the Strife ceaſeth. As Coals are to burning Coals, and Wood to Fire, ſo is a contentious Man to kindle Strife.* Prov. xxvi. 20, 21. The Moral of which Obſervation is, to ſtop Paſſion and Reſentment in its firſt Beginning, to hinder its Progreſs, to ſtem its Torrent, and remove whatever may add to the ſwelling of it; or, in the Words of the ſame wiſe Writer, *to leave off Contention before it be meddled with, for the Beginning of Strife is as when one letteth out Water*, one knoweth not where it will ſtop. *Prov.* xvii. 14.

Ver. 13. *Curſe the Whiſperer and Double-tongued, for ſuch have deſtroyed many that were at Peace.*] ψίθυρος, or the Whiſperer, is one, who ſpeaks ill of his Neighbour privately, and does him ſome Miſchief by a ſecret and ſly Inſinuation to his Prejudice. See Note on ch. v. 14. Δίγλωσσος, or the Double-tongued, is one who ſpeaks differently of the ſame Thing or Perſon, in Publie approving and extolling what he ſecretly decries and vilifies; one who makes a Shew of harmleſs Intentions, and profeſſes an outward Reſpect for the Perſon whom privately he ſlanders: And according to St. *Bernard's* Deſcription, when he intends the moſt Miſchief and Diſgrace to any one, he begins firſt to commend him, to introduce ſome ill-natured Aſperſion the better; which kind of double-dealing and diſſembling is, ſays he, *Tanto plauſibilior, quanto creditur ab iis qui audiunt, corde invito, & condolentis affectu proferri.* In Cant. ii. St. *Cyprian* ingeniouſly compares ſuch who *give good Words with their Lips, but diſſemble with their double Heart*, Pſal. xii. 2. to Wreſtlers, *qui antagoniſtas luctantes altius tollunt, quo vehementius illidant.* Epiſt. ii. *i. e.* who lift their Antagoniſt the higher to give him the greater Fall. *Solomon* calls ſuch miſchievous under-hand Practices, Stabs, which give the moſt deadly Wounds. *Prov.* xxvi. 22. With great Reaſon therefore the Wiſe Man here adviſes to ſet a Mark upon, and abhor ſuch a deteſtable Perſon, which probably is the Meaning of *curſing* in this Place. The common Senſe of Mankind, even in the Times of Paganiſm, has had ſuch an Abhorrence of this Vice, that great Puniſhment has been inflicted upon ſuch Offenders in many Civil Societies. *Lipſius* ſays, that the *Athenians* impoſed a pecuniary Mulct upon them, and that the ancient *Romans* ſet a literal Mark upon the Forehead of him who was guilty of this Crime, intimating a Calumniator, *De Calumnia.* This was a publick Declaration that the Whiſperer or Slanderer deſerved to be openly ſtigmatized, and branded for an infamous Perſon.

Ver. 14. *A backbiting Tongue hath diſquieted many.*] γλῶσσα τρίτη. *Lingua tertia*, Vulg. *i. e.* ſays Mr. *Le Clerc*, *Media inter auditorem, ac eum de quo ſermo habetur.* 'Tis a proverbial Expreſſion, and often to be met with in the *Chaldee* Paraphraſe; it means a buſy intermeddling Tongue, which ſows Diſcord among Neighbours, and ſets one againſt another by evil Inſinuations, and groundleſs Reports, perverting and envenoming things the moſt harmleſs and innocent, and giving them a wrong Turn, and an evil Meaning. This is alſo called *lingua triſulca*, as if it ſpit its Venom like a Serpent, or had, like it, three Stings, or through its Swiftneſs and Volubility had the Appearance of it. And indeed the Backbiter has ſo much of the Serpent in him, that, as if he had really three Stings, he does Miſchief to three Perſons, to the Hearer, the Perſon ſlandered, and to his own Soul. The *Apoſtolical Conſtitutions* call ſuch Backbiters πρόγλωσσοι, τρίτην γλῶσσαν ἔχοντες, L. ii. c. 21. *Cotelerius* obſerves, that ſome Copies have here γλῶσσα τρητή, *i. e.* τετρημένη, perforated, or full of Holes, as if the Backbiters Tongue was like that of the Servant's in the Comedy, who ſays of himſelf, *Plenus rimarum ſum, hac & illac perfluo.* And indeed he is one who can keep nothing, he has no Secrets properly, he hears only with a malicious Intent to retail again, and what he occaſionally picks up, comes inſtantly forth with Additions.

Ibid. *Strong Cities hath it pulled down, and overthrown the Houſes of great Men.*] The wiſe Man probably means here ſpeaking Evil of Dignities, the blackening and aſperſing Kings, and Perſons in Authority, which leſſens them in the Opinion and Eſteem of the People, and renders them ſuſpected by them, which often begets Tumults, and kindles thoſe Heats which put Things into a ferment and a Flame. *Lipſius*, after he has ſhewn how Calumny engages one Man againſt another, divides intimate Friends, and ſets Princes and People at Variance, adds, *Doletis hærere in Reipublicæ viſceribus diſcordiarum tela? Calumnia injecit. Ardere facem bellorum civilium? Calumnia accendit.* Orat. de Calumnia.

Ver. 15. *A backbiting Tongue hath caſt out virtuous Women, and deprived them of their Labours.*] τῶν πόνων αὐτῶν. An evil Tongue hath raiſed groundleſs Suſpicions, and made Men jealous even of good and virtuous Wives, and ſometimes occaſion'd their Divorce, to the manifeſt Diſgrace and Injury of Virtue and Innocence. How far the Poiſon of an evil and falſe Tongue can affect the Credit and Safety of a good and chaſte Woman, appears from the Hiſtory of *Suſanna*, who was condemned through the unjuſt Accuſation of the two wanton Elders, and would actually have ſuffered Death, had not the Lord raiſed up the Spirit of *Daniel* to detect the Falſhood, and reſcue oppreſſed Innocence. The like may be ſaid of the Mother of the *Maccabees*, who was γυνὴ ἀνδρεῖα in all reſpects, and ſuffered with her Sons, through the venomous Malice of the Tongue: γυνὴ ἀνδρεῖα, in the *Sapiential*

Books, ſee *Prov.* xxxi. 10. means, an induſtrious, careful, laborious, frugal Woman, one who by her Oeconomy and Management, has been the Occaſion of bringing much Wealth into the Family, and therefore might promiſe herſelf a comfortable Share in the Enjoyment of it, and yet one ſo deſerving, through a ſlanderous Tongue, ſhall forfeit her Huſband's Love and Opinion, be expelled his Houſe, loſe the Fruit of her Labour, and be deprived of her Part of the common Stock, See ch. xiv. 15. where both πόνος, and κόπος, mean Wealth got by Labour, and ſo it is to be underſtood, *Eccleſ.* ii. 18, 19.

Ver. 16. *Whoſo hearkneth unto it ſhall never find reſt, and never dwell quietly.*] *i. e.* Will always hear ſomething to diſturb and vex him. Such as have an itching Ear, and a Curioſity to know what is done and ſaid every where, will find officious Perſons enough to bring or invent Stories, and often Matter for their own Diſquiet and Uneaſineſs. The *Vulgate* renders, *Nec habebit amicum in quo requieſcat*, which is true, whether we underſtand it of the Slanderer himſelf, who can never be a fit Perſon to make a Friend of, or of the Perſon who liſtens to him, for if Credit be given to his Suggeſtions to the Diſadvantage of ſuch as we took to be our Friends, one ſhall not know whom to rely on, but ſhall be often tempted to break Friendſhip, with our beſt and moſt valuable Acquaintance, through evil, and probably falſe Aſperſions.

Ver. 17. *The Stroke of the Whip maketh Marks in the Fleſh, but the Stroke of the Tongue breaketh the Bones.* Ver. 18. *Many have fallen by the Edge of the Sword: but not ſo many as have fallen by the Tongue.*] It appears from the wiſe Man's Compariſon, that the Stroke of the Tongue wounds the deepeſt. For whereas Scourges reach only the Skin, the Outſide of the Man, Slander affects even the inward Parts, and touches his very Heart, *Prov.* xxvi. 22. where the Words of a Tale-bearer are expreſly called Wounds. 'Tis obſervable, that when *Nazianzen* would perſuade ſome who were addicted to Calumny to deſiſt from their Reproaches, he adviſes them to lay down their Arms, to throw away their Spears and Stings, expreſſing in Terms of War and Hoſtility, the Danger of a cenſorious Tongue, which, as it is more nimble and ready, ſo is it no leſs fatal to do Miſchief. There is ſo much cruelty and real Hurt in Calumny and Reproach, that our Saviour himſelf calls reviling and evil ſpeaking by the Name of *Perſecution*, *Matt.* v. 11. Στόμα μαχαίρας is a *Hebraiſm*, and would be quite harſh and unintelligible, if not otherwiſe expreſſed, and properly familiarized. *Homer* has πολέμου στόμα, *Il.* K. which is a Parallel Expreſſion. And St. *Auſtin*, *Manus gladii*, which is a bolder Metaphor. This Weapon, though a known Inſtrument of Cruelty and Bloodſhed, has not made, ſays our Author, ſo dreadful a Havock, as that little Member, the Tongue. Amongſt the many Inſtances which might be brought to confirm this Obſervation, I ſhall ſingle out that of *Doeg the Edomite*, who inſidiouſly betrayed *Abimelech* to *Saul*, for ſuccouring *David* in his Diſtreſs, and by his officious Diſcovery and malicious Intelligence occaſioned the Deſtruction of fourſcore and five Perſons that wore the Linen Ephod, 1 *Sam.* xxii. The cxxth Pſalm is thought by many to refer to this Calumny; and ſo it is expreſſed in the Title.

Ver. 20. *For the Yoke thereof is a Yoke of Iron, and the Bands thereof are Bands of Braſs.* Ver. 21. *The Death thereof is an evil Death, the Grave were better than it.*] The Author compares the ſuffering, by a ſlanderous Tongue, to the carrying an inſupportable Yoke, or being faſt bound with Miſery and Iron; that it deprives Men of their Reputation and Honour, the moſt afflicting Loſs they can ſuffer, and by infuſing Suſpicions, and ſowing Diſcord, ſeparates the moſt intimate Acquaintance, and robs them of the Comforts and Advantages of Friendſhip and Society, and thereby makes Life irkſom and tedious, and Death deſireable. *Meſſ. of Port Royal* apply the Bondage here ſpoken of to the ſlanderous Tongue itſelf, that is enſlaved to this Vice, which is ſo ſubtle and diſguiſed that it eſcapes the Notice of ſuch as practiſe it, and its Slavery, is not perceived by thoſe that are in Bondage to it. Through a Blindneſs and Infatuation of Heart, the juſt Puniſhment of their Crime, they perſuade themſelves that what they are acting is allowable, neither contrary to Juſtice, Charity, nor Religion, and ſo are under no Concern to break the Yoke, thinking themſelves free and at Liberty, under the greateſt Slavery; and while they are ſcattering Firebrands, and Death, pleaſe themſelves with the Innocency of their Sport. The Loſs of Reputation, through the Venom of the Tongue, is here called a Death, and one more grievous than that of Nature. The *Greeks*, in like manner, apply ἀπόλλυμι to Chaſtity or Friendſhip violated, or to a Character deſtroyed and gone. And among the *Latins*, a Woman that has loſt her Honour, is called *Interfectæ pudicitiæ fœmina.*

Ver. 22. *It ſhall not have rule over them that fear God, neither ſhall they be burnt with the Flame thereof.*] A ſlanderous Tongue, though it will not fail to attack good Men, and probably for that Reaſon, becauſe they are ſuch, yet it ſhall not overwhelm them, nor ſhall its Rage, however it may blacken, quite eclipſe them. God will not permit that Juſtice, Innocence, and Truth, ſhall be for any long Time oppreſſed, *He will make their Righteouſneſs as clear as the Light, and their juſt Dealing as the Noon-day.* Pſal. xxxvii. 6. Thus the ſame pious Writer, after having put up his Prayer, that the lying

Lips might be put to Silence, *which cruelly, diſdainfully, and deſpitefully ſpeak againſt the Righteous*, gives this Inſtance of God's Goodneſs laid up for them that fear him, and prepared for them that put their Truſt in him, that *he will hide them privily by his own Preſence, from the provoking of all Men, and will keep them ſecretly in his Tabernacle from the Strife of Tongues.* Pſal. xxxi. 20, 21, 22. Or the Senſe may be, that good Men ſhall not, like others, indulge themſelves in Slander and Cenſoriouſneſs, *it ſhall not prevail in Iſrael, neither ſhall it be found in the Heritage of Jacob, for all ſuch Vices ſhall be far from the Godly, neither ſhall they accuſtom themſelves to opprobrious Words*, ch. xxiii. 12,—15. The *Pſalmiſt's* Deſcription of the happy Perſon who ſhall dwell in God's Tabernacle, is one *that doth the Thing which is right, and ſpeaketh the Truth from his Heart, that hath uſed no Deceit in his Tongue, nor done Evil to his Neighbour, and hath not ſlander'd his Neighbour.* Pſal. xv. 2, 3.

Ver. 23. *Such as forſake the Lord, ſhall fall into it, and it ſhall burn in them, and not be quenched; it ſhall be ſent upon them as a Lion, and devour them like a Leopard.*] As the Providence of God will preſerve the Righteous that are calumniated, or falſly accuſed, ſo their Enemies and Accuſers ſhall ſuffer in their ſtead; as the Fire ſlew thoſe Men that took up *Shadrach*, *Meſhach*, and *Abednego*, but over their Bodies the Fire had no Power, neither had the Smell of it paſſed upon them, *Dan.* iii. and the Lions ſlew inſtantly the Accuſers of *Daniel*, whilſt God ſent his Angel, and ſhut their Mouths that they might not hurt him, *foraſmuch as Innocence was found in him*, ch. vi. *Corn. a Lapide* thinks the Author expreſly refers to theſe Inſtances. Or the Senſe may be, that God will ſuffer the Wicked to fall into this Vice, to which they are remarkably addicted, and in their Turns ſhall be evil ſpoken of, and fall into Shame and Diſgrace. Or, may we not underſtand this Place in ſome ſuch Senſe as that of the *Pſalmiſt*, *What Reward ſhall be given, or done unto thee, thou falſe Tongue? Even mighty and ſharp Arrows with hot burning Coals.* Pſal. cxx. 3. St. *Cyprian*, ſpeaking of the rich Man in his Torments, ſays, that his Tongue was principally affected with Pain and Miſery, as he had offended chiefly with his Mouth, *Inter omnes corporis partes magis os ejus & lingua pœnas dat, quia plus ſcilicet lingua ſua & ore peccaverat.* Epiſt. lv.

Ver. 24. *Look that thou hedge thy Poſſeſſion about with Thorns, and bind up thy Silver and Gold.* Ver. 25. *And weigh thy Words in a Balance, and make a Door and Bar for thy Mouth.*] See ch. xxxvi. 25. As it is a commendable Piece of Prudence to fence a Field or a Vineyard with a ſtrong Hedge, that the *wild Boar out of the Wood may not root it out, nor the wild Beaſts of the Field devour it*; and as it is uſual and ſafe to put Money into a Purſe or Bag, or in a Place of Security, to prevent loſing of it, ſo no leſs Care is required to guard the Mouth, and keep the Door of the Lips, that no Word may iſſue from thence without being well weighed and conſidered. The binding up of Silver and Gold, here mentioned, is a particular Expreſſion, and anſwers to the Bundles of Silver, ὁ δεσμὸς τȣ̃ ἀργυρίȣ, *Ligata pecunia*, *Vulg.* *Gen.* xlii. 35. *Prov.* vii. 20. *Hoſ.* xiii. 12. *Calmet* thinks this Phraſe, beſides the uſual Way of ſecuring Money in a Linen Cloth, Purſe, or Girdle, may denote ſmall Rods, or Spits of Silver, bound up together, as *Plutarch* deſcribes the *Oboli*, a Handful of which made a *Drachma.* "The ancient *Grecian* Money, ſays he, was "like ſo many Spits or Rods of Iron or "Braſs, and hence it is that our ſmalleſt "Money is to this Day called *obolus* (ὀβελὸς "ſignifying in *Greek*, a *Spit*) and that the "Piece worth ſix *Oboli* is termed *Drachma*, "or a handful, ſo many of theſe Rods being required to fill the Hand." *Plut. in Lyſand. Calm. Diſſert. on the Hebr. Money.* It is certain alſo, that the *Jews* carried with them at their Girdle, a Balance to weigh all the Money which they either gave or received, as the *Chineſe* and *Armenian* Merchants do to this Day; and their carrying different Weights with them in a Bag, *Deut.* xxv. 13. implies their having the Balance too. The *Canaanites* likewiſe carried Balances with them, but deceitful ones, as they are deſcribed, *Hoſ.* xii. 7. inſtead of hedging the Poſſeſſion, the *Vulg.* has, *Sepi aures tuas ſpinis*, i. e. Fence or ſtop your Ears, that, ſince Slander is ſo dangerous, you may not liſten to it, or ſeem to encourage it, that ſo the cenſorious Perſon may ſee that ſuch injurious Diſcourſe is diſagreeable to you, and may be hindred from proceeding farther; *Ut diſcat detractor*, ſays St. *Jerom*, *dum te videt non libenter audire, non ultra detrahere: nemo enim invito auditori libenter refert.* Epiſt. ii. ad Ruſtic.

CHAP. XXIX.

Ver. 1. HE *that is merciful, will lend unto his Neighbour.*] ὁ ποιῶν ἔλεος, δανιεῖ τῷ πλησίον. See the like *Pſal.* xxxvii. 26. cxii. 5. The Senſe, both there and here, is, that a merciful Man will not only lend unto his Neighbour, but he will require no Uſury, he will lend freely to one in Neceſſity without aſking or taking any Uſe of him. *Mutuum* differs from *fœnus*, the former is without Uſury, the latter attended with it. *Plautus* very plainly diſtinguiſhes them in the following Verſe.—*Si mutuo non potero, certum eſt ſumam fœnore.* Aſinar. The Etymologiſts do not badly explain *fœnus* by *accepti fœtus*, and ſo properly ſtyled by the *Greeks* τόκος, as being the Iſſue or Produce of a Sum lent. They ſeldom expreſs borrowing upon Uſury by δανείζειν, but by δανείζειν

νείζειν ἐπὶ τόκῳ, and δάνειον ἔντοκον is Uſury, and not δάνειον ſingly, ſee *Exod.* xxii. where ἐκδανείζειν is taken for ſimple lending. *Plato de Leg.* L. v. *Ariſt. Œcon.* L. v. And therefore the *Vulg.* here badly renders δανιεῖ, by *fœneratur.* But there is another Senſe of δανείζειν, which is, to give, to diſtribute to the Neceſſitous. And thus *Heſychius*, δανείζει, i. e. μεταδιδοῖ τοῖς ἐνδεέσι. And in another Place he expounds δανιεῖν by ἀγαθοεργεῖν, *benefacere.* See *Matt.* v. 42. *Calmet* ſays the Senſe may be, He that does Alms, ſhall be in a Condition to lend to his Neighbour, God will make him rich and flouriſhing in his Circumſtances: Or, that he that does Alms, lendeth (to God) by doing Good to his Neighbour. See *Prov.* xix. 17.

Ibid. *And he that ſtrengtheneth his Hand, keepeth the Commandments.*] The Generality of Interpreters underſtand this of a liberal and charitable Hand, free and open to give, that ſuch a one by his Acts of Kindneſs and Beneficence, keeps and fulfills the principal Precept that concerns his Neighbour: ἰσχύειν τῇ χειρὶ, to be ſtrong in hand ſignifies properly being rich, See *Lev.* v. 7, 11.—xiv. 21, 22.—xxv. 49. *Prov.* iii. 27. as ἀδυνατεῖν ταῖς χερσὶ, to fail, or to be feeble in hand, ſignifies the contrary State. And to ſtrengthen the poor Man's Hand, means to relieve or ſuccour him. Thus *Lev.* xxv. 35. the Commandment is, *If thy Brother be waxen poor, and fallen into Decay*; and as the *Heb.* has it, his Hand faileth, *then ſhalt thou relieve*, *Heb.* ſtrengthen him. *Grotius* ſays, the Words of this Sentence are tranſpoſed, and that the Senſe is, He that keepeth the Commandments, ſhall become rich and powerful, *Qui mandata ſervat, is prævalet manu*, i. e. *præſtabit opibus.* And *Calmet* is of the ſame Opinion.

Ver. 2. *Pay thou thy Neighbour again in due Seaſon.* Ver. 3. *Keep thy Word, and deal faithfully with him, and thou ſhalt always find the Thing that is neceſſary for thee.*] Here the Diſcourſe is directed to the Borrower, (whom the Obſervation in the next Verſe likewiſe concerns) to be punctual in keeping his Promiſe, and obſerving the Time of Payment agreed on, which will encourage others, or the ſame Perſon to lend to him again with more Readineſs: that he will find his Advantage in ſo doing, and will by that means at all Times have a Proſpect of having his Neceſſities ſupplied. For 'tis not ſo much Hardneſs of Heart, as the fear of meeting with one who may prove ungrateful, or a Cheat, that diſcourages Men from lending chearfully, and aſſiſting others by a free and gratuitous Loan. But the Direction here is, that notwithſtanding what we may have heard of others bad Treatment, or fear to meet with ourſelves, yet we muſt not be hard-hearted, but Diſcretion muſt be coupled with brotherly Kindneſs, and worldly Prudence with Charity.

Ver. 4. *Many, when a Thing was lent them, reckoned it to be found, and put them to trouble that helped them.*] πολλοὶ ὡς εὕρημα ἐνόμισαν δάνος. This is inaccurately tranſlated; the Senſe is, Many eſteem what is lent them as their own, as ſo much Gain to them. For εὕρημα, εὕρεσις, ἐξεύρεσις, beſides the Senſe of finding, ſignify alſo *lucrum* and *emolumentum*, Profit or Gain, and εὕρημα ſhould be taken in this latter Senſe, both here and ℣ 6. following. See Note on ch. xx. 9. where εὕρημα is taken in the Senſe of Gain, and ſo rendred by our Tranſlators. They have made a Miſtake like this, *Baruch* iii. 18. ȣ̓κ ἔςιν ἐξεύρεσις τῶν ἔργων αὐτῶν, *i. e.* they have no Gain or Profit from their Works, which they badly render, *whoſe Works are not ſearchable.* The Obſervation of the wiſe Man here is, that many Borrowers would willingly appropriate to themſelves what they have taken up, inſtead of being ready and punctual to return the Loan in Time to ſuch as advanced the Money, and ſo have diſappointed the Creditor of what he depended upon and had Occaſion for, and obliged him perhaps to recover it by courſe of Law: Others therefore have refuſed, or been cautious of lending, on account of ſuch Treachery and evil Dealing, fearing to be defrauded themſelves, ℣ 7. which is what St. *Ambroſe* means, when he ſays, *Cum is tum fraudaveris cui debes, poſtea in tempore neceſſitatis non invenies creditorem.* De Tobit, c. xxi.

Ver. 5. *Till he hath received he will kiſs a Man's Hand, and for his Neighbour's Money he will ſpeak ſubmiſsly; but when he ſhould repay, he will prolong the Time, and return Words of Grief, and complain of the Time.*] To kiſs the Hands of another was anciently a Ceremony practiſed only by Slaves. Thus *Arrian*, ἄλλος τȣ̀ς ὀφθαλμȣ̀ς καταφίλει, ἄλλος τὸν τράχηλον, οἱ δȣ̃λοι τὰς χεῖρας. *In Epict.* L. i. c. 19. And *Macrobius*, *Invenies dominum ſpe lucri oſcula alienorum ſervorum manibus infigentem.* Saturn. L. i. It denotes here that Servility and Baſeneſs, which a Perſon who wants to borrow Money will uſe to ingratiate himſelf, and his cringing and fawning likewiſe by flattering Language and Expreſſions to gain his Ends. Some Copies inſtead of χρημάτων have ῥημάτων, making no mention at all of Money, which the *Vulg.* follows, *in promiſſionibus humiliant vocem ſuam*: but as all the Copies agree in retaining τȣ̃ πλησίον, it ſeems neceſſary to follow the other Reading, as our Tranſlators do. The following Circumſtances are very naturally deſcribed, and are the common Excuſes of bad Paymaſters, as to ſay, the Time of Payment is not yet come, or longer Time was expected, and would be more convenient,—to complain of the badneſs of the Seaſon, that it has been too dry, or too wet, and the Inclemency of it has occaſioned Sickneſs, and Loſs of Cattle, ſpoiled their Crop, and hindred them making Money;—or of the Badneſs of the Times in general, that

Money is ſcarce, Levies high, Markets falling, *&c.* And, if theſe Reaſons of Delay are not admitted, to give ſome careleſs or ſurly Anſwer, for thus I underſtand λόγον ἀκηδίας, and ſo the *Geneva* Verſion has it, or to ſet the Creditor at Defiance.

Ver. 6. *If he prevail, he ſhall hardly receive the half, and he will count it as if he had found it: if not, he hath deprived him of his Money, and he hath gotten him an Enemy without Cauſe; he payeth him with Curſings and Railings.*] This may be taken in two different Senſes, according as we underſtand it of the Debtor or Creditor, which the Expoſitors are greatly divided about: with reſpect to the former the Senſe is, that if he be able to repay, as the *Marginal* Reading is, and the *Vulg. Si autem potuerit reddere,* he will with Difficulty be brought to pay half that is owing; and thus the *Geneva* Verſion, *And though he be able, yet giveth he ſcarce the half again, and reckoneth the other half unpaid, as a Thing found,* i. e. as ſo much Gain to him, *Alterum dimidium lucrifactum putabit,* ſays *Grotius.* Or, according to *Calmet,* that the Debtor reckons by paying half, that he has given you as it were, a Part or Share in ſomething that he had found, and that you are under an Obligation to him as if he had done you a Favour, by making you a Partner with him in what he claims. If he be not able to pay at all, the Creditor loſes his whole Debt, and all he getteth is Ill-will, and abuſive Language. But the Confuſion of this Verſe will be ſomewhat leſſened, if we underſtand it of the Creditor, that if he be able to get any Thing, he will ſcarcely receive half, and that which he recovers, he muſt look upon as ſo much Gain and good Fortune, as the Debtor did what he received at firſt, ℣ 4. And if the Creditor does not prevail to get any Part of his Money, he hath deprived himſelf of it, (αὐτὸν for ἑαυτὸν, as *Grabe* underſtands it) he muſt be content to loſe it, and in return the Debtor turns his Enemy without any Reaſon. What follows muſt be underſtood of the Debtor in either Senſe, and the Treatment there mentioned for Favours received, ſhews the great Baſeneſs and Ingratitude of the Borrower. *Seneca* has a parallel Obſervation upon the Occaſion, *Amico mutuum me roganti pecuniam ſi dedero, & amicum & pecuniam perdo.*

Ver. 8. *Yet have thou Patience with a Man in poor Eſtate, and delay not to ſhew him Mercy.* Ver. 9. *Help the Poor for the Commandments Sake, and turn him not away becauſe of his Poverty.*] Notwithſtanding what is before ſaid of the Treachery and Tricks of Debtors, the wiſe Man does not intend here to diſcourage any from lending altogether, and doing good to a Neighbour in that particular. His Advice is, to be quick and ready in lending, and ſlow in re-demanding; when Neceſſity obliges him to come to you, put him not off by affected Delays, nor make him, through often coming, and the Sollicitations he is forced to uſe, or by exacting a Premium from him, purchaſe what you only lend him. Advance what he wants as freely as if you never expected to have it again, that if he does repay you, you may count it as ſo much unlooked-for Gain, *Da quaſi non recepturus, ut lucro cedat, ſi reddita fuerit.* Ambr. de Tobia, L. i. c. 3. And if being poor, he aſks for a longer time of Indulgence, wait with Patience, and preſs him not to pay inſtantly, if he is not in a Condition to do it, nor oblige him to it by any Severity, or exact any thing for Forbearance. To enforce the Duty of doing good to the Poor by a free and gratuitous Loan, he derives the Obligation from the revealed Will of God, and the Precept referred to is probably, *Deut.* xv. 18. *If there be among you a poor Man, thou ſhalt open thine Hand wide unto him, and ſhalt ſurely lend him ſufficient for his Need.* St. *Ambroſe* reaſons well upon this Head, If you do not aſſiſt your Brother but for ſome Advantage only you propoſe to yourſelf, if you do not lend to him but on the Proſpect or Promiſe of Uſury and Intereſt, what Merit is there in the Action, or what do you more than a mere Heathen? Is it any Inſtance of Humanity to exact and draw from the Poor, when thou wouldſt be thought to relieve him? Or does it deſerve to be called Charity, when your only View in lending is to raiſe ſome Profit to yourſelf? And complaining of ſome Uſurers in his Time, who took Advantage of the Neceſſities of the Poor, he adds, *Fœcundus etiam vobis eſt pauper ad quæſtum; talis humanitas, ut ſpolietis etiam cum ſubvenitis.* Ibid.

Ver. 10. *Loſe thy Money for thy Brother, and thy Friend, and let it not ruſt under a Stone to be loſt.*] Though a neceſſary Caution is to be obſerved with reſpect to others, yet where a Friend or Brother is in Neceſſity, and wants ſomething of thee, give it him freely and generouſly, without any Proſpect or Covenant of a return. *Amicorum omnia communia,* and therefore thy Friend claims a Share with thee. If a Friend or Brother is taken here in a larger Senſe, as ſignifying any one of the *Jewiſh* Race, or human Species, it may then be conſidered as a Piece of Advice, to be charitable in general. Ἀπόλεσον ἀργύριον is not ſtrictly to be underſtood, for what is given in this manner, even though there are no hopes of a return, is improperly called loſing it; on the contrary, 'tis employing our Money ſo advantagiouſly, that there is no Gain under Heaven equal to ſuch a Loſs. It means rather, parting with what is valuable, and ſo it is uſed, *Matt.* x. 39. What follows, *Let it not ruſt under a Stone to be loſt,* the *Geneva* Verſion renders, *Let it not ruſt under a Stone to thy Deſtruction,* εἰς ἀπώλειαν, for an Account will be demanded of all Treaſure hid unprofitably in the Earth, or wrapt up in a

Napkin. Several Reaſons are here aſſigned againſt hiding or hoarding up Money, 1. It contracts Ruſt. 2. It is liable to be loſt, as not being known of perhaps by any other than the Owner, who may chance to die without diſcovering it. 3. It is of no uſe, and may as well be loſt, and would be of great Help and Service to many neceſſitous Perſons, if given or lent to them. It ſeems from hence probable, that the *Jews* ſometimes hid their Money in the Earth, See c. xx. 30. and placed upon, or near it a Stone for a Mark; and there are Inſtances in Hiſtory of Money being found under ſuch Stones accidentally. See *Paul. Diacon. Hiſt. Longobar.* L. iii. c. 6.

Ver. 12. *Shut up Alms in thy Storehouſes, and it ſhall deliver thee from all Affliction.*] Mercy or Charity ſhall befriend a Man when he himſelf ſtands moſt in need of Help; and when there is little hope of Safety elſewhere, the good Deeds which he has done ſhall reſcue him from Troubles, or greatly alleviate them, and in the Time of publick Danger ſhall be his Shield and Buckler. There is the like Obſervation, c. xl. 24. *Brethren and Help are againſt the Time of Trouble, but Alms ſhall deliver more than both.* This and the foregoing Verſe are of the ſame Import with, and perhaps taken from, *Prov.* xi. 4. *Riches profit not in the Day of Wrath, but Righteouſneſs delivereth from Death. Nunquam memini,* ſays St. *Jerom, me legiſſe malâ morte defunctum qui libenter opera charitatis exhibuit, habet enim multos interceſſores, & impoſſibile eſt multorum preces non exaudiri.* The Pſalmiſt confirms the ſame from his own Obſervation, *Pſal.* xxxvii. 25. The *Vulg.* renders, *Conclude eleemoſynam in corde pauperis, & hæc pro te exorabit ab omni malo.* And St. *Cyprian* has the ſame Reading, *Teſt. adv. Jud.* L. iii. And indeed this ſeems more agreeable to the Context. The Senſe of the Paſſage, according to our Tranſlation is, Let not thy Storehouſes or Granaries be for thine own Uſe only, but let the poor Man have ſome comfortable Share with thee; nouriſh, feed, cloath him, ſuccour him in his Neceſſity, and by that means you will lay up your Treaſure in a Place of Safety and Security; or rather you will lodge it in Heaven before thee, to procure an Entrance for thee. *Salvian* ſays, the Good and Charitable provide in this manner for an eaſier Paſſage thither, *Expeditos ſe non putant ad ſequendum Deum, niſi omnia prius carnalium ſarcinarum impedimenta projecerint, ſimul ut more hominum commigrantium prius ad locum habitaculi ſui res ſuas tranferunt quàm ſeipſos: ſcilicet ut cum univerſa quæ ad ſe pertinent tranſtulerint, tunc ipſi ad plenam ac refertam bonis immortalibus domum, præmiſſa rerum omnium facultate, commigrent.* L. iv. cont. Avarit.

Ver. 14. *An honeſt Man is Surety for his Neighbour.*] i. e. He will be bound for him, if his Credit and Security is wanted or inſiſted upon, and will be a means to ſettle Affairs, and make his Neighbour ſafe and eaſy. But great Diſcretion is neceſſary to be uſed in ſuch an Office of Kindneſs; it muſt be done only to Perſons of Honour, and ſuch as are deſerving of the Favour, whoſe Soul is too noble and great to turn ſuch an Act of Kindneſs to the Damage or Diſadvantage of the Sponſor. *Solomon* often condemns Suretiſhip, *Prov.* vi. 1. xi. 15. xvii. 18. xx. 16. xxii. 26. by reaſon of the many Inconveniencies and Accidents which attend it on account of the Baſeneſs and Careleſſneſs of many Debtors in ſatisfying their Creditors, and thereby ſacrificing their Friends, and involving them in much Expence and Trouble. Our Author ſpeaks more cautiouſly himſelf upon this Head, ch. viii. 13. and reckons it as a Thing certain, that he that engages for another's Debt, will be condemned at laſt to pay it: ſo that when he ſays here, that an honeſt or good Man, ἀνὴρ ἀγαθὸς, will be Surety for his Neighbour, he muſt mean that the Principles of Religion, or however of Humanity, are too ſtrong with a tender-hearted charitable Man, to ſuffer him to ſee one of his own Species, and perhaps Neighbourhood and Acquaintance, dragged to Priſon, to be faſt bound there in Miſery and Iron, without ſuch a Sympathy and Yearning of his Bowels as will incline him to take Pity on, and be a Sponſor for ſuch an unhappy Object, even at his own Peril, and perhaps againſt his own Judgment in Point of Prudence.

Ver. 15. *Forget not the Friendſhip of thy Surety, for he hath given his Life for thee.*] There are Securities or Bails of two Sorts, the one is perſonal, Body for Body, Life for Life, ſuch as that mentioned, 1 *Kings* xx. 39. and that of *Reuben* anſwering for *Benjamin, Gen.* xliii. 9. And the like may be obſerved of ſome Priſoners and condemned Perſons, upon whoſe Eſcape there is an Obligation, according to the Laws of ſome States, upon their Keepers, who engaged for their Appearance, to undergo the Puniſhment in their ſtead. This Sort of Security the Author probably may mean, from that Expreſſion, *he hath given his Life for thee,* τὴν ψυχὴν αὐτοῦ ὑπὲρ σοῦ. The other concerns Money Matters, and is the engaging for another's Debt in a limited Time, and thereby in effect taking it upon ourſelves. This ſort of Bail may alſo be intended here, for by Life in this Writer is often meant *Victus,* or that Suſtenance which is chiefly neceſſary to it, See ℣ 21, 22. And ſo of the poor Widow in the Goſpel it is ſaid, that ſhe flung into the Treaſury ὅλον τὸν βίον αὐτῆς, *totum victum ſuum.* Vulg. *Mark* xii. 44. ſo that the meaning here may be, that the Sponſor, by engaging in another's Cauſe, pledges his own Fortunes and Subſtance, and makes them liable to the Penalty of the Debt. The *formula fidejuſſionis,* as uſed by the Ancients, with reſpect to both theſe Sorts is extant in *Ulpian*: *Quantum pecuniam Titio credidero, fide tua eſſe jubes?* Do you anſwer for as much Money as I ſhall lend *Titius*, and take all the Danger upon yourſelf? ſays the Creditor; to which the Surety anſwered, *Fide mea jubeo*, and was called *Præs*, i. e. *Sponſorem ſe præſtans.* The Form with reſpect to Life or Liberty was, *In quantum illum condemnari ex bona fide oportebit, tantum fide tua eſſe jubes?* And the Anſwer was as before, *Fide mea jubeo.* The Surety in this Caſe was called, *Vas*, *quaſi pro reo ad Tribunal vadens.* See *Varro de Ling. Lat.* L. v. *Auſonius* mentions and explains both theſe in the following Verſes:

> *Quis ſubit in pœnam capitali judicio? Vas.*
> *Quis, cum lex fuerit nummaria, quis dabitur?*
> *Præs.*

Ver. 19. *A wicked Man tranſgreſſing the Commandments of the Lord, ſhall fall into Suretyſhip; and he that undertaketh and followeth other Mens Buſineſs for Gain ſhall fall into Suits.*] It is ſo great a Misfortune and Calamity, to be bound for a thoughtleſs, ungrateful, and perhaps tricking, Debtor, who, when himſelf is ſecured, thinks no more of his Friend, and overlooks all the Kindneſs ſhewed him; for ſo *Grotius* underſtands ἀγαθὰ ἐγγύου τοῦ 16. that the Author may be excuſed for wiſhing this may be the Portion of a Sinner, only to chaſtiſe him. The Words may be conſidered either as a Wiſh, as *Calmet* takes them, or a Denouncing of God's Judgments, as *Grotius* and our Tranſlators underſtand them. According to the former Acception, the Senſe is, May the Plague of an ill-placed Suretyſhip not fall to the Lot of the Friendly and Well-meaning; but ſuch as are themſelves knaviſhly inclined, have it for their Scourge: May officious Informers, reſtleſs Promoters of Law Suits, and buſy Intermeddlers in other Affairs, Barreters, and ſuch as encourage and undertake ſcandalous Cauſes, and infamous Sorts of Buſineſs, for mere filthy Lucre, loſe their Ends, and ſuffer by ſuch diſhoneſt Undertakings: May the Charges, occaſioned through their Villainy, fall upon them, and themſelves be made publick Examples of Diſgrace and Infamy. Let this particularly be the Puniſhment of ſuch who are Sureties for, and engage to conduct, any Piece of Knavery and Wickedneſs; but ſuch as are honeſt in their Intention, and mean only the Good, and Service of their Neighbour, in what they undertake or promiſe for, may ſuch fall into no Diſaſter, nor ſuffer for their generous Acts of Kindneſs. The next Verſe contains the Concluſion of all that is here ſaid about Suretyſhip, and the Advice at laſt is briefly this: Help your Neighbour, as far as you can ſafely, out of any Strait or Difficulty; but beware that you be not ruined yourſelf by any raſh Engagement, or fall into the ſame Circumſtances, by endeavouring to oblige or reſcue him. Neither Pity, nor Friendſhip demands ſo much as to exchange Condition with the Perſon you relieve, and, in order to make another eaſy, to make one's ſelf and Family miſerable. Such Compliments as are inconſiſtent with Self-preſervation, may well be diſpenſed with, and a Denial in this Caſe is the Voice of Nature and Reaſon.

Ver. 21. *The chief thing for Life is Water, and Bread, and Cloathing, and an Houſe to cover Shame.*] The wiſe Man here ſhews, that Nature is content with a very little. The whole of what is neceſſary, if brought within proper Bounds, is Food, Raiment, and a Lodging to cover Shame. Theſe may perhaps ſeem to be tranſpoſed, as Cloathing more properly covers Shame; but if we attend to the Context, the preſent Reading may be juſtified, and a Houſe be as well ſaid to cover Shame, as the Want of a certain fixed Dwelling expoſes a Man to Diſgrace; Lodging too is as neceſſary to ſcreen and guard, as Cloathing is to cover our Nakedneſs. *Janſenius* ſays, that as *Victus* is here deſcribed by Water and Bread, ſo *Veſtitus* includes Raiment and Lodging, both of which are neceſſary Coverings; that as the Simplicity of the former is deſigned to reſtrain Luxury, ſo the bare Mention of Houſe and Cloaths was intended to prevent Pride in Apparel, or in ſtately and magnificent Buildings. *Grotius* does not conſider ἱμάτιον καὶ οἶκος as diſtinct Particulars, but makes the latter exegetical of the former, as if the reading was, ἱμάτιον ἢ οἶκος καλύπτων ἀσχημοσύνην, *veſtimentum vero eſt domus (portatilis) obtegens ea quæ nuda dedecent.* This Expoſition, it muſt be confeſſed, ſeems ſomewhat forced; but thus much muſt be acknowledged, that our Author in the Enumeration of the Neceſſaries of Life, ch. xxxix. 26. omits this of Lodging, as does St. *Paul*, 1 *Tim.* vi. 8. *Druſius's* Comment is, *Quædam domi honeſta ſunt, et eadem foris, aut ſub dio turpia*; as if he referred to *Deut.* xxiii. 13. where it muſt be confeſſed the very Phraſe of this Writer, καλύψαι τὴν ἀσχημοσύνην, does occur, but the Occaſion is ſcarce of moment enough to be here inſerted. *Terence* includes all the three Particulars here mentioned, *Victus*, *veſtitus*, *quo in tectum te receptes.* Heauton. V. II. and *Juvenal* determines a Sufficiency to be *in quantum ſitis atque fames & frigora poſcunt.* Sat. xiv. where *frigora* alludes to both Sorts of covering. *Seneca* has a Paſſage ſtill more pertinent and explicit, *Cibus famem ſedet, potus ſitim extinguat, veſtis arceat frigus, domus munimentum ſit adverſus corpori infeſta.* Epiſt. 8.

Ver. 23. *Be it little or much, hold thee contented that thou bear not the Reproach of thy Houſe.*] ὀνειδισμὸν οἰκίας σου. The Senſe of which reading ſeems to be, If a Man be contented with his preſent Condition, though it be but a mean one, he will not, through murmuring at it, diſoblige his Parents or Relations, as if he was aſhamed of them; nor through Ambition or Forwardneſs, as *Druſius* underſtands it, be the Occaſion that the Meanneſs of his Family and Circumſtances be known and reflected on. The *Vulg.* renders: *Et improperium peregrinationis non audies*, which is more agreeable to the Context. The true Reading therefore probably is, ὀνειδισμὸν παροικίας οὐ μὴ ἀκούσης, *i. e.* You will not expoſe your ſelf to the Reproach and Inſult of the Rich and Powerful, by thruſting yourſelf amongſt them, when you can live in Peace and Comfort at home; and being ſatisfied with your own homely Fare, you will avoid being reckoned a Spunger and an Intruder, nor be forced upon mean and ſervile Compliances. The Loſs of Liberty is too valuable an Exchange for a falſe Smile, or an accidental Entertainment; and he that is of an unſettled Temper, and diſſatisfied with his own Condition, though it be but ordinary and mean, will be a Slave all his Life. *Serviet æternum, qui parvo neſciet uti, Cui non conveniat ſua res.* Hor. *Grotius* underſtands by ὀνειδισμὸν παροικίας, travelling abroad, and leaving one's own Country, and meeting with ſuch Sneers and Affronts as ſometimes happen to Foreigners; but the former Senſe ſeems preferable. *Solomon* gives the like Advice, and for the ſame Reaſon, *Withdraw thy Foot from thy Neighbour's Houſe, leſt he be weary of thee and ſo hate thee.* Prov. xxv. 17. *Phocyllides* gives the like Caution:

> Μηδ' ἄλλου παρὰ δαιτὸς ἔδοις σκυβάλισμα τραπέζης,
> Ἀλλ' ἀπὸ οἰκείων βιότων φαγέοις ἀνύβριστος.

Ver. 24. *It is a miſerable Life to go from Houſe to Houſe; for where thou art a Stranger, thou dareſt not open thy Mouth.*] i. e. to talk or complain, *De ſummis injuriis os ſuum aperire non poſſe.* Syr. *Calmet* underſtands this of the Poor and Needy, who being in Want of Neceſſaries, go from Houſe to Houſe, aſking for Alms, and ſeeking a Lodging, whoſe manner of Life ſufficiently ſpeaks a Variety of Wretchedneſs. It is obſervable that the *Pſalmiſt*, among other Imprecations againſt the Wicked and Ungodly, adds this Inſtance of Miſery and Unhappineſs: *Let his Children be Vagabonds, and beg their Bread, let them ſeek it alſo out of deſolate Places*, Pſ. cix. 9. According to this Interpretation the Advice here is not very unlike that Direction given by our Saviour, *Luke* x. 7. *Go not from Houſe to Houſe*; it being the Life of Vagrants and Beggars, and a Diſgrace to Perſons of Character, and therefore particularly improper for his Apoſtles, who were ſo highly commiſſioned. But I would rather underſtand this Obſervation of the wiſe Man's of Retainers to great Families, Levee-hunters, and ſuch as either have no Houſe of their own, or ſeldom are at Liberty to come near it, and prefer a ſplendid Slavery to Content and Freedom within their own Walls. *Solomon* aptly compares ſuch to a Bird that deſerts its Neſt: *As a Bird that wandereth from her Neſt, ſo is a Man that wandereth from his Place.* The *Gr.* is much ſtronger and cloſer to our Purpoſe, Ὥσπερ ὅταν ὄρνεον καταπετασθῇ ἐκ τῆς ἰδίας νοσσιᾶς, οὕτως ἄνθρωπος δουλοῦται ὅταν ἀποξενωθῇ ἐκ τῶν ἰδίων τόπων. *Prov.* xxvii. 8.

Ver. 25. *Thou ſhalt entertain and feaſt, and have no Thanks: Moreover thou ſhalt hear bitter Words.*] ξενιεῖς καὶ ποτιεῖς εἰς ἀχάριστα. *Grotius's* Conjecture here is very ingenious, ξενιεῖς καὶ ποτιεῖς εἰς ἄριστα, i. e. When you have fed them of the beſt, and made much of them in all reſpects, they will affront you. Some Copies have ξενιεῖς καὶ ποτιεῖς ἀχαρίστους, which the *Vulg.* follows, and it affords a good Senſe, *i. e.* after all your Trouble and Expence you will find you have entertained ſuch as will prove ungrateful, and ſhall hear ſomething unhandſome or diſagreeable from them, *viz.* what follows in the two next Verſes, or ſome ſuch Inſult and Rudeneſs. And thus the *Geneva* Verſion, *Thou ſhalt lodge and feed unthankful Men, and after ſhall have bitter Words for the ſame, ſaying*, &c. And ſo the *Arab.* I think the Confuſion will be leſſened, if we read with the *Vulg.* in the third Perſon, and underſtand this, and the two following Verſes, of the imperious Maſter of the Houſe, that he will entertain you, and give you to eat and drink of the beſt, and at the ſame Time will reproach you in ſome bitter and affronting Manner.

Ver. 26. *Come, thou Stranger, and furniſh a Table, and feed me of that thou haſt ready.*] Probably this is ſpoken by the lordly Owner of the Houſe, by way of Inſult and Sneer, as knowing the Incapacity of the Stranger, called ſuch by way of Reproach, to give an Entertainment: Or it may contain a real Demand, to provide an Entertainment for himſelf and Friends, which ſeems probable from *Prov.* xxiii. 1, 2. In the ό, where the wiſe Man reminds the Gueſt at ſome great Table, to obſerve what is ſet before him, and to prepare to make the like in return, Ἐὰν καθίσῃς δειπνεῖν ἐπὶ τραπέζης δυνάστου, νοητῶς νόει τὰ παρατιθέμενά σοι. . . εἰδὼς ὅτι τοιαῦτά σε δεῖ παρασκευάσαι. The *Arab.* indeed takes it otherwiſe, *Recede a nobis ut menſam apponamus, tu vero inter manus tuas comede*, intimating, that his Preſence was troubleſome, that he ſtood in the Way, ſhould content himſelf with ſome Fragments and be gone, as not worthy to make one among ſuch Company. But this comes too near the Senſe of the next Verſe. The Term πάρελθε in the Beginning of this Verſe may be conſidered as an Expletive, rather as an Ornament of Speech, than of any real Signification. See Inſtances of this *Joſh.* xviii. 17. *Luke* xii. 37. xvii. 7.

Ver. 27. *Give Place, thou Stranger, to an honourable Man, my Brother cometh to be* *be lodged, and I have Need of mine Houſe.*] ἔξελθε, πάροικε, ἀπὸ προσώπου δόξης, *i. e.* Ariſe and be gone from before a Perſon of Figure and Station, *a magnificentia convivarum.* Arab. I ſhall be aſhamed to have ſuch a one, of low Birth, and mean Appearance, ſeen at my Table among Gueſts of great Diſtinction, and nice Taſte. *Grotius* fancies an Alluſion here, and makes the Senſe to be, Depart from my Houſe, thou Stranger, and prophane it not by thy Preſence; thou ſhouldſt no more be ſeen there than in the Temple; to which Strangers, according to *Joſephus* and the *Jewiſh* Writers, had no Admittance. The Oppoſition in this Light is beautiful. The Senſe of the firſt Part is much the ſame with that of St. *Luke*, δὸς τόπον ἐντιμοτέρῳ σου. xiv. 9. and our Tranſlation of this Paſſage is very like it. The Author ſhuts up the Chapter with the Reflexion, how very diſagreeable and mortifying ſuch contemptuous Treatment muſt be to a Man of Underſtanding and real Worth, who is neither fond to intrude himſelf like other Impertinents, nor ignorant of the Devoirs due to his Superiors, as Perſons, void of Education, are; nor thought unworthy by Perſons who eſteem Merit, though in a plain or unfaſhionable Garb, to be admitted in to the beſt Company.

CHAP. XXX.

Ver. 1. *HE that loveth his Son, cauſeth him oft to feel the Rod, that he may have Joy of him in the End.*] See ch. xxii. 6. When the wiſe Man here ſays, that he that loveth his Son, ἐνδελεχήσει μάστιγας αὐτῷ, a due Abatement muſt be made; for the Meaning cannot be, that a loving Father ſhould be continually beating his Son; our Tranſlators therefore have with great Tenderneſs, as well as Judgment, rendred it by often chaſtiſing, and ſo the *Syr.* has it. *Solomon* has many Paſſages to the ſame Effect, *Prov.* xiii. 24. xxii. 15. xxiii. 13, 14. Nothing is of more Importance, either for the Intereſt of particular Families, or the Good of the State in general, than a right Education of Children; upon this depends the Welfare and Happineſs of Parents, and even that of the Community. *Plato* L. ii. *De Repub. Ariſtot. Polit.* L. vi. *Cic. De Offic.* L. ii. But the Education of Children can never be rightly managed, nor happily executed without ſome Severity towards them, to ſuppreſs their Sallies, correct their Faults, and keep them in their Duty; and though the tender Age of Children demands ſome Indulgence, yet as ſoon as the Paſſions begin to appear, and the Inclinations of Nature to diſcover themſelves in a dangerous and faulty Manner, a Parent ſhould betimes ſubdue the growing Evil, diſcountenance all ill Habits or looſe Talk by Reproof, Threats, or even the Diſcipline of Stripes. For if Prudence will not permit a Parent too much to demean himſelf to Childrens Humours, or to ſuffer miſbecoming Freedoms, leſt ſuch a Familiarity ſhould abate of the Reverence and Submiſſion due to them, much leſs ſhould he be pleaſed with, or laugh at, their Vices, or reckon that as a Sign of a promiſing Genius, which indicates only an early Rankneſs, and Badneſs of the Soil. The being thus ſtrict, as to their Conduct and Behaviour, is the Way to have Joy of Children in the End. Ἐπ' ἐσχάτω αὐτοῦ. Which the *Vulg. Arab.* and our Verſion underſtand of the Father's Comfort in his old Age from a Child ſo brought up. The *Syr.* applies it to the Child, and takes ἐπ' ἐσχάτῳ adverbially. But then the Reading ſhould be, ἵνα εὐφρανθῇ ἐπ' ἐσχάτῳ ἐπ' αὐτῷ, as it is expreſſed in the following Verſe.

Ver. 2. *He that chaſtiſeth his Son ſhall have Joy of him.*] Παιδεύειν has two Senſes, either to teach, or to correct; the *Vulg.* renders in the former; we may underſtand it here in both Senſes, for Teaching often is forwarded by Correction, and a Parent, who brings up a Child under the Apprehenſion of it, or the occaſional Uſe of it, ſhall bring him to more Good, or have greater Good by him, as the Margin has it, than one who is overfond, and indulgent in all reſpects. The *Vat.* and *Hæſchelius* have ὀνήσεται ἐπ' αὐτῷ, which ſeems preferable to the other Reading, εὐφρανθήσεται ἐπ' αὐτῷ, as it prevents Tautology, and the too quick Repetition of the ſame Phraſe, and ὀνήσεται may be taken too in the Senſe of our Verſion, for thus it is uſed, *Philem.* ℣ 20. Ναὶ, ἀδελφὲ, ἐγώ σου ὀναίμην ἐν Κυρίῳ, *Yea, Brother, let me have Joy of thee in the Lord*, which makes it probable, that ὀνήσεται αὐτοῦ is the better Reading. *Solomon* expreſſes the Senſe of this Verſe, *Prov.* xxix. 17. *Correct thy Son, and he ſhall give thee Reſt*, ἀναπαύσει σε, *i. e.* refreſh, and comfort thee. See *Ecclus* iii. 6. *And ſhall give Delight unto thy Soul.* The *Vulg.* renders, *laudabitur in eo*, probably from a corrupt Copy, which had αἰνήσεται, an eaſy Alteration from ὀνήσεται; though even in that there is good Senſe, that People will compliment a Father upon a hopeful Son, whoſe acknowledged Learning, prudent Conduct, and happy Diſpoſition ſhew both the Benefit of a good Education, and the Parents Care and Wiſdom in beſtowing it.

Ver. 3. *He that teacheth his Son, grieveth the Enemy, and before his Friends he ſhall rejoice of him.*] Παραζηλώσει τὸν ἐχθρὸν, Shall be envied by his Enemies, *inimici ſui invidiam excitat.* Syr. and the *Tigurin* Verſion is to the ſame Purpoſe. *i. e.* They ſhall be afraid, leſt a Son ſo wiſely educated, and ſo well accompliſhed, ſhould hereafter appear, to their Diſgrace, diſappoint their Malice, and ſcourge their Wickedneſs ℣ 6. Of ſuch Children, whoſe Spirit promiſes to redreſs their Father's Wrongs, and appear for his

Safety and Glory, we are to underſtand the *Pſalmiſt*, when he ſays, *Happy is the Man that hath his Quiver full of them, they ſhall not be aſhamed when they ſpeak with their Enemies in the Gate.* Pſ. cxxvii. 6. On the contrary their Relations and Friends triumph in Perſons of ſuch Worth, and place their Safety and future Fortune in them. The like is true of Spiritual Attainments: For the Satisfaction and Credit of the Inſtructor riſes in Proportion to the Catechumen's Improvement, and his future Reward will be accordingly. Thus St. *Paul* ſays of his Converts, his Children in the Lord, brought up in his holy Nurture and Admonition, and improving under it unto all Pleaſing, that they are his Crown, his Glory, and his Joy. 1 *Theſſ.* ii. 20. The Gift of Education, eſpecially in the Way of Godlineſs, is above that of Birth, and a natural Father hath leſs to boaſt of, than a ſpiritual Inſtructor. *Seneca* has ſome fine Sentiments upon this Subject; the following Speech of a virtuous and deſerving Son to his Father, can ſcarce be parallel'd: *Non eſt bonum vivere, ſed bene vivere. At bene vivo, ſed potui & male. hoc tantum eſt tuum quod vivo. Si vitam imputes mihi per ſe nudam, egentem conſiliis, & id ut magnum bonum jactas, cogita te mihi imputare muſcarum ac vermium bonum. Si bene vivo, in ipſo beneficium majus quam quod dederas, recepiſti: tu enim me mihi rudem & imperitum dediſti; ego tibi filium, qualem genuiſſe gauderes.* L. iii. *De Benef.* c. 3.

Ver. 4. *Though his Father die, yet he is as though he were not dead, for he hath left one behind that is like himſelf.*] ἐτελεύτησεν αὐτοῦ ὁ πατὴρ, καὶ ὡς οὐκ ἀπέθανεν. Literally, his Father died, and is as though he was not dead. And ſo the *Vulg. Mortuus eſt pater, & quaſi non eſt mortuus.* But the Rendring of the *Arab.* is more to be admired for the pretty Turn, *Moritur iſte, ſuperſtitem relinquens ſui ſimilem, imo non moritur, quia ſui ſimilem relinquit.* It is a moſt ſenſible Pleaſure and Comfort to a good Father in his Life time, to ſee his Children daily copying him, treading in his Steps, and tranſcribing his Virtues; and when Age reminds him of his Mortality, he meets Death through this pleaſing Proſpect with Calmneſs and Compoſure; nor are his laſt Moments diſturbed and imbittered with any ungrateful Reflection, about their future Welfare, as knowing that he leaves behind him ſuch as are Heirs of his Virtues, as well as his Fortunes. He conſiders them as his Image and Repreſentatives, as his own Bowels, as living Monuments of himſelf, nor need he be at any Expence to perpetuate his Memory. Such a Father will never be forgotten, while the Children continue to wear his Likeneſs, nor will his Friends and Acquaintance ſcarce miſs him, when he is gone: He talks with them in their Looks, and inſtructs them ſtill by their Prudence and Example. On the contrary, nothing is more afflicting than for a Man to leave behind him degenerate Children, and ſuch as are vitious and ill-diſpoſed; for a Man, whoſe Labour has been in Wiſdom, and in Knowledge, and in Equity, to leave his Portion to one, who hath not, and will not labour therein, through the uncomfortable Proſpect of an unworthy and worthleſs Offspring to ſucceed him, *his Days are Sorrows, and his Travels Grief.* Eccleſiaſtes ii. 21. This and the two following Verſes are very beautiful, and ſhew the maſterly Pen of a ſecond *Solomon*. See *Prol.*

Ver. 7. *He that maketh too much of his Son, ſhall bind up his Wounds, and his Bowels will be troubled at every Cry.*] The *Vulg.* renders *pro animabus filiorum colligabit vulnera ſua*, following a (probably corrupt) Copy, which had περὶ ψυχῶν υἱῶν, inſtead of περιψύχων in one Word, which our Tranſlators follow. But περιψύχω ſignifying only *refrigero*, or, as *Druſius* would have it, *refocillo*, can ſcarcely be the true Reading here. *Complut.* and from thence *Grabe*, prefer περιψήχω. Ψήχω, beſides its primitive Signification, means alſo πραΰνω, to court with gentle Uſage, which Senſe agrees with *Syr. Arab.* and *Tigurin* Verſions, as well as our *Engliſh*. If this Senſe be followed, *ſhall bind*, &c. muſt mean, ſhall have Occaſion to bind. *Syr.* has, His Wounds ſhall be many, *Blande tractantis filium ſuum multa erunt vulnera*, underſtanding the Miſchief as happening to the Father; and ſo does the *Arab. Qui blanditur filio, multa patietur flagella*; both of them adding *many*, I preſume, to make the Senſe clearer, and ſtronger, which is, that he that treats his Son with too much Indulgence and Fondneſs, who gives him too much Liberty, and lets him take his Swing of Pleaſures, *qui voluptuarium facit filium ſuum*, Syr. will repent of his ill-judged Tenderneſs, ſhall have many Things to grieve him, many inward Wounds, to diſturb his Peace and Quiet; his Son's Miſconduct will give him freſh Occaſion of Fear and Trouble, and when he hears any Noiſe or Diſturbance, he will be in Pain for him, leſt he be engaged in any Fray, or have met with ſome Accident. This paternal Concern is finely worked up in the Character of *Micio*:

> *Ego, quia non rediit filius, quae cogito!*
> *Quibus nunc ſollicitor rebus, ne aut alſerit,*
> *Aut uſpiam ceciderit, aut perfregerit*
> *Aliquid!* Ter.

There is alſo another Senſe favoured by *Camerarius* and *Grotius*, viz. that he that ſeaſonably corrects his Son, and keeps a ſtrict Hand over him, ſhall heal his Wounds, *i. e.* prevent his following evil Courſes, and the Miſchief ariſing from them, and the Concern which his Ill-conduct would occaſion him; and ſuch an Effect will the Experience of his former Severity have over him, that, if his Father ſpeaks in a louder Voice than ordinary, or has but the Appearance of a Paſſion, he is affrighted and trembles, which the *Tigurin* Verſion expreſſes very naturally: *Ad omnem vocem expaveſcit medullitùs*, and the *Arab.* yet more ſtrongly, *Palpitatio cordis ejus ceu lima audietur.* But it does not appear, that the Verb denotes Correcting, which, joined to other Reaſons, makes the firſt Senſe preferable.

Ver. 9. *Cocker thy Child, and he ſhall make thee afraid; play with him, and he ſhall bring thee to Heavineſs.*] Theſe Words, though ſpoken imperatively, are not a Command ſo to do; but rather a Caution to avoid it, as that Advice in *Eccleſiaſtes, Rejoice thou young Men in thy Youth*, xi. 9. And that of our Saviour, to his Diſciples, *Sleep on now, and take your Reſt.* Matth. xxvi. 45. See *Epheſ.* iv. 26. *Iſ.* viii. 9, 10. *Nah.* iii. 14. So here the Meaning is, Shew not too much Fondneſs to thy Child, nor wink at *ἀγνοίας αὐτοῦ*, his Sins and Follies, ℣ 11. left thou live to repent it, leſt *ἐκθαμβήσει σε*, he quite aſtoniſh thee with his bad Conduct, and wicked Actions. Play not with him, leſt too much Familiarity leſſen thy Authority, and thou make him incorrigible, by making thyſelf contemptible. Loſe not thy Power over him, through too much Eaſineſs, but let thy Sweetneſs and Good-nature be tempered with Awe and Gravity, that the Fear of thee be kept up and preſerved. *Qui præeſt*, ſays a learned Moraliſt, *debet & arridens timeri, & iratus amari, ut eum nec nimia lætitia vilem reddat, nec immoderata ſeveritas odioſum.* Greg. Moral. L. xx. 3. As too much Severity may ſeem unnatural, ſo the Neglect of Correction is faulty too, even upon the Score of Fondneſs. It is a juſt Reflexion of a modern Writer: "If Children "are not to be won to Goodneſs by Kindneſs and Indulgence, by Exhortation and "Advice, they are to be compelled to it by "Severity and Diſcipline, by Threats and "Puniſhments. For as Naturaliſts obſerve "of young Trees, that crooked and ſtubborn Plants are not to be ſtraightned but "by Fire, ſo wrong and perverſe Diſpoſi"tions are often not to be amended but by "warm and ſevere Correction." *Delany's Social Duties.*

Ver. 12. *Bow down his Neck while he is young, and beat him on the Sides while he is a Child, leſt he wax ſtubborn, and be diſobedient unto thee, and ſo bring Sorrow to thine Heart.*] The *Apoſtolical Conſtitutions* give the like Advice about Chaſtiſement, *μὴ εὐλαβεῖσθε αὐτοῖς ἐπιπλήσσειν, κ. τ. λ. Ne vereamini illos objurgare, & caſtigare cum ſeveritate, non enim interficietis illos caſtigando, immo vero ſervabitis.* L. iv. c. 11. It is ſaid of *Adonijah*, the Son of *David*, that his Father had not diſpleaſed him at any Time; but a learned Prelate, who has diſcuſſed the Subject of Relative Duties in the ableſt Manner, well obſerves, "That this is no Example "for other Parents, unleſs their Children "behave themſelves ſo as not to need Re"proof. *Solomon* was a great deal wiſer "than his Father, and he adviſes Parents "never to regard the Cries or Pain of their "Children, when there was juſt Occaſion "for it, or they were in Danger of Miſ"carriage. When Parents ſee their Chil"dren in Hazard of falling into evil Courſes, "they are not to conſider whether what is "moſt proper to reclaim them, and prevent "their Miſery, will grieve or anger them, "but to venture that, and do their Duty. "They are to have Regard to what they "intend ſhould, and what in all likelihood "will, follow, and that is, Amendment; "and not to conſider how it will be taken "at their Hands. The Good of their Chil"dren is what the Parents ought to regard; "and though the Method of procuring that "may ſtir up their wrathful Spirits, yet "it is not to be declined on that Account. "The reaſonable Hopes of its yielding "the Fruits of Righteouſneſs, and Amend"ment to them that are exerciſed thereby, "will juſtify what they do." *Fleetwood's Rel. Dut. Diſc.* iv. The like may be obſerved of *Eli's* Children, who, if their Father had ſeaſonably reſtrained, and ſeverely puniſhed them in Time, would not have made themſelves ſo vile, or brought that ſevere Judgment upon themſelves, and their Father's Houſe. Among the Works of St. *Auſtin* we have the following dreadful Inſtance of a Parent's Negligence, and a Son's unheard of Villainy occaſioned by it: *Cyrillus filium, ut ſcitis, habebat, & eum unicum poſſidebat, & quia unicus erat, eum ſuperflue diligebat, & ſuper Deum. Ideo ſuperfluo amore inebriatus, filium corrigere negligebat, dans etiam poteſtatem faciendi omnia quæ placita eſſent illi. . . Filius luxurioſe vivendo conſumpſit partem bonorum ſuorum: ſed ecce ebrietatem perpeſſus, matrem prægnantem nequiter oppreſſit, ſororem violare voluit, patrem occidit, & duas ſorores vulneravit ad mortem.* Serm. de Cyril. I muſt obſerve here, as before on ℣ 1. that Precepts of Correction are not to be extended too far, nor underſtood too ſtrictly and rigidly; this I thought proper to intimate, chiefly with regard to what our Author has ſaid on that Head, leſt Injunctions, ſeemingly ſo harſh, ſhould create an Averſion in young Minds to this wiſe and moſt valuable Writer, who has delivered ſo many uſeful Truths for their Benefit and Improvement.

Ver. 13. *Chaſtiſe thy Son, and hold him to Labour, leſt his lewd Behaviour be an Offence to thee.*] *παίδευσον τὸν υἱόν σου, καὶ ἔργασαι ἐν αὐτῷ*, is the ſame as *ἔργασαι ἐν παιδείᾳ*, ch. xxxiii. 25. *Ἔργασαι ἐν αὐτῷ* is not well tranſlated, *hold him to Labour*, it rather means, take Pains with him to inſtruct him, and give him the Advantage of a good Education. The *Tigurin* Verſion has, *Erudi filium, & elabora in hoc*, as if the Copy it followed had, *ἔργασαι ἐν τούτῳ*. The true reading of the next Sentence is that of the *Alex. MS.* ἵνα μὴ ἐν τῇ ἀσχημοσύνῃ αὐτȣ͂ ϖροσκόψῃς, leſt you ſuffer through his Diſgrace, and be reflected on for your Negligence of him, and his ſcandalous way of living. And thus *Calmet*, *Inſtruiſez vôtre fils, de peur qu'il ne vous deſhonore par ſa vie honteuſe.* And the *Arab. Ne tu ob inſipientiam ejus crucieris.* Among other Queſtions propoſed by *Ptolemy Philadelphus* to the LXX Interpreters for their Determination, according to *Ariſteas's* Hiſtory of them, this was one, *Quæ ſit maxima negligentia?* and the Anſwer was, *Si quis filiorum negligens fuerit, eoſque nulla in re erudiat.* Our Author is thought by many to be cotemporary with them, and by ſome to have been one of them. See *Corn. a Lap. in loc.*

Ver. 14. *Better is the Poor being ſound and ſtrong of Conſtitution, than a rich Man that is afflicted in his Body.*] μεμαϛιγωμένος εἰς σῶμα αὐτȣ͂. The wiſe Man here gives the firſt Place to Health above all temporal Bleſſings whatever; and this was the Opinion of the greater Part of the ancient Philoſophers. Thus alſo St. *Ambroſe*, *Prima ſunt, quæ ſunt animæ bona; ſecunda quæ corporis, ſalus, virtus, pulchritudo, &c. Tertia ſunt quæ accidunt, divitiæ, poteſtates, patria, amici, gloria.* De Abraham. L. ii. *Philo* has the ſame Diviſion, ἐπὶ 'Αβραάμ. The Helleniſts call all Diſtempers μάϛιγας, and there are frequent Inſtances of this in the *New Teſtament*, *Mark* iii. 10. v. 29, 34. ὕπαγε εἰς εἰρήνην, ϗ ἴσθι ὑγιὴς ἀπὸ τῆς μάϛιγός σȣ, where εἰς is uſed for ἐν, as in the Paſſage before us. And *Luke* vii. 21. νόσων ϗ μαϛίγων are coupled together as ſynonymous. See *Pſal.* xxxix. 10. 2 *Macc.* vi. 30. The perjured Wretch in *Juvenal* maintains a contrary Opinion from our Author with regard to the Bleſſing of Health, when he ſays, that it is better to be ſick with the rich, than poor and in good Health; ſo he can have but Money, he compounds for Blindneſs, Lameneſs, or any bodily Infirmity: *Et phthiſis, & vomicæ putres, & dimidium crus*, are nothing with him, if attended with this, *Sat.* xiii. But neither is the Poet of this Opinion himſelf, whoſe Wiſh and Prayer is, *Mens ſana in corpore ſano.* Sat. x. nor any who have long known the want of Health. Even a Man with the rich Gout would gladly, under a ſevere Fit of it, change Condition with one of his Vaſſals, could he at the ſame Time diſpoſe of his Pain.

Ver. 18. *Delicates poured upon a Mouth ſhut up, are as Meſſes of Meat ſet upon a Grave.*] Riches locked up in a ſick Man's Coffers are equally as uſeleſs to him, as Victuals ſet upon a dead Man's Tomb for his Repaſt. For to a Mouth ſhut up, as thoſe of ſick Perſons may in ſome Senſe be ſaid to be, what ſignify the greateſt Rarities, or any Niceties in ſtore, either of Wine or Proviſions, ſince a ſick Stomach cannot reliſh them? They are to one grievouſly afflicted either in Body or in Mind, as inſignificant and uſeleſs, as if ſet before a Mouth actually cloſed, or like thoſe Meſſes which the Piety of the Heathens ſet before their Dead. The wiſe Man here refers to the parental or ſepulchral Entertainments, which were anciently much in Vogue in the Eaſtern, and other Countries, and particularly amongſt Idolaters, whoſe Notion was, that the Souls of the Departed wandered about their Sepulchres, and wanted a proper Suſtenance, and that it was a pious Office to place Bread and Wine over their Graves, for their Support and Refreſhment. *Varr. de Ling. Lat.* L. iv. The learned *Spencer* thinks that the *Baalim*, or Hero-Gods of the Ancients, were deſigned to be honoured, and propitiated by Dedications, or Parentations of this kind, particularly *Iſis* and *Oſiris*. *De Leg. Heb.* See *Deut.* xxvi. 14. *Epiphanius* has a Paſſage which expreſly mentions this ſuperſtitious Cuſtom: The Eatables, ſays he, they burn, and the Wine they conſume by way of Libation; in this they do the Deceaſed no good, and injure themſelves. What he farther adds is very particular, that when they bring theſe Accommodations, they call upon the dead Perſon by Name, for whom the Feaſt is deſigned, ἀνάϛα, ὁ δεῖνα, Φάγε, ϗ πῖθι, ϗ εὐφράνθητι, Ariſe ſuch a one, eat, drink, and rejoice. *In Ancorat.* They were ſo extravagantly credulous as to believe the Dead took Pleaſure in theſe Repaſts, and that the Phantoms came to eat and drink voluptuouſly, whilſt their Relations feaſted on the reſt of the Sacrifice, and eat it in common, ſitting round the Pit or Hearth, diſcourſing of the Virtues of the Perſon they came to lament. Beſides the Eatables, and the Ceremony of pouring out the Blood of the Victims, it was cuſtomary at theſe Solemnities to pour out Wine, Oil, Honey, Milk, or ſome other Liquors in uſe, which ſometimes they contented themſelves with offering only, imagining their Condition, as dead Perſons, would not ſo well admit of groſs Food. Such was the Superſtition among the Heathen on this Head. Among the *Jews* and firſt *Chriſtians*, theſe Repaſts were only Charity Feaſts, deſigned principally for the Benefit of the Poor. The Faithful were convinced, that the Dead could receive no Advantage from, nor partake of theſe Feaſts, and continued them only for the Service of the living Poor, who came to the Place of Interment to be fed and refreſhed. Mention is made of them ch. vii. 33. *Tob.* iv. 18. *Bar.* vi. 26. not as any ſuperſtitious Cuſtom, but as a laudable Rite for the Help and Maintenance of the Poor. This Cuſtom prevailed among the *Phœnicians*, and from them paſſed to the *Carthaginians*, and other People of *Africa*. One meets with the Remains of it among the *Chriſtians* there in the Time of St. *Auſtin*; but that *Father* quite aboliſhed this ancient Cuſtom for its Abuſe. *Aug. de Mor. Eccl.* c. xxxiv. *Serm.* xv.

Ver. 19. *What Good doth the Offering to an Idol? for neither can it eat, nor ſmell; ſo is he that is perſecuted of the Lord.*] As an Idol cannot partake of the Burnt-offering (for ſo κάρπωσις, and κάρπωμα are uſed by this Writer, xlv. 16. *Lev.* iv. 10, 18. xvi. 24. xxii. 22. equivalent to ὁλοκαύτωμα) ſo he who is encompaſſed with Infirmities, and afflicted with Sickneſs, as the *Margin* has it, he whom God viſiteth or chaſtiſeth in his Wrath with bodily Evils, (the *Vulg.* adds, *portans mercedes iniquitatis,* as if his Sickneſs was brought upon him as a Puniſhment for his Wickedneſs) cannot reliſh any good Cheer, or fine Entertaiment, nor indeed taſte any Pleaſure in Life, ℣ 17. He ſeeth the ſpread Table, and the Gueſts elegantly regaling themſelves, and laments his Loſs of Appetite, and Weakneſs of Stomach, as the Eunuch does his Impotency upon the Sight of a fair Object. Καὶ στενάζων, at the End of the Compariſon, ℣ 20. I ſuſpect to be an Interpolation, as it occurs juſt before, and the Senſe is more compleat without it.

Ver. 23. *Sorrow hath killed many, and there is no Profit therein.*] This is ſpoken by the Figure *Litotes,* for Sorrow is not only not profitable, but actually hurtful, and the Effects of it very dangerous, for Sorrow has brought Death upon many Perſons by the Illneſſes which it has occaſioned: it has likewiſe ruined the Souls of many through the Deſpair which it has caſt them into, and put them upon hurrying themſelves by Violence out of the World, through the Diſreliſh of a bitter Life. Nor will Sorrow be found of any Service with reſpect to the Evils or Preſſures of it, for if they are preſent, 'tis to no purpoſe to grieve, ſince we can neither remove nor remedy them thereby; and if they are future, ſuch as we apprehend are coming, Sadneſs is ſtill fruitleſs, ſince it has no Power to prevent them, or keep them back; and perhaps they are imaginary Evils only which are dreaded, and may never happen; and if real ones, the anticipating Misfortunes, is making them double. *Calmet* well obſerves, that there is but one Species of Sadneſs, which Religion authoriſes, and is of Service, and that is Contrition, and Sorrow for Sin. To be ſorry after a godly Manner, or, as the *Margin* has it, according to God, is profitable in the higheſt Degree, for ſuch a pious Sorrow *worketh Repentance to Salvation, not to be repented of,* 2 Cor. vii. 9, 10. but the Sorrow of the World, ariſing from Accidents and Misfortunes, paſt, preſent, or future, is not only uſeleſs, but very injurious; and, according to the ſame inſpired Writer, *worketh Death.* The moſt ſovereign Remedy for Sadneſs, which imbitters every Man's Cup more or leſs, is a good Life, a pure Conſcience, and a firm and unſhaken Confidence in God. Some of the Ancients have remarked, that Sadneſs (not a religious one) is an Enemy to the Holy Spirit, and that the Spirit of Prophecy in particular will not abide in a melancholy Temper; and accordingly it is obſervable of the Prophet *Eliſha,* that he could not propheſy till a Minſtrel was brought to him, and the Harmony of Muſick had calmed his ruffled and diſturbed Mind, and had elevated his Soul to a proper and becoming Pitch. 2 *Kings* iii. 15.

Ver. 25. *A chearful and good Heart will have a Care of his Meat and Diet.*] To Sadneſs, Carefulneſs, Envy, Wrath, and other tormenting Paſſions which deſtroy the Health, haſten Wrinkles, and occaſion a premature old Age, the wiſe Man oppoſes a chearful and merry Heart. The *Hebrew* expreſſes this by a *good Heart,* and ſo it is generally rendred by the ό, *Deut.* xxviii. 47. *Judg.* xvi. 25. xviii. 20. xix. 6, 9. *Ruth* iii. 7. The Senſe here is, that a gay, open, and merry Heart, inſtead of being ſubject to, and indulging perplexing Cares, inſtead of falling into Indolence, or Careleſſneſs, through Grief or lowneſs of Spirits, regales itſelf with good Cheer, and Pleaſantry of Diſcourſe, amidſt a Circle of Companions and Friends: A Perſon of ſuch a Temper has a continual Feaſt, and thereby enjoys a better Share of Health, and conſequently a longer Term of Life. According to *Grotius* the Senſe is, that one of an eaſy Temper is ſatisfied with all before him, at his Meals he minds nothing elſe: *animus eſt in patinis,* all other Thoughts and Cares are then thrown aſide and forgot. *Boſſuet* thinks the wiſe Man here adviſes to have a regard to what one eats, to obſerve a proper Regimen in Diet, which contributes greatly to Health. The *Syr.* renders, *Cor bonum, multi ſunt cibi ejus, & omne, quod comedit, oſtendit ſuper corpus ejus.* That one of a merry Heart has the keener Appetite, and is the better for his eating, and ſhews it by his Size and Complexion, like that of *Solomon, A merry Heart does Good like a Medicine.* Prov. xvii. 22. There is a ſtrange Tranſpoſition of Chapters and Verſes in the ſix following Chapters in the ſeveral *Greek* Copies, and the *Vulg.* nor has the latter Part of this eſcaped the Confuſion. At ch. xxxvii. they agree again, and proceed regularly to the End.

CHAP. XXXI.

Ver. 1. W*Atching for Riches conſumeth the Fleſh, and the Care thereof driveth away Sleep.*] In the former Chapter the Author mentions ſeveral Cauſes which injure Health, ſuch as Sadneſs, Anger, Envy, Cares, *&c.* Here he continues the ſame ſame Subject, and inſtances in Covetouſneſs, Gluttony, and Drunkenneſs, which are equal Enemies to Health, and oppoſes to them Temperance, and a prudent and diſcreet Uſe of the good Things of this Life, which are the proper means to preſerve it, to procure Content and Satisfaction, and to prolong

Life. The Obſervation of this Writer upon the Care and Sollicitude which attend the getting and keeping of Riches, is very juſt. See *James* v. 3. where the Apoſtle ſays, that *the Ruſt of Gold and Silver ſhall be a Witneſs againſt rich Men, and ſhall eat their Fleſh as it were Fire,* ϗ ὁ ἰὸς αὐτῶν φάγεται τὰς σάρχας ὑμῶν, where ὁ ἰὸς, by a Metonymy, ſignifieth a carking ſollicitous Care of heaping up Riches, and is deſcribed, as here, to conſume, and eat the Fleſh. And thus *Ærugo* is uſed by *Horace,—Animos Ærugo, & cura peculî Cum ſemel imbuerit.* And ſo *Plutarch,* Ὑπολαμβάνει τις τὸν πλοῦτον ἀγαθὸν εἶναι μέγιστον; τοῦτο τὸ ψεῦδος ἰὸν ἔχει, νέμεται τὴν ψυχήν· Περὶ δεισιδαίμον. In St. *Matthew,* the Deceitfulneſs of Riches is compared to Thorns which tear the Fleſh.

Ver. 2. *Watching Care will not let a Man ſlumber, as a ſore Diſeaſe breaketh Sleep.*] μέριμνα ἀγρυπνίας ἀπαιτήσει νυσταγμὸν, would be literally and more properly rendred, according to *Calmet, Junius,* and *Grotius,* Care and Watchfulneſs will demand or require Sleep; but *Grabe* does not approve of this reading; the true one he ſays is, ἀπωθήσει, *avertit. Prolegom. Tom.* iii. c. 4. According to the Senſe of our Verſion, the reading of the next Sentence probably ſhould be, ϗ ἀῤῥώστημα βαρὴ ἐκνήψει ὕπνον. And ſo *Hæſchelius* ſays one MS. actually has it. The *Orient.* Verſions likewiſe confirm this, *Ægritudo gravis ſomnum adimit.* And the *Vulg.* favours it. *Junius* follows the common reading, and has, *Infirmitatem gravem elicit ſomnus,* which affords a very good Senſe, *viz.* that Sleep driveth away a ſore Diſeaſe, moderates the Anguiſh and Danger of it, as being the moſt ſimple and natural Remedy for Trouble, Care, Labour, and even Sickneſs itſelf, according to that Obſervation on *Lazarus, John* xi. 12. *If he ſleepeth, he will do well.* *Sophocles* calls Sleep ἰατρὸν νόσου. And *Euripides,* νόσου ἐπίκουρον. *Curtius* ſays of *Alexander's* Soldiers, when he was very dangerouſly ill, *Non prius (a regia) receſſerunt, quàm compertum eſt ſomno pauliſper requieſcere. Hinc certiorem ſpem ſalutis ejus in caſtra retulerunt.*

Ver. 3. *The Rich hath great Labour in gathering Riches together, and when he reſteth, he is filled with his Delicates.*] ἐν τῇ ἀναπαύσει is inaccurately rendred here *when he reſteth,* and by the *Geneva* Verſion, *in his Reſt;* it meaneth, that, after his great Labour in gathering Riches together, he retireth from Buſineſs, and leaves it off, to enjoy them, and ceaſeth to labour and toil any more. And ſo the *Orient.* Verſions underſtand it, *Demum quieſcit ad percipiendas delicias.* And thus ἀνάπαυσις is taken, ch. xi. 19. and the rich Man's finding Reſt, is explained by his eating from that Time continually of, or enjoying his Goods, ſee *Luke* xii. 19. where he who had much Goods laid up for many Years, ſings at length this *Requiem* to his Soul, ἀναπαύου, φάγε, πίε, εὐφραίνου, and thus *Ephraim,* εὕρηκα ἀναψυχὴν, i. e. ἀνάπαυσιν ἐμαυτῷ, *Hoſ.* xii. 9. And ſo the Man in *Plautus,—Dehinc certum eſt otio me dare, ſatis partum habeo:* and *Horace,*

> *Hac mente laborem,*
> *Sèſe ferre ſenes, ut in otia tuta recedant,*
> *Aiunt, cum ſibi ſint congeſta cibaria.*
>
> Sat. L. i.

Ver. 4. *The Poor laboureth in his poor Eſtate, and when he leaveth off, he is ſtill needy.*] ἐκοπίασε πτωχὸς ἐν ἐλαττώσει βίου, *i. e.* in want of Things neceſſary for Life; ſo βίος frequently ſignifies in his Book. See *Prov.* xxiii. 3. where deceitful Meat is by the ό rendred ζωὴ ψευδοῦς. The Rich and the Poor both labour, but with different Succeſs; the Rich takes Pains to encreaſe his Riches, and to put himſelf in a Condition to enjoy with Comfort, in the Decline of Life, what he has got, and to live on the Fruits of his Labours the Remainder of his Days: The Poor labours for a bare Subſiſtence, and cannot get forward ſo as to lay up a Stock, or *Viaticum,* for his future Neceſſities; and when he is old, inſtead of taſting the Sweets of Repoſe, and living upon what he had before-hand provided, he finds himſelf in the ſame State of Poverty as he ſet out with, and is obliged to repeat his daily Fatigue, though his Strength almoſt faileth him, and he is but a Shadow of his former Self. *Vatablus* and *Druſius* underſtand this and the foregoing Verſe thus, There are ſome ſo lucky as to have Succeſs in every thing they undertake; and others who are always as unfortunate; the former heaps up Riches, often unexpectedly, and Wealth comes to them without their ſeeking; the other continue poor, though they take never ſo great Pains; ſome Misfortune or other pulls them back, and fixes them to their former Wretchedneſs, ch. xi. 11, 12. This Inequality in their States is the Appointment of God's Providence; his Bleſſings upon a Man's Labour, or the want of it, makes the Difference, ch. xi. 14. *Prov.* x. 22. *Pſal.* cxxvi. 1, 2.

Ver. 5. *He that loveth Gold ſhall not be juſtified.*] i. e. will not be juſt. *Non erit juſtus.* Jun. and the *Syr. Non erit inſons.* According to that of *Solomon, He that maketh haſte to be rich, ſhall not be innocent,* Prov. xxviii. 20. His Eagerneſs to accumulate Wealth will put him upon many Acts of Fraud, Violence, and Injuſtice.—*Nunquam pudor eſt properantis avari.*

Ibid. *He that followeth Corruption ſhall have enough thereof.*] ὁ διώκων διαφθορὰν, αὐτὸς πλησθήσεται. The Copies vary here, ſome have ἕτος, others αὐτὰ, all of them, as I conceive, wrong; the true reading ſeems to be, αὐτῆς πλησθήσεται, which our Tranſlators follow, and ſo Dr. *Grabe,* from Conjecture, reſtores the Place. Διαφθορὰ, which is here rendred *Corruption,* by a Figure means corruptible Things, φθαρτὰ, as Silver and Gold, 1 *Pet.* i. 18. And the Senſe is, he that is too Intent upon getting Riches, ſhall be corrupted, ſeduced, and betrayed by them. *Per eaſdem ſeducetur.* Syr. *Grotius* conjectures the true Reading of the *Greek* to be, ὁ διώκων διάφορον, ἤτοι ὀλισθήσεται, *i. e.* He that loveth Money ſhall fall, or will tranſgreſs often; διάφορον is uſed in this Senſe, ch. vii. 18. xxvii. 1. xlii. 5. 2 *Macc.* i. 35. iii. 6.

Ver. 6. *Gold hath been the Ruin of many, and their Deſtruction was preſent.*] πολλοὶ ἐδόθησαν εἰς πτῶμα. There are many fine Sentiments in the Heathen Writings upon the immoderate, or unlawful Purſuit of Riches; but that ſhort one of St. *Paul's*, 1 *Tim.* vi. 10. is beyond all, ῥίζα πάντων τῶν κακῶν ἐστιν ἡ φιλαργυρία. Some Copies read here, πολλοὶ ἐδέθησαν χάριν χρυσίου, which *Junius* follows, *i. e.* Covetouſneſs hath put many upon ſtealing, and other Crimes, which have been the Occaſion of their being impriſoned, and laid in Irons. Thus *Calmet*, *Pluſieurs ont été mis dans les liens à cauſe de l'or.* Many alſo have ſuffered Death for the Crimes which they were drawn into by the Charms of Gold, and though their Deſtruction was plainly before their Face, ἐγενήθη ἀπώλεια αὐτῶν κατὰ πρόσωπον αὐτῶν, and they knew their Fate, yet they would run upon it for the Sake of Money.

Ver. 8. *Bleſſed is the Rich that is found without Blemiſh, and hath not gone after Gold.*] ὃς ὀπίσω χρυσίου οὐκ ἐπορεύθη. This Phraſe is often uſed in Scripture, and generally in a bad Senſe, denoting the following ſome Idol, or uſing ſome idolatrous Practice. In ℣ 7. Gold is called a ſtumbling Block, or an Abomination, and they that are too fond of it, are ſaid there to ſacrifice to it, as their Idol. And by St. *Paul*, *Covetouſneſs is expreſly called Idolatry*, Col. iii. 5. The going after Gold, means, the ſetting the Heart upon it, and truſting in Riches. And ſo the *Vulg.* expounds it, *Beatus (dives) qui poſt aurum non abiit, nec ſperavit in pecunia & theſauris.* The Temptations to ſin, occaſioned and adminiſtred by Money, are ſo many and powerful, that nothing is more rare, or more worthy of Commendation, than a Man that is rich, and at the ſame Time innocent, juſt, and humble. He that can poſſeſs Abundance without being attached to his Wealth, or puffed up by it, and can part with it without much Regret and Concern, is truly perfect. To be poor in Spirit amidſt a Flow of Riches, to be humble in a high Eſtate, to be in the midſt of Fire without burning, in the midſt of Flatterers without being exalted with Pride, and in the thickeſt of Temptations without falling by any of them; to have the Power of doing evil, even with Impunity, and not to make uſe of it to any bad Purpoſe,—of ſuch a Behaviour a Man may juſtly glory, ἔστω εἰς καύχησιν, let him have his due Praiſe. As ſuch Inſtances of a juſt Carriage and ſuperior Virtue are very rarely to be met with, in an over-grown Fortune, well may the wiſe Man aſk in the next Verſe, who, or where is the unblemiſhed rich Man? And we will call him bleſſed, for he is a ſort of Miracle, and has performed Wonders.

Ver. 10. *Who hath been tried thereby and found perfect? then let him glory. Who might offend, and hath not offended? and done evil, and hath not done it?*] This is not ſpoken of human Frailty in general, but of Men's Propenſity to Sin in Money-matters only, and ſo St. *Auſtin* confines it; he interprets this Paſſage of concealing or with-holding what is another Man's Right. "If you "have, ſays he, reſtored to your Neighbour "his own, when no body but you two were "together at the Delivery of it, and God "only was Witneſs,—if you have reſtored "to the Son after the Death of his Father, "what he had depoſited with you, and the "Son knew nothing of it,—or if you have "met with a Purſe of Money accidentally "upon the Road, and no body ſaw you "take it up, and delivered it to the right "Owner, as ſoon as you could diſcover, or "overtake him, then this Elogium of the "honeſt and perfect Man belongs to you." *Comm. in Tit.* We find many ſuch Caſes put and determined in the Writings of Moraliſts, and ſeveral Inſtances occur of Heathens, whom no Law bound, but that of natural Conſcience, who have acted diſintereſtedly upon ſuch Occaſions, and from a Principle of Honeſty, have nobly withſtood an Advantage they might have made. When an ignorant or needy Perſon hath offered Things to ſale for leſs than the Value, they have generouſly corrected the Miſtake, ſhewed the real worth, and paid the full Price. *Vit. Iſid. ap. Phot. Cod.*

Ver. 12. *If thou ſit at a bountiful Table, be not greedy upon it, and ſay not, There is much Meat on it.*] Literally the Tranſlation is, Doſt thou ſit at a great Table? open not thy Throat upon it, *i. e.* Do not ſhew thyſelf greedy or voracious of what is ſet before thee, by eating too much becauſe thou ſeeſt ſuch Plenty. We have the like Advice *Prov.* xxiii. 1, 2, 3. Or the Senſe may be, Do not ſhew thyſelf an Epicure or Glutton, by talking too much about Victuals, or commending too ſavourily and luſciouſly what is before thee on the Table. For though it may be an Inſtance of Civility and Politeneſs to ſeem pleaſed with the Entertainment in general, yet to dwell upon the Pleaſures of eating, the Charms of a well ſpread Table, and the regaling the Appetite; to enlarge upon the Excellency of this Diſh, and the Delicacy and Rarity of that, and the great Satisfaction ariſing from tickling the Palate by ſuch a pleaſing Variety, betrays rather Gluttony, than any uſeful Knowledge, or valuable Accompliſhment. Or if with *Calmet* we ſuppoſe a *Hebraiſm* here, and underſtand πολλά γε in the Senſe of too much, as רב (*multum*) is uſed *Numb.* xvi. 7. *Deut.* i. 6. ii. 3. the Meaning then will be, Do not, when you ſee the Quantity of Victuals, and Variety of Diſhes on the Table, exclaim and find Fault, that too much is provided, which ſhews either Covetouſneſs, or Jealouſy in you; it looks as if you expected or dreaded the like Expence, that you are vexed, as apprehending an equal Obligation upon you to make the like Proviſion in your Turn; or that you are jealous and envious at the other's ſuperior Fortune, and grander Way of living, and therefore condemn the Entertainment for its Profuſion and Prodigality, as not being able to give the like yourſelf, or unwilling, through want of Spirit. Whether it be Jealouſy or Avarice that occaſions your Reflexions, nothing can be more diſagreeable than ſuch a Temper. In the following Verſe it is called a wicked, or an evil Eye, and ſo the *Hebrews* term it. See ch. xiv. 8, 9. *Prov.* xxiii. 6. *Matt.* xx. 15. One cannot have a ſtronger Inſtance of an evil, or covetous Eye, grudging, and exclaiming againſt every Appearance of Expence, as ſo much Waſte and Profuſion, than in the Traitor *Judas*, who had Indignation againſt the pious Diſciple, for anointing the Feet of *Jeſus* with coſtly Ointment, *Why was this Waſte of the Ointment made?—why was it not ſold for three hundred Pence, and given to the Poor?* not that he cared for the Poor, but was an envious Thief, *John* xii. 5, 6. His Eye was evil, becauſe ſhe was ſo hoſpitable and good. *Athenæus* remarks, that the *Egyptians* did not ſet their Diſhes upon the Table, as is the modern Cuſtom, but they were carried round the Company, that the Gueſts might help themſelves, L. iv. c. 13. Our Author wrote this Book in *Egypt*; but it is manifeſt from this Verſe, and the Context, that he refers to the manner of ſitting at Table, and ſerving up Diſhes on it, according to the Cuſtom of the *Greeks*, who in the Time of this Writer were Maſters of *Egypt*, and had introduced their Cuſtoms into it.

Ver. 13. *Remember that a wicked Eye is an evil Thing, and what is created more wicked than an Eye, therefore it weepeth upon every Occaſion.*] διὰ τοῦτο ἀπὸ παντὸς προσώπου δακρύει. This cannot be true ſpoken of the Eye in general, nothing being more excellent in its kind, it muſt therefore mean an evil or niggardly Eye. The Senſe is, what is more wicked than ſuch an Eye, or rather, as the *Biſhop*'s Bible has it, *What Thing created is worſe than a wicked Eye?* *Syr.* and *Arab.* add, that God hates ſuch an Eye, probably becauſe he hates every Thing that is evil. The next Sentence, *Therefore it weepeth upon every Occaſion,* is far more obſcure: πρόσωπου, it is certain, is applied to Things inanimate: *Grotius* ſays, *Omne id quod exterius ſpectatur, aut indicium præbet, vocant Hebræi Panim, Græci* πρόσωπον. Com. in loc. See *Leigh's Crit. Sac. in voc.* Thus the Shew-Bread, becauſe it was to be ſet before the Face, or in the Preſence of the Lord continually, in *Hebrew* is called the *Bread of Faces*, or of *Preſence.* And by the ὁ, ἄρτος ἐνώπιος, *Exod.* xxv. 30. Now if πρόσωπον be taken in this larger Senſe, the *Marginal* Reading, *before every Thing that is preſented*, will afford a plain and natural Senſe, *viz.* what is more wicked than an Eye which luſteth ſo to gratify a gluttonous Appetite in eating of every Dainty which is ſet before it, that it will even weep, if it imagines it ſhall not be ſatisfied? This Senſe ſeems confirmed from *Prov.* xxiii. 1. where παρατιθέμενά σοι, i. e. *what is ſet before thee*, as our Verſion has it, in the *Heb.* is אשר לפניך, *quod ad facies tuas*, as *Pagnin* renders. *Meſſ. of Port Royal* apply this Paſſage to the Maſter of the Feaſt himſelf, that being a covetous, jealous, and ſuſpicious Perſon, he is ſo affected with the Countenance and Behaviour of the Gueſts whom he has invited, that he cries, or is ready to cry, whether they eat too much, or too little, are too free, or too ſparing, too merry, or too ſad. *Grotius* likewiſe expounds it of a covetous Entertainer, who weeps at every Thought or Appearance of Expence, *ab omni conſpectu, ſc. impendii.* Or may we not underſtand this Verſe of the Luſt of the Eye in the firſt Tranſgreſſion, that, as a natural Puniſhment for its *then* Wickedneſs, Tears flow from every Face; or, putting ἐπὶ for ἀπὸ, that every Eye ſheds Tears: μνήσθητι ſeems to point to ſome fatal Time, and what Time have we ſo much Cauſe to remember?

Ver. 14. *Stretch not thine Hand whitherſoever it looketh, and thruſt it not with him into the Diſh.*] ὃ ἐὰν ἐπιβλέψῃ, μὴ ἐκτείνῃς χεῖρά σου, καὶ μὴ συνθλίβου αὐτῷ ἐν τρυβλίῳ. The rendring of the *Biſhop's* Bible is more explicit and plain, *Laye not thine Hand upon every Thing that thine Eye ſeeth,* probably following a Copy which had ὁ ἐὰν ἐπιβλέψῃ, which may ſeem to be countenanced by αὐτῷ in the next Sentence. Συνθλίβεσθαι is not to thruſt, as we tranſlate it, and as the *Syriac* alſo has it, but to be ſqueezed or preſſed; or, taking it in the *middle Voice*, to ſqueeze or preſs. Perhaps the Author means, that Perſons ſhould not be ſo eager as to preſs their Hands one againſt another in the Diſh. But how are we then to underſtand αὐτῷ? *Vulg.* omits it, and ſome Copies inſtead of it, read ἐν τῷ τρυβλίῳ, which gives an eaſy Senſe. Our Tranſlators render *with him*; but who is the Perſon intended by *him?* Neighbour is mentioned in the following Verſe, but not before. *Arab.* puts *Socios* for it, which has a good meaning; but the beſt way, as I conceive, of ſettling the Difficulty will be to join αὐτῷ with τρυβλίῳ, and then the Senſe will be, Do not ſcramble, or croud Hands in the very Diſh, which ſhews not only great Rudeneſs, but Voraciouſneſs. The Advice, as contained in the whole Verſe, ſeems to be this, Caſt not your Eyes on the niceſt

Diſhes, nor long after the beſt Morſels therein, nor rudely ſeize on what pleaſes you moſt, but with regard to Eating, reſtrain both your right Hand, and right Eye, for even in this Senſe of curbing the Appetite, the learned *Spanhemius* underſtands that Precept of the Goſpel. *Grotius* expounds the Paſſage of contending, or ſtriving with others for a Place at Table, which too is rude, vulgar, and ſhews the Want of true Taſte and Breeding.

Ver. 15. *Judge of thy Neighbour by thyſelf, and be diſcreet in every Point.*] Νόει τὰ τοῦ πλησίον ἐκ σεαυτοῦ, καὶ ἐπὶ παντὶ ῥήματι διανοοῦ. This Maxim, as it is of excellent Uſe, ἐν παντὶ ῥήματι, in every Thing, or upon all Occaſions, and of great Moment in the Conduct of Life, ſo is it no leſs ſerviceable when applied to Eating, of which, from the Context, it muſt be underſtood. And in this Light the Senſe is, as you would not like to ſee another greedy and voracious, and ſeizing at your own Table what is moſt delicate, or to his Goût, ſo from hence form your own Conduct, not to offend in the like Particular, nor take the ſame indecent Liberty; as you do not approve of ſuch Freedoms in others, ſo imagine they will condemn the like in you. Thus *Junius*, *Ex teipſo de aliis judica, qui nolles ab altero patinam exhauriri.* And the *Arab. Scias portionem ſociorum tuorum parem eſſe tuæ, idemque eos velle ac te.* If I ſhould take it ill,—*Poſitum ante mea quia pullum in parte catini Suſtulit eſuriens.* I ſhould not ſnatch at any Rarity from another's Plate. And if I ſhould be diſpleaſed at another's taking before me, or from me, what pleaſes his Taſte moſt, I ought not to be ſo ſelfiſh as to take what is moſt nice for my own Palate.

Ver, 16. *Eat as it becometh a Man, thoſe Things which are ſet before thee; and devour not, leſt thou be hated.*] The *Vulg.* adds very properly, *frugi, utere quaſi homo frugi his quæ tibi apponuntur*, i. e. Uſe with Temperance, or as a temperate Man ſhould, what is ſet before thee. Though the Senſe of the preſent Rendring may very well be juſtified, *i. e.* Eat as a Man ſhould, with Decency and Moderation, and devour not like a Beaſt of Prey, which ſeizes on every thing before it. A ſober and diſcreet Perſon eats to ſatisfy nature only, an intemperate one to pamper, and inflame. When *Socrates* one Day invited a number of Friends to dine with him, his Wife was concerned how ſhe ſhould entertain them, and provide for them ſuitably to their Rank: If they are temperate and modeſt, ſays the Philoſopher, there is enough; if they are not ſo, they are not worth troubling ourſelves about them. *Ap. Laert.* L. ii. This Reply was proper from one whoſe Maxim it was, that a Man ſhould eat only to live, not live *only* to eat. St. *Auſtin* laments the great Power of the ſenſitive Appetite, even over himſelf, and his Impotency to ſubdue it, and ſays, that the Victory over it is truly praiſeworthy, and the Effect only of God's Grace. *Certo quotidie contra concupiſcentiam manducandi & bibendi . . . . et quis eſt, Domine, qui non rapiatur aliquantulum extra metas neceſſitatis? Quiſquis eſt, magnus eſt, magnificet nomen tuum.* Confeſſ. L. x. c. xxxi.

Ver. 17. *Leave off firſt for Manners ſake, and be not unſatiable leſt thou offend.*] Either the Maſter of the Feaſt, or his Gueſts through Voraciouſneſs. As it is not expected or required, that you ſhould ceaſe eating as ſoon almoſt as you are ſet down, which may be a Sort of ſilent Rebuke to the reſt of the Company, as if they eat too much, and interpreted, as if you was not pleaſed with what was provided, ſo neither ſhouldſt thou make thyſelf remarkable by eating more, or longer, than others, which is yet more unpolite: Modeſty and a Reſpect for the Company demand this. Thus the *Tigurin* and *Orient.* Verſions, *Modeſtiæ cauſa deſiſte primus.* To have done laſt, or help one's ſelf firſt, equally offends againſt Decorum and Good-Breeding. True Politeneſs is always attended with a decent Modeſty, and ſuch as betray a Want of this Virtue through Self-indulgence, and a Contempt of others, can never be thought perfectly well bred, or thoroughly accompliſhed. *Clemens Alex.* ſpends a whole Chapter in laying down Rules for Temperance and Sobriety, and has intermixed ſome which regard Decency and Politeneſs, and particularly inſtances in Intemperance, as a Breach both of Duty and good Manners. *Pædag.* L. ii. c. ii. *Ovid's* Advice is not very unlike that of this wiſe Man's,

Neve diu præſume dapes, ſed deſine citra,
Et capias paulo, quam cupis eſſe, minus.

Ver. 20. *Sound Sleep cometh of moderate Eating, he riſeth early, and his Wits are with him; but the Pain of Watching, and Choler, and Pangs of the Belly, are with an unſatiable Man.*] ὕπνος ὑγείας, the Sleep of Health, *Somnus ſalubris*, as the *Syr.* has it. *Horace's* Deſcription of the temperate Man is, that after his being refreſhed by Sleep, —*Vegetus præſcripta ad munia ſurgit.* Sat. L. ii. 2. Where he mentions the very ſame Inconveniencies attending Luxury, as the wiſe Man here does, and the Contraſt is moſt beautifully drawn. *Pliny* mentions as the Conſequence of too much, or too high Feeding, *furiales ſomni, inquies nocturna.* *Porphyry's* Compariſon is very juſt, that a full Meal is like *Siſera's* Banquet, at the End of which there is a Nail ſtruck into a Man's Temples. A Philoſopher's Treat therefore, ſays *Plato*, is preferable to that of any other Perſon, becauſe there is no Remembrance of it after in the Head, whatever there may be in the Memory, and the Gueſts even enjoy it the next Day, by perceiving no bad Conſequences from it. Nothing is more frequent in the Heathen Moraliſts, than to adviſe [illegible] their Friends not only to practiſe Temperance, but to be able and willing to bear even Hunger and Thirſt, becauſe ſuch a Habit wonderfully advances a Man in the Study and Practice of Wiſdom: For the Mind is then beſt enlightned, when it is free from the Burden of Meat; and to pamper and regale the Body, is but to make the Priſon of the Soul the ſtronger. "No man, ſays a pious "Prelate, ever repented that he roſe from "the Table ſober, healthful, and with his "Wits about him; but many have repented "that they ſat ſo long, and continued that "bad Cuſtom, till their Health, their Underſtanding, their Virtue, and their God "departed from them." Biſhop *Taylor's Serm.* And to finiſh the Character, the Epicure after his full Meal, ἀσθμαίνει, pants for Breath, a Prelude of what is coming upon him, and is on a ſudden ſurprized with a Stroke of an Apoplexy, or found dead in his Bed.

Ver. 21. *And if thou haſt been forced to eat, ariſe, go forth, vomit, and thou ſhalt have reſt.*] εἰ ἐβιάσθης ἐν ἐδέσμασιν, ἀνάστα μεσοπορῶν. If you have been conſtrained or overperſuaded to eat, and through the Importunity of others have overcharged your Stomach, and find it out of order, riſe from the midſt of the Company the very firſt Opportunity you can with Decency. The wiſe Man in the foregoing Verſes had in the ſtrongeſt Manner recommended Sobriety and Temperance, but as it may ſometimes happen, even to the moſt regular Perſons, to be engaged unawares in ſome Sort of Exceſs through Inadvertency, too much Complaiſance, or the Influence of Example, here he adviſes inſtantly to unload the Stomach upon ſuch an Occaſion; but he neither approves of the Exceſs, nor of the unſeemly Way to remove it, but only by way of Phyſick and Neceſſity; he thinks it more adviſeable to avoid Illneſs by eaſing the Stomach privately, than to keep in it what may not only be diſagreeable and troubleſom, but dangerous and hurtful; not to attempt to cure Indigeſtion by a free Glaſs, but to remove the Miſchief from Intemperance, by a timely Diſcharge. Debauches always hurt the Conſtitution, and therefore it is better to prevent them altogether, by abſtaining from that Exceſs, which cannot be indulged without Danger, nor cured but by a Remedy, which carries ſomething diſagreeable or ſhameful in it. *Calmet* obſerves, that ἔμεσον is not in the *Vat.* nor ſome other Editions, which he thinks the Copyiſts might drop, as carrying in its Notion ſomething unſeemly; but if this was their Reaſon, they were too nice and delicate; even the Scripture, which is remarkable for its Care in this reſpect, ſcruples not occaſionally to mention it, *Prov.* xxiii. 8. *Iſai.* xxviii. 8. nor is the Mention of the Remedy to be condemned, which upon ſuch an Accident is allowed to be highly proper, but the Occaſion, the Eating and Drinking to Exceſs, which is ſo faulty. The Advice, according to the *Orient.* Verſions, is, to retire from Company, to go to Bed, and ſleep off the Debauch.

Ver. 22. *In all thy Works be quick, ſo ſhall there no Sickneſs come unto thee.*] Whenever thou findeſt thy Stomach diſordered through Intemperance, follow inſtantly the Preſcription above adviſed, ſo ſhalt thou eſcape Sickneſs, or ſome bad Conſequence, that might have fallen upon thee. The Context neceſſarily requires this, as the primary Senſe. It may indeed mean in general, Be active and diligent in all thy Undertakings. See the like Expreſſion *Prov.* xxii. 29. ſo ſhall thy Work ſucceed better, and thou ſhalt even improve thy Health thereby; or if, with the Generality of Expoſitors, we underſtand this purely of bodily Exerciſe, the Obſervation will be juſt in the following Senſe, Be active, athletick, and laborious; let Exerciſe be your Phyſick, and you ſhall eſcape thereby a Number of Diſeaſes. For in Reality the greateſt Part of Mens Illneſs ariſes either from Intemperance, ſpoken of before, or from Indolence, which may be ſuppoſed to be condemned here: where both theſe, *viz.* Temperance and Exerciſe, are joined together, we have Reaſon to expect Health, and there is a comfortable Proſpect of a vigorous old Age.

Ver. 23. *Whoſo is liberal of his Meat, Men ſhall ſpeak well of him, and the Report of his good Houſe-keeping ſhall be believed.*] The *Pſalmiſt* ſays, *So long as thou doſt well unto thyſelf, Men will ſpeak well of thee*; but it is no leſs true, what the wiſe Man here obſerves, that he that does good unto others, ſhall have their Praiſe and Commendation. *Pſ.* xlix. 18. As the liberal Man is called λαμπρὸς ἐπ᾽ ἄρτοις, ſo the ſame Metaphor is continued in καλλονὴ, which means Beneficence, and by St. *Ambroſe* is rendred *bonitas.* To this is oppoſed πονηρία in the following Verſe, which means Sordidneſs, and Covetouſneſs, as it does, ℣ 13. above. By ἄρτος, here rendred Bread ſimply, we are to underſtand Victuals or Proviſions in general, and ſo it is often uſed, as in that Deſcription of *Joſeph's* Entertainment of his Brethren, it is ſaid, *He ordered to ſet on Bread.* Gen. xliii. 31. and in that Petition of the Lord's Prayer, *Give us this Day our daily Bread.* *Solomon* expreſſes himſelf in the ſame Manner, and upon the like Occaſion, *He that hath a bountiful Eye ſhall be bleſſed; for he giveth of his Bread to the Poor.* Prov. xxii. 9. The Senſe of the whole Verſe is, that the good, beneficent, and charitable Man, who dealeth his Bread to the Hungry, and takes all Opportunities of helping and obliging others, will have many Advocates; Men will always be diſpoſed to believe, and report every thing to his Advantage; there are ſo many Inſtances of his Goodneſs, and ſo many known Proofs of his Generoſity and Kindneſs, that his Credit is firmly eſtabliſhed,

bliſhed, and his Name will be always mentioned with Honour. Whereas Niggardlineſs will as certainly diſgrace a Perſon; his hard Heart, and mean Actions ſhall raiſe him many Enemies; nothing can be ſaid of the Miſer ſo bad, but will be believed and propagated, and many Things ſhall be aggravated or invented, to make him appear ſtill worſe, and more pinching, than he really is.

Ver. 25. *Shew not thy Valiantneſs in Wine.*] Value not thyſelf upon a ſtrong Head, much leſs affect the Character of a hard Drinker, nor pride thyſelf in being able to bear much Liquor without being diſordered or diſguiſed; provoke not others on that Account, *mero certare*, to drink with you, by challenging them to Trials of that Sort; for the Account of Temperance is not to be taken from the Strength of a Man's Head, but from the Meaſures of Religion; and though Men may not force their Underſtanding, nor diſorder themſelves by very plentiful Draughts, and, by a particular Strength, I will not call it Happineſs of Conſtitution, be able to talk ſtill and tranſact Buſineſs, and the Affairs of the World, yet may they be intemperate notwithſtanding, as not being fitted for the things of the Spirit, nor the Work and Buſineſs of God; and though they offend not in the mere Act, they are devoid of the Spirit of Sobriety. We may properly diſtinguiſh between the Drunkard and the hard Drinker; the former drowns his Senſes in his Cups, and does it often; he loſes all that diſtinguiſhes the Man, his Reaſon, his Speech, his erect Poſture, and often his Senſe of Duty and Religion. This indeed may ſometimes happen through a Head naturally weak, or made ſo by repeated Debauches, but ſtill it is Drunkenneſs; for it is not the Quantity of intoxicating Liquor, but the being diſordered, and the Habit and Cuſtom of it, that denominates the Drunkard; he is not ſuch merely from an accidental Slip, for even good Men, ſuch as *Noah*, have been ſo ſurprized, but from indulging, and continuing in a known Infirmity, and not prudently guarding the weak Part, where he is ſenſible his Failing lies, and thereby is the oftner expoſed to Diſgrace and Sin. The hard Drinker, on the contrary, is one, who ſits long, and drinks deep; he gives and receives Challenges, and comes off Conqueror; he is fond of a Round of Company, and is the laſt to break it up: One ſhall perceive little or no Alteration in him, after a hard Service, no Want of Reaſon or Memory, no Faultring in his Voice, no doubtful or uncertain Steps; he ſeems comparatively cool and unconcerned, is ſcarce warm or elevated, and yet, conſidering the Quantity conſumed, and the Time loſt at it, ſuch a one deſerves not to be called a temperate Perſon, as he is immoderate in the Uſe of thoſe good Things, which God intended only for Refreſhments; and though he be ſo fortunate, through the Advantage of a ſtrong Head, not to appear a Drunkard, yet he will ſcarce eſcape Cenſure and Reflection, nor the Woe, denounced by the Prophet, upon ſuch as *are mighty to drink, and Men of Strength, to mingle ſtrong Drink.* Iſ. v. 11—22.

Ver. 26. *The Furnace proveth the Edge by dipping, ſo doth Wine the Hearts of the Proud by Drunkenneſs.*] According to *Janſenius*, the Senſe is, that as the Blade is proved by dipping, and contracts more Toughneſs thereby, ſo the Hearts of Men, by being drenched in Liquor, *fiunt ad nocendum promptiora*, become more quarrelſome, and inclined to Miſchief. But the Meaning, I conceive, rather is, As the Fire proves the Temper of the Blade, and the Smith eaſily diſtinguiſhes upon Trial the Goodneſs of the Steel, ſo does Wine, immoderately taken, lay open Mens Hearts, and diſcover their Temper and Humour, without Diſguiſe. The common Reading of the *Gr.* in almoſt all the Copies is, κάμινος δοκιμάζει στόμωμα ἐν βαφῇ, οὕτως οἶνος καρδίας ἐν μάχῃ ὑπερηφάνων, but the true Reading ſeems to be κάμινος δοκιμάζει στόμωμα ἐν βαφῇ, οὕτως οἶνος καρδίας ὑπερηφάνων ἐν μέθῃ, for (beſides that *Clem. Alex.* quoting this Paſſage, omits the Words ἐν μάχῃ) Quarrelling, that certain Attendant upon Drinking, is mention'd ℣ 29. and ſo is needleſs here. The *Vulg.* ſeems to have followed a Copy that read in this Manner, *Vinum corda ſuperborum arguet in ebrietate potatum*, which *Junius* and our Tranſlators follow, and thus *Calmet* takes it, *Le Forgeron diſtingue aiſément une bonne Arme, & un bon Trenchant par le feu, & par le trempe; ainſi le Vin decouvre le cœur des ſuperbes dans l'yvreſſe.* The old Adage ſays, *In vino veritas*; but Experience ſhews that Men at that Time do not always ſpeak the Truth, but often exceed it; their Conceit of themſelves is much raiſed, and they are apt then, through Self-ſufficiency, to boaſt of imaginary Accompliſhments, and to deliver themſelves not only with Freedom and Boldneſs, but often with Rudeneſs and Inſolence; and therefore the Author, not without good Reaſon, inſerted καρδίας ὑπερηφάνων. Of all the Poets *Theognis* comes neareſt this Writer on the Subject, who uſes the very ſame Simile to ſhew, that Wine diſcovers the Thoughts even of the moſt cautious and Wiſe. Γνωμ. 499.

Ver. 29. *Wine, drunken with Exceſs, maketh Bitterneſs of the Mind, with Brawling, and Quarelling, &c.*] See *Prov.* xx. 1. xxiii. 29. *Hor. Carm.* L. i. 18. And thus *Philo*, ἰδεῖν μέντοι καὶ τοὺς ἐπαποδυομένους πολυοινίᾳ, κ. τ. λ. *Videmus iſtos qui quotidie deſcendunt in certamen temulentiæ, & hoc agunt ſolum ut vini plurimum in ventrem ingerant, ſymbolas conferre tanquam in aliquid utile, mulctari tandem rebus omnibus, opibus, corpore, anima. Hæc enim conferentes, & rem* *familiarem minuunt, & corporis vires per delicatum victum frangunt, atque molliunt, & animas, hiberni torrentis in morem, immodicis epulis inundatas, demergunt in barathrum.* Περὶ μέθης. St. *Chryſoſtom* obſerves very juſtly, that Men are afraid of natural Death, and yet they ought to fear that leſs than a Death, which happens to them by Intemperance: The former ſtrikes by an inevitable Neceſſity, the latter is haſtened by a voluntary Corruption; the one is by the Appointment of God, the other through the Inſtigation of the Devil; the former is a Separation of Soul and Body, the latter a ſhameful Deſtruction both of the one and the other; by the former the Soul being diſengaged from the Body, becomes more free, and, if righteous, approaches to the Likeneſs of Angels; in the latter, the Soul is wholly immerſed, ſunk, and loſt in the Irregularities and Diſorder of the Body; its Reaſon is clouded, its Will enſlaved, and the Soul abandons itſelf to Anger, Pride, Luſt, and other criminal Paſſions. See *Hom.* xxix. in *Gen.* ch. ix.

Ver. 31. *Rebuke not thy Neighbour at the Wine, and deſpiſe him not in his Mirth; give him no deſpiteful Words, and preſs not upon him with urging him (to drink.)*] The Obſervation is the ſame with that of *Solomon*, that there is a Time for all Things, which Reaſon can beſt diſcover, and Diſcretion knows how to uſe and apply; for Example, it is impertinent to propoſe Buſineſs and Matters of Conſequence, at a Time when People are met for pure Refreſhment, and Relaxation; it is alſo improper to diſpute with, or attempt to rebuke, Perſons in Drink, when they are leaſt able and diſpoſed to attend to any Argument or Remonſtrance. Advice then is not only uſeleſs, but it is often dangerous to give it, and much more is it ſo to oppoſe or contradict one in that Condition, eſpecially a paſſionate, proud, or powerful Perſon. The Fate of *Clitus* and *Calliſthenes*, the Favourites of *Alexander*, who put them to Death for contradicting him in his Cups, ſhould in Prudence diſcourage ſuch an Attempt. And if bare Oppoſition will give Offence, much more will opprobrious Words, and ill-timed Reflexions upon a Man's diſorderly and looſe Way of Living be ſure to irritate him. The beſt Particular is, *Preſs not upon him with urging him to drink*, i. e. Take not the Advantage of the Condition you find him in, to urge him to drink more, much leſs force it upon him; think it not any Addition to thy Honour, Wiſdom, or Goodneſs to impoſe upon one who cannot help, or judge for himſelf, or to have contrived and completed his Downfal. Thereby thou makeſt thyſelf a Partaker of his Sin, and art anſwerable for all evil Conſequences that may happen. The *Vulg.* renders, *Ne premas illum in repetendo*, i. e. Entice him not to drink by any artful Means, as by propoſing, ſays *Calmet*, ſome favourite Healths to him, which you know he cannot withſtand, and thereby engaging him to pledge you; which, though a common, is an inſidious Way of gaining an Advantage over another, and cheating him under the Maſk of Friendſhip. It was a commendable Decree at *Ahaſuerus's* Royal Feaſt, and worthy to be introduced into all Company, that none ſhould be compelled to drink, but every Man ſhould do according to his own Pleaſure, *Eſth.* i. 8. and to prevent Diſorders of this Kind, was Part of the Buſineſs of the *Architriclinus*, who is mentioned in the Beginning of the next Chapter.

CHAP. XXXII.

Ver. 1. *If thou be made the Maſter of a Feaſt, lift not thyſelf up.*] The literal Rendring of the Greek is, Have they made thee a Ruler or Maſter? And thus the *Vulg. Rectorem te poſuerunt? noli extolli.* The wiſe Man ſeems to continue here the Subject of Feaſts and Entertainments, and alludes to a very ancient Cuſtom among the *Greeks*, and *Romans*, and, as it ſhould ſeem, among the *Perſians* alſo, from *Ahaſuerus's* Banquet, *Eſth.* i. which was to appoint a Ruler of the Feaſt, ὁ συμποσιάρχης, *Rex vini*, as *Horace*, or *Dominus convivii*, as *Varro* calls him, who ſhould have the Care of every Thing and Perſon, and preſcribe what each ſhould drink. The Author of this Book, though he wrote in *Egypt*, ſpeaks here according to the Cuſtom of the *Greeks*, which ruled over it at that Time. The King, Ruler, or Maſter of theſe Feaſts, for by all theſe Names he is called, was appointed either by caſting Lots, to which *Horace* refers, *nec regna vini ſortiere talis*, or by the Choice of thoſe who were met at the Entertainment together. This is not to be underſtood of ſuch Feaſts, where Company came together by a ſet Invitation, but of ſuch, where each Perſon contributed his *Symbolum*, or Share towards the common Expence, and had a Vote to appoint the *Architriclinus*, or Preſident. The grave *Cato* ſeems pleaſed with their Rules, or *Leges convivales*, and expreſſes his Satisfaction at the Appointment of ſuch an Overſeer. *Me vero & magiſteria delectant a majoribus inſtituta; & is ſermo, qui more majorum ſummo adhibetur magiſtro in poculis.* De Seneſt. Orat. v. in Verr. At theſe Feaſts every Thing was conducted with the greateſt Decorum, without any Irregularity or Exceſs; ſo that Men of Letters, Philoſophers, old Men as well as the younger Sort, did not ſcruple to attend them: And their agreeable Converſation, and improving Diſcourſe were not leſs entertaining, than the Muſick which accompanied them. *Plut. Sympoſ.* L. i. *Athen. Deipnoſ.* The Maſter, who had the Care and Conduct of the whole, acquainted each Perſon when it was a proper

Time to retire, and thereby prevented any Quarrels or Diſturbance. The wiſe Man, in the latter Part of the Verſe, adviſes the Ruler himſelf, not to be exalted upon the Honour done him; but to ſtudy rather to content, and pleaſe his Gueſts, than to feaſt or regale himſelf, and to conſider himſelf rather as their Steward for the Time, than as their Superior. *Plutarch* gives the ſame Advice upon the like Occaſion, nor is it very different from that of our Saviour, ὁ μείζων ἐν ὑμῖν, γενέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν. *Luke* xxii. 26.

Ver. 2. *And when thou haſt done all thy Office, take thy Place, that thou mayſt be merry with them, and receive a Crown for thy well ordering of the Feaſt.*] Ἵνα εὐφρανθῇς δι' αὐτοὺς, καὶ εὐκοσμίας χάριν, λάβῃς στέφανον. Literally the Rendring is, that you may rejoice on their Account, *ut læteris propter ipſos.* Vulg. when you ſee them pleaſed with what you have done and provided, and may receive a Garland or Crown by way of Ornament. Not only the Gueſts were crowned with Flowers, *Wiſd.* ch. ii. but the Maſter of the Feaſt likewiſe, and ſometimes he was created by this Ceremony only, which *Plautus* intimates, *Do hanc tibi florentem florenti, tu ſic eris Dictatrix nobis.* In Perſ. The *Greek* does not neceſſarily confine this to Feaſting, though the *Vulg.* and our Tranſlation does. It is applicable to any Perſons in a publick Poſt, who have the Care of others committed to them, and have diſcharged their Truſt with Sufficiency and Credit. *Boſſuet*, and *Meſſ. of Port Royal* apply this and the former Verſe to the Rulers and Governours of the Church; the latter have this fine Reflection, No Man muſt intrude himſelf into the Paſtoral Office, without being regularly choſen, and lawfully appointed thereto; nor muſt he be puffed up on account of the Charge he is entruſted with, but be humble, even among thoſe that are under his Care, and live with, and among, them, as one of them. For a Miniſter of *Jeſus Chriſt* ought to conſider, not the Dignity which diſtinguiſhes him above others, but his own Condition, as a Man, and as a Sinner, which equals him to others. He ought to conſider, that he is appointed, not ſo much to rule over Men, as over Vice and Sin, and to place his Joy and Satisfaction, not in the Rank which raiſes him above his Brethren, but in the Welfare of the Souls committed to him; not in the Power, State, or Pomp, which ſurrounds him, but in acting up to his Character, and diſcharging the whole of his Duty. And having faithfully diſpenſed the Word of Truth, and fed his Flock with ſpiritual Food at the holy Table, he will be praiſed by *Jeſus Chriſt*, the Founder of that ſpiritual Repaſt, and by all the Gueſts likewiſe that partake of it, being at preſent a Father and Phyſician to ſuch as are under his Direction and Charge, as they will be hereafter, in the Preſence of God, and at his Coming, both his Glory and Joy.

Ver. 4. *Pour not out Words where there is a Muſician, and ſhew not forth Wiſdom out of Time.*] Ὅπου ἀκρόαμα, μὴ ἐκχέῃς λαλιάν. Ἀκρόαμα ſignifies a Concert or Symphony of Muſick, not only among the *Greeks*, but even among the *Latins*, who borrowed it from them, as appears by its Uſe in *Cicero*, *Macrobius*, and other Writers. The *Vulgate* renders, *Ubi auditus non eſt, non effundas ſermonem*, as if ἀκρόασις had been the Reading; which affords a good Senſe likewiſe, and agrees well with the latter Clauſe, *viz.* Do not laviſh your Diſcourſe before Perſons not diſpoſed to hear, or to attend to it; know firſt the Taſte of the Company, and adapt your Subject accordingly. But that of our Tranſlators ſeems preferable, that even an Elder, to whom the Compliment was paid to ſpeak firſt, and whoſe Obſervations at all other Times were ſo welcome and valuable, ſhould defer his Harangue, when the Company is liſtening to, and intent upon Muſick, for that the beſt Things, the moſt ſerious and important Reflexions, loſe their Beauty and Grace, when ill-timed; ſhould conſider, that Diſcourſe and Muſick have both their Times, and often make Part of the ſame Entertainment; that as Muſick itſelf would be ungrateful and unſeaſonable in the midſt of the former, ſo neither ſhould the Pleaſure and Harmony of the latter be diſturbed and interrupted by any moroſe Cynick, or conceited Philoſopher, who ſhould officiouſly ſtand up, and expect to be heard, when the Ears of the Company are otherwiſe engaged.

Ver. 5. *A Conſort of Muſick in a Banquet of Wine is as a Signet of Carbuncle ſet in Gold.*] By a Banquet of Wine is meant a feſtival Day, a Day of Rejoicing and Indulgence; for on common Days, and at their ordinary Meals, they drank no Wine. That the Ancients had a great Regard for Muſick, and uſed it at their Feaſts, ſee *Quintil.* L. i. *Hor.* L. iii. 11. where he ſays, *Divitum menſis & amica templis, teſtudo.* It is certain, that, after the Entertainment, a Harp was brought in to, and preſented to each of the Company, who played on it in their Turns. Thus *Tully*, *Ille mos fuit, ut in conviviis poſt cœnam circumferretur Lyra, quam ex ordine pulſarent convivæ.* Tuſcul. Quæſt. L. i. At firſt the Company ſang together a Hymn, in Honour of *Bacchus*, *Plut. Sympoſ.* L. i. Afterwards the Gueſts repeated, and ſang Verſes in Honour of famous Men, Heroes, and Benefactors. See ch. xliv. *Carmina in epulis a ſingulis convivis eſſe cantata de clarorum virorum laudibus, in Originibus ſcriptum reliquit Cato.* Cic. in Brut. According to *Varro*, ſome modeſt and ingenious Youths were appointed to chant the Praiſes of their Anceſtors to Muſick. This was the Practice among the Heathens. As to the *Jews*, they at their great Feaſts ſang Hymns in Praiſe of the Lord, *Matt.* xxvi. 30. and they began and ended them with theſe, as is evident from the Practice of our Saviour, who ſang a Hymn with his Apoſtles, after his laſt Supper. *Philo*, deſcribing the Cuſtoms of the *Therapeutæ* on their feſtival Days, and particularly on the ſeventh Day of the Week, when they always met together, ſays, that before they ſat down to Table to their Repaſt, they lifted up their Hands and Eyes to Heaven, to implore the Bleſſing of God upon what was before them; (See ℣ 13.) and afterwards they ſate down in Order. The Elders, as it became them, had the chief of the Diſcourſe, and reſolved ſuch Doubts and Queſtions, as were propoſed to them, with great Gravity and Diſcretion; after the Repaſt they all roſe up, and the Perſon who preſided at the Ceremony, began a Hymn, either a new one of his own making, or one compoſed by ſome Prophet, or Bard, in Honour of God. For there were a number of ſuch ancient Hymns, which were ſung with Muſick before the Altar, ſome as they ſtood without Motion, and others as they modeſtly danced, with a different Pitch and Modulation of Voice. As ſoon as the Preſident began to ſing, and had ſet the Tune, all the reſt followed in a lower Voice. At the Concluſion, they all united, and ſang together with a loud Voice, Men and Women, without Diſtinction, forming a melodious Harmony, by the Mixture of deep and ſhrill Notes. Such was the Order obſerved by the *Therapeutæ* at their publick Repaſts, nor did they ſcruple the Uſe of Muſick, upon ſuch Occaſions, compoſed of Inſtruments and Voices, though they were reckoned Perſons of the moſt Strictneſs, Seriouſneſs, and Wiſdom among the *Jews*. *De Vit. Contempl.* See ch. xl. 20. xlix. 2. *Iſ.* v. 11, 12. *Amos* vi. 5, 6. where, though the ill Uſes only, made by the wicked *Iſraelites* of their Muſick in their Banquets of Wine, are mentioned by theſe Prophets, yet are they nevertheleſs good Proofs, how much it was in Vogue among them.

Ver. 7. *Speak, young Man, if there be need of thee, and yet, ſcarcely, when thou art twice aſked.*] There are ſeveral Senſes of this Verſe, according as it is pointed. 1. Λάλησον, νεανίσκε, ἐν χρείᾳ σου, μόλις. And ſo the *Vulg. Loquere, adoleſcens, in cauſa tua vix.* 2. Λάλησον, νεανίσκε, ἐν χρείᾳ σου, μόλις δὶς, ἐὰν ἐπερωτηθῇς. 3. Λάλησον, νεανίσκε, ἐν χρείᾳ σου, μόλις, δὶς ἐὰν ἐπερωτηθῇς. Which is followed in our Verſion. 4. Λάλησον, νεανίσκε, ἐν χρείᾳ σου, μόλις. δὶς ἐὰν ἐπερωτηθῇς, κεφαλαίωσον λόγον. which takes in the firſt Words of the next Sentence, *Si bis interrogatus fueris, habeat caput reſponſum tuum*, but renders it very inaccurately, which means only ſpeaking ſuccinctly and briefly. The whole of the Advice here given to young Men, neceſſary to ſuppreſs their known and great Forwardneſs, is, when in Company with Perſons of Age, Merit, and Diſtinction, to ſpeak little, and only when they are aſked or preſſed to it, and then to comprize much in a little. For as Silence makes none, ſo little Talk makes the fewer Slips. I ſhall hence take Occaſion to correct the Rendring in *Pſ.* lxii. 11. where our Verſion is, *God ſpake once and twice, I have alſo heard the ſame: That Power belongeth unto God.* The *Geneva Bible* has, *God ſpake; once or twice I have heard it*; nor is *Coverdale's* more correct: The true Rendring is, God ſpake once, *viz.* At the Delivery of the Law, and I have learnt two things from thence, *viz.* His Omnipotence, and Mercy; that Power belongeth unto God, and that he is alſo merciful. And thus the *Vulgate*, *Semel locutus eſt Deus, & duo hæc audivi, quia poteſtas Dei eſt, & tibi, Domine, miſericordia*; which *Janſenius* has well paraphraſed, *Duo ab eo audivi, nempe quod ſolius Dei ſit potentia, quæ poſſit omnia quæ vult; & quod tibi, Domine, ſit ſumma clementia, quâ, quæ potes, etiam velis.* And thus the ό, ἅπαξ ἐλάλησεν ὁ Θεὸς, δύο ταῦτα ἤκουσα, ὅτι τὸ κράτος τοῦ Θεοῦ, καὶ σοῦ, Κύριε, τὸ ἔλεος. κ. τ. λ. And ſo the *Targum*, *Legem unam locutus eſt, & hæc duo audivi, Deo ineſſe robur, & miſericordiam.*

Ver. 9. *If thou be among great Men, make not thyſelf equal with them; and when ancient Men are in Place, uſe not many Words.*] Have a Deference to great Men, and a Reverence for ancient ones, if thou comeſt where they are; the Quality of the former demands the one, and the Wiſdom of the latter, the other: Think yourſelf happy in having an Opportunity of hearing and learning from them ſome moral or religious Truths. The Son of God himſelf ſeems to have followed the Advice in the latter Clauſe, when, at the Age of twelve Years, he choſe to be in the midſt of the Doctors: It is not ſaid of him, that he attempted to teach or inſtruct them, as he might, being the Wiſdom of the Father, but, as he had rather appear a Pattern to others, in what he then did, that he heard and liſtened to them, and aſked them Queſtions, as if he himſelf would learn of them. The *Vat. Druſius*, and *Hæſchelius* follow a different Reading of this Clauſe, *viz.* καὶ ἑτέρου λέγοντος, μὴ πολλὰ ἀδολέχει, *i. e.* When another is ſpeaking, be not thou talkative; which too is a good piece of Advice, and neceſſary to be inculcated, eſpecially to young Perſons, who are not the beſt Judges of Decorum; but the *Vulg. Orient.* and *Tigurin* Verſions follow the Reading, and Senſe of our Tranſlators. See Note on ch. vii. 14. where there is the like Advice.

Ver. 10. *Before the Thunder goeth Lightning, and before a ſhamefaced Man ſhall go Favour.*] Καλαστρίδδει ἀστραπὴ, *i. e.* Lightning haſtneth or fleeth before the Thunder, and ſo *Junius*, *Ante tonitru celer præit fulgur.* Our Verſion does not reach the Force of the *Greek*. The Senſe is, As Lightning is ſeen ſome Time before the Thunder is heard, ſo Modeſty in a Perſon before he begins to ſpeak recommends him the more to the Favour and good Opinion of others. When the Speaker appears in ſome Sort of Confuſion at firſt ſetting out, it ſhews a Diffidence of himſelf, and a Regard for the Audience, which generally engages them in his Favour, and will help to excuſe ſome accidental Faults; but when a confident Perſon begins to open, who ſeems by his Air and Looks to demand Attention, and to be ſecure of Applauſe, his Conceit raiſes a Prejudice againſt him, and takes off from his Merit, if real. The like is true of Carriage, a modeſt, decent, and reſpectful Behaviour before Perſons of Gravity and Figure, recommends young Perſons greatly to their Eſteem and Notice, it prepoſſeſſes them in their Intereſt, and is often more ſucceſsful, than a forward Intruſion, or clamorous Importunity.

Ver. 11. *Riſe up betimes and be not the laſt, but get thee home without Delay.* Ver. 12. *There take thy Paſtime, and do what thou wilt, but ſin not by proud Speech.*] ἐν ὥρᾳ ἐξεγείρε would be better rendred, Riſe up in good Time before the reſt of the Company, or before you have drank too much, for Sobriety and Temperance are as great Recommendations of Youth, as Modeſty; and when you return home, uſe ſome Diverſion or moderate Exerciſe for Health-ſake, and to digeſt a full Meal, and be not diſputacious, or quarrelſom, angry, or touchy with thy Family, or any about thee, through Conceit of thyſelf, raiſed and occaſioned by the Fumes of Wine. As Reſerve before Superiors at Table, and elſewhere, is always becoming, ſo the wiſe Man adviſes at certain Seaſons, and eſpecially after an Entertainment, ſome innocent Amuſement, by way of Health and Relaxation. Young Minds are neither to be diſcouraged by too much Application, nor made effeminate by Indolence, or a conſtant Succeſſion of Pleaſures.

Ver. 13. *And for theſe Things bleſs him that made thee, and repleniſhed thee with his good Things.*] After the Entertainment is over, fail not to return Thanks to God for the Bleſſings there received. The Cuſtom of praying to God at riſing from Table, or in other Words, *ſaying Grace*, is a Dictate of natural Religion, and practiſed by all civilized People, not only among *Jews* and *Chriſtians*, but even among the Heathens. St. *Paul* mentions it, 1 *Tim*. iii. 4, 5. when he ſays, *God hath created Meats to be received with Thankſgiving of them which believe, and know the Truth: for every Creature of God is good, and nothing to be refuſed, if it be received with Thankſgiving, for it is ſanctified by the Word of God, and Prayer.* It may alſo be inferred from *Deut*. viii. 10. *Philo* mentions it as a Cuſtom among the *Therapeutæ*. *De vit. Contempl.* and it is certain it was practiſed by the *Jews*; for in ſome of their Writings the following Form is preſerved: The Maſter of the Houſe, or ſome principal Perſon among the Gueſts, holding a Cup filled with Wine, ſays, *Gratias agamus Deo noſtro, quia edimus de ſuo*; to which the Gueſts replied, *Sit laudatus Deus noſter, de cujus bonis comedimus, cujuſque benignitate vivimus.* After which they joined in repeating, *Pſal*. xxxiv. 9, 10. *O fear the Lord ye that are his Saints, for they that fear him lack nothing: the Lions do lack, and ſuffer hunger, but they who ſeek the Lord ſhall want no manner of Thing that is good.* And when the Perſon that began the Thankſgiving has added, *Benedictus ſis tu, Domine Deus noſter, Rex mundi, qui creas fructum vitis*, he juſt taſtes the Cup, and diſtributes it to all the Gueſts to drink of it; which Cuſtom ſeems followed by our Saviour at his laſt Supper, *Luke* xxii. 17. and at the Concluſion of it a Hymn was ſung by him and his Apoſtles, ſuppoſed by the Learned to be, according to *Jewiſh* Tradition, *Pſal*. cxiii. to the End of *Pſal*. cxviii. St. *Chryſoſtom* makes the following uſeful Reflexion upon *Hannah*, the Mother of *Samuel*, returning Thanks after Eating: *Hoc igitur a fæmina lucri conſecuti ſumus, ut ſciamus & poſt convivium orare. Quiſquis enim ad hoc præparatus fuerit, nunquam in ebrietatem incidet, nunquam edacitate diſtendetur: ſed quoniam expectationem precationis habet, fræno impoſito animo, convenienti menſura attinget ex omnibus quæ fuerint appoſita, multaque benedictione tum animam tum corpus implebit. Siquidem convivium quod a precatione cœptum in precationem deſinit, nunquam deficiet, ſed quovis fonte uberius nobis omnia afferet bona——proinde oportet tum in initio, tum in fine convivii gratias agere Deo, ob hanc præcipue cauſam, quod haud facile prolabemur in ebrietatem, ſi nos ipſos in venerandam adeo conſuetudinem conſtituerimus. Quin ſi quando ſurrexeris crapula potuque gravatus, ne ſic quidem abjicias conſuetudinem.* It was alſo in Uſe both in the *Greek* and *Latin* Church, as appears from the former's *Horologium*, and from the *Roman Breviary*.

Ver. 14. *He that feareth the Lord will receive his Diſcipline, and they that ſeek him early ſhall find Favour.*] ἐκδέξεται παιδείαν. *Accipiet doctrinam ejus.* Vulg. ſhall receive Inſtruction from him, or Wiſdom as his Gift, ch. vi. 36, 37. And thus *Calmet*, *Recevra de lui inſtruction*; οἱ ὀρθρίζοντες are ſuch as are early at their Prayers. *Grot. qui mane ſurgunt ad orandum Deum*, theſe ſhall obtain his Favour, or be bleſſed by him, *ſeront benis de lui*, as *Calmet* renders; and ſo the *Geneva* Verſion, *They that riſe early to ſeek him ſhall find Favour.* The Author expreſſes himſelf exactly in the ſame Manner, ch. xxxix. 1, 5, 6. *He that giveth his Mind to the Law of the moſt High, and is occupied in the Meditation thereof. . . will give his Heart,* ὀρθρίσαι πρὸς Κύριον, *ad vigilandum diluculo ad Dominum*, Vulg. *And will pray before the* *moſt High, and make Supplication for his Sins, and he ſhall be filled with the Spirit of Underſtanding.* The Moral of the *Iſraelites* being obliged to gather the *Manna* before the Sun riſing, was, according to the excellent *Author of the Book of Wiſdom*, that we ſhould be hence inſtructed, to prevent the Sun in giving God Thanks, and at the Day Spring pray unto him, ch. xvi. 28. to bleſs God early each Morning, as for his other Benefits, ſo particularly for the Safety of the Night paſt, and the ſweet Refreſhment of beloved Sleep. See Note *in loc.*

Ver. 16. *They that fear the Lord ſhall find Judgment, and ſhall kindle Juſtice as a Light.*] *Syr. Reverentes Dominum ſapient in judiciis ejus.* They ſhall not only be filled with the Knowledge of the Law, ℣ 15. but ſhall do what is right, and their good Deeds ſhall be as a burning Light, ſhall ſhine far and near, or, in the Words of the *Pſalmiſt*, *They ſhall bring forth Righteouſneſs as the Light, and Judgment as the Noon-day.* Pſal. xxxvii. 6. According to *Calmet*, the Senſe is, they ſhall be enlightned by God, and ſhall receive from him Juſtice and Judgment, which ſhall ſhine like a Glory round them. According to that of *Solomon*, which this Writer probably alludes to, *the Path of the Juſt is as the ſhining Light, that ſhineth more and more unto the perfect Day; but the Way of the Wicked is as Darkneſs, they know not at what they ſtumble.* Prov. iv. 18, 19.

Ver. 17. *A ſinful Man will not be reproved, but findeth an Excuſe according to his Will.*] *i. e.* They hate to be reformed, according to that Deſcription of the Ungodly, *Pſal.* l. 17. and that of our Saviour, *Every one that doth Evil, hateth the Light, neither cometh to the Light, leſt his Deeds ſhould be reproved.* John iii. 20. But the ſincere and well-diſpoſed Perſon will eſteem it as a Favour done him, to be admoniſhed of his Faults; thus *David* wiſhes, according to the *Old Tranſlation*, *Let the Righteous ſmite me, it ſhall be a Kindneſs; and let him reprove me, it ſhall be an excellent Oil, which ſhall not break my Head.* Pſal. cxli. 5. The wiſe Man adds, as a farther Inſtance of the Perverſeneſs of the Wicked, κατὰ τὸ θέλημα ἐξευρίσκει σύγκριμα, *i. e.* he will find ſome Pretext or Excuſe, or Example, to authorize and juſtify what he has done, or ſome Explanation, Softning, or Evaſion of the Law, according to his Mind. Or, as *Calmet* expounds it, the Sinner is ſo wilful and opinionated, that he will liſten to no Inſtruction, he will be directed by none but himſelf, *Ejus vitæ inſtitutum eſt propriæ voluntatis conſectatio.* Arab. And as he choſe to purſue Death in the Ways of his own ſeeking, like the Hypocrite, ℣ 15. he ſhall be expoſed and brought to condign Puniſhment, and ſhall receive σύγκριμα, Condemnation; *trouvera la condemnation, comme il a voulu. Boſſuet* and *Junius* underſtand by σύγκριμα κατὰ τὸ θέλημα, *judicium ſibi conveniens*, that the Sinner, inſtead of coming near thoſe who will reprove him, and ſet before him the Things which he has done, ſeeks out ſuch as agree with him in Opinion, who are of his Mind, and for his Purpoſe, and will flatter and encourage him in his Wickedneſs. A Sinner, ſays St. *Auſtin*, hates the Truth becauſe it condemns him, he flies from true Phyſicians, and uſeful Remedies, becauſe he loves his Diſeaſe, and will not be cured: he is fond to be deceived, and there are enough to do it. He cares not to be told that his Soul is dangerouſly ſick and wounded, and he finds Perſons who aſſure him that it is quite well and ſafe, though theſe are like Guides, who lead a Man to a Precipice.

Ver. 19. *Do nothing without Advice, and when thou haſt once done, repent not.*] There is no one Precept which this wiſe Man has delivered ſo often, and preſſed ſo ſtrongly, as that a Man ſhould not depend upon himſelf, or truſt to his own Underſtanding; but conſult others, who are able to adviſe him, and give him their Opinion and Aſſiſtance: that none but a proud and ſelf-opiniated Perſon, or one that is a Stranger in the School of Humility, and unacquainted with that Virtue, would venture to act otherwiſe, τὸ ποιῆσαι μεθ' ἑαυτοῦ ἄνευ βουλῆς, as it is expreſſed ℣ 18. But *Gratius* thinks that Sentence an Interpolation, or Corruption ariſing from ſome of the like Words in this Verſe. The Advice here given is like that of *Saluſt*, *Priuſquam aliquid facias, conſulto; ubi conſulueris, maturè facto opus eſt.* If thou acteſt in this prudent and cautious manner, Repent not, *i. e.* thou wilt not repent, like that, *This do and live*, i. e. thou ſhalt live. And thus the *Vulg. Sine conſilio nihil facias; & poſt factum non pœnitebis. Grotius* ſays, the true reading is, καὶ μετὰ τὸ ποιῆσαι ἄνευ βουλῆς, μεταμελοῦ, and if you do any thing inconſiderately and raſhly, without Advice, repent of it, or you will have Cauſe to repent of it.

Ver. 20. *Go not in a Way wherein thou mayſt fall, and ſtumble not among the Stones.* Ver. 21. *Be not confident in a plain Way.*] *i. e.* Be not raſh, or attempt ſuch Things as are attended with Danger, leſt you come to ſome Harm, or Miſchief, as thoſe are moſt likely to get a Fall or Accident, who chuſe to walk in rugged and ſtony Ways; and on the other hand, be not over confident in Things or Perſons which ſeem to promiſe moſt Security, as it is poſſible even in a ſeemingly level and ſmooth way, to meet with a Slip or Hurt, or ſome unforeſeen Miſchief from Perſons one leaſt ſuſpects; beware and guard againſt both theſe Extremes: The *Greek* is, μὴ πιστεύσῃς ἐν ὁδῷ ἀπροσκόπῳ, but the Copy which our Tranſlators follow read, ἀπροσκόπτῳ. *Grotius* diſlikes both theſe, and propoſes a third, *viz.* ἀπροσκοπήτῳ, *viæ non bene exploratæ*, i. e. Truſt not thyſelf in a Way that is unknown to thee, or that thou haſt not tried, nor enquired after.

Ver. 22. *And beware of thine own Children.*] This is a Conſequence of the former Verſe, as expounded of not being too confident in Things, or Perſons, which ſeem to promiſe moſt Security, for even amongſt the neareſt Relations there may be unnatural Treachery, and a Man's *worſt Foes may be thoſe of his own Houſhold*, as the *Vulg.* here inſerts, from *Matt.* x. 36. *Grotius* underſtands the Paſſage of a Father taking a prudent Care that his Children do not ruin him by Extravagance, but this is pardonable where it happens, in Compariſon of what others have done, who, though obliged by the Ties of Nature, and thoſe of Duty and Gratitude to pleaſe, honour, and preſerve their Parents, have notwithſtanding been their Betrayers, and, through Ambition, or ſome Reſentment, been the Inſtruments of their Deaths: As *Sennacherib* was ſlain at a time, and by thoſe he leaſt ſuſpected, even by his own Sons, when he was worſhipping in the Houſe of his falſe God. 2 *Kings* xix. 37. Very remarkable to this Purpoſe is the Advice, *Mic.* vii. 5, 6. *Truſt ye not in a Friend, put not Confidence in a Guide, keep the Doors of thy Mouth from her that lieth in thy Boſom; for the Son diſhonoureth the Father, the Daughter riſeth up againſt her Mother, the Daughter-in-law againſt the Mother-in-law. A Man's Enemies are the Men of his own Houſe.* And much to the ſame Effect is that of *Jerem.* ix. 4. *Take ye heed every one of his Neighbour, and truſt ye not in any Brother, for every Brother will utterly ſupplant, and every Neighbour will walk with Slanders.* See *Ecclus* ch. xxxiii. 19. The wiſe Man's Advice here ſeems very incoherent and abrupt, without being connected in ſome ſuch Manner, and illuſtrated by the Context.

Ver. 23. *In every good Work truſt thy own Soul, for this is the keeping of the Commandments.*] ἐν παντὶ ἔργῳ ἀγαθῷ πίστευε τῇ ψυχῇ σου. *Grotius* ſays, the true Reading is, ἐν παντὶ ἔργῳ Θεῷ πίστευε τῇ ψυχῇ σου, *i. e.* in every Action truſt in God with thy whole Heart; he that thus truſts in him, will be careful to keep his Commandments. A very learned Writer thinks it would be agreeable to the Author's Meaning to tranſlate the Paſſage thus, Believe with thy Soul, for this is the keeping of the Commandments; and has the following uſeful Reflexion: “ What is it that the wiſe Man would have us believe with the Soul? that the Thing is good which we intend to work? but unleſs it be ſuch in itſelf before it be intended by us, it will ſooner make our Belief bad, than become any ways the better by our believing it to be good. For to truſt our own Soul, or to believe that that is good, which in its Nature is either bad, or not good in ſuch a Degree, as we imagine, is to believe an Untruth; and even to do that which in its own Nature is good, with Doubt or Scruple that it is evil, is to ſin againſt our Conſcience. But there is no need of any Caſuiſtry in this Caſe, for the Author here preſuppoſes the Works he ſpeaks of, to be good in themſelves, and acknowledged for ſuch by all. But then we are to obſerve, that it is one Thing to do that which is unqueſtionably right and good, and another to do it rightly and well; for tis not every Performance of what is good, but the performing of it conſtantly and diſcreetly, as knowing it to be good, and delighting therefore in the Practice of it, which denominates a Man to be good, or a Keeper of the Commandments. The Commandments, according to our Author, are the total Object, or compleat Rule of Righteouſneſs, and to believe with the Soul does not here mean naked Faith, or bare Aſſent, but ſuch a compleat and practical Knowledge of Good and Evil, as to incline the Faculties of our Souls to avoid the one, and chuſe the other. And this is explained in what follows by way of an exegetical Repetition in the laſt Verſe of this Chapter, and the firſt of the next. . . . The Expreſſion here is not much unlike that of St. *Paul*, *Rom.* x. 10. *With the Heart Man believeth unto Righteouſneſs.* St. *John*, 'tis obſervable, takes the Belief in *Chriſt*, and keeping God's Commandments, as Terms reciprocal, or actually inferring one another. 1 *John* iv. 23, 24.” *Jackſon's Works*, Tom i. p. 729, &c.

C H A P. XXXIII.

Ver. 1. THERE *ſhall no Evil happen to him that feareth the Lord, but in Temptation even again he will deliver him.*] Providence takes a particular Care of good Men to preſerve them from Evil, eſpecially to avert the Harm that wicked Men intend them; or, if God permits them to fall into ſome Misfortune or Diſgrace, tis only to prove their Conſtancy and Fidelity, and to reward them with a far more exceeding Weight of Glory. St. *Paul* ſays the ſame, *Rom.* viii. 28. *We know that all Things work together for good to thoſe that love God.* See *Prov.* xii. 21. *Tob.* xii. 7. the Sentiments of the *Roman* Orator are very fine on this Head, and much to be admired, *Nunquam viro bono quicquam mali evenire poteſt, nec vivo, nec mortuo, nec unquam ejus res a Diis immortalibus negliguntur.* *Badwell* points the *Greek* thus, τῷ φοβουμένῳ τὸν κύριον οὐκ ἀπαντήσει κακὸν, ἀλλὰ ἐν πειρασμῷ, *i. e.* no Evil ſhall happen to one that feareth the Lord, except in Temptation, or by way of Proof and Trial, *Syr.* *Niſi per modum tentationis*, but at length, after having proved their Faith and Patience, he delivers them out of their Troubles, and this he will do often, and as they ſtand in need of Help, for ſo καὶ πάλιν ſhould be rendered. In one Edition the reading is ἀλλ' ἐν πειρασμῷ ϗ πάλῃ ἐξαιρεῖται αὐτὸν, *i.e.* he will deliver him under his Trials and Conflicts, *in tentatione & lucta eripiet illum.*

Ver. 2. *A wiſe Man hateth not the Law, but he that is an Hypocrite therein, is as a Ship in a Storm.*] See ch. xxxii. 15. The good Man, if Afflictions or Temptations aſſault him, is ſtedfaſt and unmoveable, not toſſed to and fro with Fear and Uncertainty, nor halting with divided Affections betwixt God and Mammon, his Heart is fixed, truſting in the Lord. He is like the Houſe built upon a Rock, againſt which the Floods and Tempeſts beat to no Purpoſe. Whereas the Hypocrite, the Diſſembler with God, who ſerveth him not in Sincerity and Truth, or the wicked Man, as *Syr.* and *Arab.* render, hath no Hope nor Comfort, is under perpetual Anxiety, and in Danger of ſuffering Shipwreck; for want of an Anchor in his Soul, ſure and ſtedfaſt, he is like a Wave of the Sea driven with the Wind, and toſſed; nothing is more frequent than to expreſs an Uncertainty, or bad State of Mind, by this Compariſon. In ℣ 5. his Thoughts are compared to a rolling Axletree, *i.e.* they are vague and unſettled, purſuing no proper Object. He has no ſteady Principle within him to act by, nor any fix'd Rule of Prudence, Juſtice, and Truth to proceed upon, but is carried about by every new Opinion or Doctrine that offers, changing his own, according to the Inclinations and Sentiments of thoſe he converſes with. St. *James* deſcribes the double-minded Man in like Manner, as unſtable in all his Ways. i. 8. Some Copies inſtead of ὡς ἐν καταιγίδι πλοῖον, have ὡς ἐν καταιγίδι πολλῶν, *i.e.* is as in a Tempeſt or Hurricane of many Winds and Waves. And thus *Junius*, *Verſatur ut in procella multorum fluctuum.*

Ver. 3. *A Man of Underſtanding truſteth in the Law, and the Law is faithful unto him as an Oracle.*] I conceive it would be better rendred, as *the Oracle*, *i.e.* of *Urim*, for all Oracles were not to be depended upon. In the *Old Teſtament* we find, that when People had Occaſion and a Deſire to know the Mind of God in any difficult or doubtful Caſe, they went to the High-Prieſt, who aſking Counſel for them after the Judgment of *Urim* before the Lord, *Num.* xxvii. 21. the Lord was pleaſed to give them ſuch Anſwers, as clearly diſcovered his Will in the Caſe propounded, which were therefore called his Oracles. It is with relation to this Oracle that the *Hebrews* called the Sanctuary, the Houſe of Counſel. Some corrupt Copies read, ὡς ἐρώτημα δῆλον, others, δηλῶν, or δικαίων, but the true Reading undoubtedly is, ὡς ἐρώτημα δήλων, for by it the ὁ always render the Oracle of *Urim*. The *Marginal* Reading accordingly is, *As the aſking of* Urim, *i.e.* to conſult the Law, which is a compleat Rule, extending to all needful Caſes, is as certain a Direction, as conſulting the Judgment of *Urim*, and the Promiſes made in the Law are as much to be depended on, as that infallible Anſwer. And therefore *David* might well ſay, *Thy Law is the Truth*, Pſal. cxix. 142. alluding probably to this Oracle, which was alſo called ἀλήθεια. A late learned Writer has an ingenious Conjecture, that *Thummim* was a Copy of the moral Law put into the Pectoral, a Copy written in ſome Roll, or engraven in ſome Stone, (accordingly the Royal Prophet, ſays *the Law is perfect.* Pſal. xix. 7.) And that our Author here oppoſes the Law to the Oracle, the *Thummim* to the *Urim*, ſaying in Effect, The Law laid up in the Ark is as certain a Rule to go by, in the moral Courſe of a Man's Life, as the Oracle from above the Ark, where the *Urim* was an Appendage of God's Shechinah, was a Direction in extraordinary Caſes. *Teniſon of Idol.* p. 364. *Scaliger* takes in both theſe, and renders this Paſſage, *Tanquam Urim & Thummim.* De Emendat. Temp. p. 654.

Ver. 6. *A Stallion Horſe is as a mocking Friend, he neigheth under every one that ſitteth upon him.*] *i.e.* He ſeems pleaſed with his Rider, whoever he be, but is thinking on his own Gratification. He neighs not to entertain him, but to expreſs his own Satiſfaction and Wantonneſs. In like manner the falſe Friend who impoſes upon all thoſe who put any Confidence in him, is always obliging and complaiſant to ſuch as entertain him, or adviſe with him, not out of reſpect to them, or to do them any real Service, but the better to ſerve himſelf, and to carry on his own ſelfiſh Views. He forms his Speech and Anſwers, according to the Humours and Diſpoſitions of thoſe who conſult him, and changes them again, as theirs chance to vary. Like the Paraſite in *Terence*, *Negat quis, nego; aiunt, aio.* *Calmet* underſtands by a mocking Friend, one *Qui captat riſus hominum, formamque dicacis*, who has a fling at every one that comes in his Way, and will ſacrifice even his Friend to his Joke, as *Horace* truly deſcribes him. *Sat. L.* i. *Clemens Alex.* uſes the ſame Simile, and calls a noted Adulterer, ἵππος εἰς ὀχείαν, whoſe unbridled Luſt, unwarrantable Freedoms, and wicked Attempts juſtify the Compariſon.

Ver. 7. *Why doth one Day excel another, when as all the Light of every Day in the Year is of the Sun?*] This does not reſpect the Inequality between the Days of Summer and Winter, or the Variety of Weather attending thoſe Seaſons; the Queſtion propoſed by the wiſe Man ſeems principally to be, whence the Difference betwixt Holy Days, and working Days, and whence the Inſtitution of the ſabbatical Year, and Year of Jubilee, with reſpect to common Years? for ſo the *Vulg.* *Quare dies diem ſuperat, & iterum lux lucem, & annus annum?* has not the ſame God equally eſtabliſhed them all, does not the ſame Sun enlighten all, and every Day in common enjoy the Privilege and Benefit of his Light? Whence then the obſervable Difference? One can give no other Reaſon for this Diſtinction, but the Will, the Decree, for ſo *Grotius* underſtands γνῶσις here, and the Wiſdom of God, who has ſo appointed it. There is none in Nature for the Difference between Days, nor have particular Days originally any peculiar Merit of their own, antecedently to poſitive Appointment. The Choice and Diſtinction which God has made, ſeems purely arbitrary, and to be reſolved into his mere Pleaſure, who, as he thought proper to diverſify Seaſons, ſo may be preſumed not without Reaſon to have eſtabliſhed Feſtivals, and made them different from other Days: for ſo I chuſe to render ἀλλοίωσε in the following Verſe, and ſo it is uſed by our Tranſlators, ℣ 11. upon an Occaſion not very unlike.

Ver. 9. *Some of them hath he made high Days and hallowed them, and ſome of them he hath made ordinary Days.*] ἐξ αὐτῶν ἔθηκεν εἰς ἀριθμὸν ἡμερῶν, *i. e.* Some of them he hath put into the Number of common Days, and others he has ſet apart for his own Uſe, as peculiar Days, and of greater Solemnity. He appointed religious Seaſons and Feaſts for the more regular, uniform, and ſolemn Performance of his Worſhip, and to affect the Minds of Men with a greater Awe and Reverence for his divine Majeſty, by ſetting peculiar Marks of Diſtinction upon ſpecial and appointed Times for his Service. Hence the Original of the Inſtitution of the *Jewiſh* Sabbath, which he appointed to be obſerved in Memory of his reſting from the Works of the Creation: Hence that of the Paſſover, and other *Jewiſh* Feſtivals. And ſuch in the *Chriſtian* Church are the Days of our Saviour's Nativity, Paſſion, Reſurrection, Aſcenſion, and the Deſcent of the Holy Ghoſt, which have been hallowed from the earlieſt Times, and carry their own Reaſon with them for being obſerved. *Seneca* has aſſigned a civil Reaſon alſo for the Diſtinction of Days, *Legum conditores Feſtos dies inſtituerunt, ut ad hilaritatem homines publice cogerentur, tanquam neceſſarium laboribus interponentes temperamentum.* De Tranquil. cap. ult. which is alſo intimated *Deut.* v. 14.

Ver. 10. *And all Men are from the Ground, and Adam was created of Earth.* Ver. 11. *In much Knowledge the Lord hath divided them, and made their Ways divers.* Ver. 12. *Some of them hath he bleſſed and exalted, and ſome of them hath he ſanctified, and ſet near himſelf: but ſome of them hath he curſed, and brought low, and turned out of their Places.*] There is a fine Chain of Reaſoning from ℣ 7. to ℣ 15. the Argument proceeds in the following Manner: As amongſt Days, though all are enlightened by the ſame Sun, and are all equal in that reſpect, ſome are nevertheleſs preferred before others, God by his Knowledge and Decree having ſeparated them, and has himſelf made the Diſtinction, by conſecrating ſome Days as Feſtivals, and continuing others, as ordinary Days only: ſo all Men by Nature, and the Condition of their Creation, are equal; all were created of Earth, and taken from the ſame Matter or Clay, from whence *Adam* himſelf was taken, *Omnes ex terra, unde creatus eſt Adam*, Vulg. and all are Partakers of, and infected with this Sin and Corruption; and yet what a Difference is to be obſerved betwixt Men? What a Variety of Conditions, Ranks, Qualities, Employments, Tempers, and of good and evil Fortune among them? God by his Wiſdom put this Difference between them, the Condition of each is according to his Appointment, and they are ſuch, becauſe he has ſo determined it. In the beginning of the World God choſe *Seth* and his Poſterity; at the Deluge, *Noah* and his Family; from the Deſcendants of *Shem*, *Abraham* and his Family; among the Children of *Abraham*, *Iſaac*; and among thoſe of *Iſaac*, *Jacob*; and out of *Jacob's* Family, *Levi* and *Aaron*, and their Poſterity: on the contrary he curſed the Race of *Canaan*, and caſt them out of the Holy Land, whilſt he poured his Favours with great Profuſion on the *Iſraelites*: he took away the Prieſthood from the Family of *Eli*, and tranſlated it from *Abiathar* to *Zadoc*, 1 *Kings* ii. 27, 35. he rejected the Family of *Saul*, and exalted and glorified the Houſe of *David*. As he drove *Shebna* from his Station and Dignity, and called *Eliakim* in his ſtead, whom he clothed with his Robe, and ſtrengthned with *his* Girdle. *Iſai.* xxii. 19, 20, 21. Again, God graciouſly conducts and leads ſome in the Ways of Godlineſs, and permits others to wander in Ignorance, and to commit Wickedneſs with Greedineſs; the former he bleſſes and ſanctifies, and keeps always ſteddy in his Service, through the mighty Succour of his Grace; the other he leaves to follow their own corrupt Will, and continues them under the Curſe. They may each of them be conſidered as Clay in the Hand of the Potter; he makes the former Veſſels unto Honour; and the others, Veſſels unto Diſhonour, to diſplay his Mercy in the one, and his Juſtice in the other. And God is equally worthy to be revered, both by Men and Angels, whether his Bounty is pleaſed to remit, or his Juſtice to demand, his Due. There is nothing in this, or the following Verſe, to countenance the Doctrine of Predeſtination, or Reprobation, as ſome Interpreters would repreſent them. It ſeems more proper to underſtand the wiſe Man, as ſpeaking of God's univerſal Providence over all Beings, and particularly over Mankind, without deſcending to Particulars; or of the abſolute Power which he exerciſes over his Creatures, tempered, at the ſame Time, with infinite Wiſdom and Juſtice.

Ver. 14. *Good is ſet againſt Evil, and Life againſt Death; ſo is the Godly againſt the*

Sinner, and the Sinner againſt the Godly. Ver. 15. *So look upon all the Works of the moſt High, and there are two and two, one againſt another.*] It was the general Opinion of the ancient Philoſophers, that the World was made up of Contraries. It is wonderful to conſider, ſays St. *Auſtin*, how that Contrariety and Oppoſition happens, which is obſervable in all the Works of God, and which indeed adds to the Beauty and Order of the Univerſe: There are Orders of good Angels, Friends of God and Men; there are other Orders of evil and proud Spirits, profeſſed Enemies to them both; and theſe two Kinds are always divided againſt each other. The like is obſervable upon Earth; there is an Aſſembly of Saints, which is the Body of *Jeſus Chriſt*, and an Aſſembly of the Wicked, which is the Body of Satan, and theſe two are contrary the one to the other, and are at continual Variance. There is moreover in every Man, and particularly in every one which ſerves God, two ſurprizing Contrarieties: For the true Chriſtian reſembles the Angels by the Purity and Goodneſs of his Life; but he reſembles the Brutes in the animal Life, which his Body leads. His Soul, as to its ſuperior Part, is as a Heaven where God dwells; but in its lower Faculties, where Concupiſcence and the other Paſſions lodge, it is as a Hell, actuated and influenced by Suggeſtions and Impreſſions from the Devil. Eternity and Time, Light and Darkneſs, Good and Evil, Strength and Weakneſs, Joy and Sorrow, Peace and War, Life and Death, are diſcoverable in Man; all theſe Contrarieties ſubſiſt in the ſame mortal Subject, and ceaſe only with Life, when the Soul, being diſengaged from the Chains of the Body, which kept up this War, and free from Self-love, ſhall be happily and eternally ſwallowed up in the Contemplation, and Love, and Enjoyment of God. What is here obſerved of Man in particular, is true of the Creation in general: Every Thing in Nature has its Contrary, and from this Obſervation, as before from the Difference between Days, the wiſe Man means to illuſtrate the different Proceeding of God with Mankind, either with reſpect to their natural State, as proſpering ſome, and humbling and abaſing others; or their moral State, as bleſſing ſome, and curſing others. But in this Variety conſiſts the Beauty of Nature: The Oppoſition between Contraries helps to illuſtrate it, as the Obſcurity of the Night makes us the more perceive and admire the Beauty of the Day. The Contrarieties obſervable in the Univerſe, are like Antitheſes in a Diſcourſe; they not only ſurprize, but pleaſe us, and as theſe add greatly to the Beauty of an Oration, ſo the infinite Wiſdom of the Creator is diſplayed in the Diſpoſition of the World, though made up of Contraries, and is more to be admired for a Contraſt, ſo juſtly mixed, and ſo happily tempered. *De Civit. Dei.* L. ii. c. 18.

Ver. 16. *I awaked up laſt of all, as one that gathereth after the Grape-gatherers; by the Bleſſing of the Lord I profited, and filled my Wine Preſs, like a Gatherer of Grapes.*] The wiſe Man does not ſay that he was the laſt of all the Prophets, or that Prophecy was intermitted for a long Time, and revived again in him, as ſome have weakly and induſtriouſly expounded it; but he repreſents himſelf as the laſt of all thoſe of his Nation, that had made Collections of moral Sentences, or Proverbs; or the leaſt of all that had gone before him in this Sort of Undertaking, as St. *Paul* calls himſelf, with a true Spirit of Humility, the *leaſt of all the Apoſtles*, upon another Occaſion; that he only gleaned after them, as his Deſign was not an original, or wholly new, Work, but rather a Collection of ſcattered and fugitive Pieces, which being too few to fill a Book of themſelves, and ſo liable to be loſt, were incorporated with his own, and together compoſed this larger Work of the ſame Kind: See the firſt *Prol.* *Solomon*, we read, ſpake three thouſand Proverbs, 1 *Kings* iv. 32. out of which were either collected ſuch as were moſt uſeful by the Men of *Hezekiah*, which ſeems moſt probable, or they added ſome of their own, which paſſed under the Name of *Solomon*, which are comprized from *Prov.* ch. xxv. to the end of ch. xxix. Out of the Works alſo of *Agur*, who wrote many memorable Sayings, were thoſe weighty Sentences collected which occur *Prov.* xxx. to the end of the Book. In like manner this Writer compiled his Work from ſome valuable Materials and Collections of others; nor is it at all improbable, that many wiſe Maxims were added by the laſt *Jeſus*, to his Tranſlation of his Grandfather's Works. See *Pref.*

Ver. 19. *Give not thy Son and Wife, thy Brother and Friend Power over thee, while thou liveſt; and give not thy Goods to another, leſt it repent thee, and thou intreat for the ſame again.*] The Advice here, and in the four following Verſes, may either reſpect Parents, or Rulers, and Perſons in Authority. To the former the Advice is, not to ſtrip themſelves of their Subſtance, in Favour of their Children, leſt by leaving themſelves too bare, through an Inclination to gratify them, they hereafter be neceſſitated to aſk and entreat for that again, which they parted with too ſoon, and haſtily, or be obliged perhaps to ſue to them for Relief. It is putting too great a Confidence in them, which is often abuſed, and forfeiting their Power and Authority. It is prepoſterous, as well as ſhameful, for a Father to be a Suppliant to his Children, or to cringe and crouch in their Preſence; and therefore ℣ 23. the Advice is, not to part with ſo much of their Fortunes and Subſtance in their

Life time, as to reduce themſelves, but to diſpoſe of their Effects by Will, and appoint a Diſtribution at their Death. The like may be obſerved of the other Relations here mentioned, *viz.* a Wife, Brother, or Friend, who, though dear, are not to be complimented at the Expence of a Man's Authority, Character, and Fortunes. Nor ought ſuch Grants to be expected, or Engagements inſiſted on, as to hurt a Man's Circumſtances, or endanger his own Freedom, and Liberty. As addreſſed to Magiſtrates, and Perſons in publick Poſts and Employments, the Advice is, to govern freely and independently, not to be ſwayed by Intereſt, or Affection, nor to give too much Authority and Influence to Relations, Friends, or Domeſticks, that none may be able to reproach them, with betraying their Honour, or abuſing their Power, through Partiality, or any ſervile Compliance; nor themſelves be expoſed to the Inconveniencies, and Diſgrace of being under the Influence and Direction of Favourites. For thereby a Perſon in Authority is liable to be made the Tool of their Ambition, Avarice, or Reſentment; to have all Faults and Grievances charged upon him, whilſt others have the Credit of doing all the Service, and the Advantage of gaining themſelves Friends or Fortunes. For, as *Calmet* very juſtly obſerves, it is generally believed, that more is owing to the Perſon that procures the Favour to be done through his Power and Intereſt, than to him who actually confers the Favour; the former does the Buſineſs in Reality, the other only lends his Name.

Ver. 25. *If thou ſet thy Servant to Labour, thou ſhalt find Reſt; but if thou let him go idle, he ſhall ſeek Liberty.*] In the remainder of the Chapter the wiſe Man lays down Rules for the right Management of Slaves, for ſo *Calmet* underſtands the Context, rather than of Servants. The Condition of Slaves was, and is, very different from that of Servants; the latter are equally free as their Maſters, and ſerve only becauſe they themſelves chuſe it; they limit the Time and Nature of their Service, and agree for a certain Proportion of Wages. Slaves, on the contrary, belonged to their Maſter, were his Property, had no Time or Liberty of their own, nor Power, even over their own Bodies. They were born Slaves, and generally died ſo; as their Maſters bought them, ſo they could ſell them again at Pleaſure. The Author adviſes, that Slaves ſhould not want three things eſpecially, 1. Bread, by which we are to underſtand Food, a certain and ſufficient Allowance for every Day. 2. Correction for any great Fault; if they have been, for Inſtance, malicious, wicked, unfaithful, rebellious, or Fugitives; but not to be rigorous, or exceſſive. ℣ 29. for every Tranſgreſſion. There are numberleſs Tragical Inſtances of Miſchief done by Slaves, driven to Deſpair through the Cruelty of their Maſters: Nor has there been any where a *bellum ſervile*, but the hard Treatment of Slaves was a chief Occaſion of it. Puniſhments, proportionable to their Faults, are both allowable and neceſſary, as Slaves have no generous Principle, nor any other Motive to act by, than their Fear. 3. Labour; nothing being more dangerous, or of worſe Conſequence to a Slave, than Idleneſs. If not employed, and ſet to work, he will contrive to do ſome Miſchief, or take the Opportunity to run away, and get his Liberty. It is wiſely obſerved, *Nulla major vel nequiſſimi hominis cuſtodia, quam operis exactio.* Columel. L. i. c. viii. The Ancients, who ſpeak of the Management of Slaves, expreſs themſelves upon the Subject like our Author, and give the ſame Directions. *Ariſtotle* enjoins the very ſame Particulars, ἔργα, κόλασιν, ϗ τροφὴν, and obſerves, that if they are well fed, without Work, or ſeaſonable Correction, they will grow inſolent and unruly: And if hard work'd, and often corrected, and not fed and maintained, it is not only an Inſtance of Cruelty, and a great Diſcouragement to them, but that ſuch ſevere Treatment not only puts them upon making their Eſcape, but even ſets them at Liberty.

Ver. 30. *If thou have a Servant, let him be unto thee as thyſelf.*] Hitherto the wiſe Man has ſpoken of bad Slaves, he comes now to ſpeak of good ones, which may be extended to Servants likewiſe, and accordingly the *Vulg.* with great Propriety, inſerts *fidelis: ſi eſt tibi ſervus fidelis.* When a Perſon lays out his whole Time and Care in his Maſter's Service, and makes it the Study and Buſineſs of his Life to conſult his Good, and promote his Intereſt, how can ſuch a Servant be too much encouraged, or rather, how can he be rewarded enough? A dutiful and faithful Servant has been by ſome Writers conſidered in the next Degree to a Child, and even before a Child that was undutiful? And this probably is *Solomon's* Meaning, *A wiſe Servant ſhall have Rule over a Son, that cauſeth Shame, and ſhall have Part of the Inheritance among the Brethren.* Prov. xvii. 2. The *Romans* by a Term of Reſpect called ſuch, *Familiares.* *Seneca* makes the like Obſervation, *Ne illud quidem videtis, quam omnem invidiam majores noſtri dominis, omnem contumeliam ſervis detraxerint? Dominum, patrem familiæ appellaverunt; ſervos, familiares.* Epiſt. xlvii. Nor can any Thing nearer reſemble the Advice in the Beginning of ℣ 31. than when he ſays, *Vive cum ſervo clementer, in iter quoque & in ſermonem admitte, & in conſilium, & in convictum.*

Ibid. *Becauſe thou haſt bought him with a Price.*] Ἐν αἵματι, *Periculo vitæ tuæ.* *Grot.* alluding to Captives, or Slaves taken in War, and got with the Hazard of Life. The Senſe, according to him, and *Calmet*, is, If among the Priſoners you meet with a Slave, who proves faithful and deſerving, regard ſuch a one as a Treaſure. Conſider that you might have been his Captive, as he is now yours, for nothing is more precarious than the Chance of War. Behave therefore to him, as you would have wiſhed and expected yourſelf, upon an Exchange of Conditions. *Caſtellio* renders, *Quoniam conſanguineum eum comparaſti*, as if he had read *ἐνὶ αἵματι*, in the Senſe of *ἐξ ἑνὸς αἵματος*, *Acts* xvii. 26. The *Syr.* too, *Ne pugnes in ſanguinem tui ipſius*, ſeems alſo to favour this Senſe. *Druſius's* Conjecture is very ingenious, and probably right, that the *Greek* Tranſlator miſtook the Meaning of the Original Word דָמִים, which is commonly *Blood*, but in the *Targumiſts*, as well as *Rabbins*, it ſignifies alſo a Price, as our Verſion rightly has it; perhaps originally, the Price of Blood, the Price at which Life was redeemed, and thence more generally any Price; and miſtaking this, he might as probably tranſlate it *αἵματι*, as *αἵμασι*, the true Rendring. For *ὁ* tranſlate דָמִים ſometimes by a ſingular, as 1 *Chron.* xxii. 8. and elſewhere. דם alſo ſignifies *Likeneſs*. May it not therefore be tranſlated, Thou poſſeſſeſt one in thy Likeneſs, and as ſuch, he deſerves to be uſed mercifully, though a Slave. *Junius* ſays, that as the wiſe Man reaſoned before *ab utili*, ſo he does here from the Rights and Ties of Humanity. *Meſſ. of Port Royal* conclude this Chapter with the following uſeful Reflexion, If the Slave, who is faithful and diligent, ought to be as dear to us as our Life, and to be reſpected as a Brother, how much more ought we to expreſs our Tenderneſs and Kindneſs towards thoſe who ſerve us with Faithfulneſs and Affection, and whoſe Condition is ſo different from that of Slaves? For we ought to conſider them, not only as partaking of the ſame Nature with us; but as redeemed and purchaſed by the ſame Blood of God, and called and appointed to the ſame State of Glory. For which Reaſon we ought not to treat them with Severity, or Threats, as knowing that we are all Servants of the ſame common Maſter, who is in Heaven, and has no Reſpect of Perſons.

CHAP. XXXIV.

Ver. 1. DREAMS *lift up Fools.*] *Ἀναπτεροῦσιν ἄφρονας. i. e.* Dreams elevate, or buoy up with Hopes, as it were with Wings, ſilly credulous People. The Poets give Wings to Dreams, to denote their uncertain and fleeting Nature; and ſuch as are weak enough to give Attention to them, are properly deſcribed in the next Verſe, as catching at Shadows, and purſuing after the Wind. They have no Foundation or Reality in Nature, but are the Sport of Imagination, and the Reveries of weak and ſuperſtitious People, for none elſe are capable of building their Hopes, or fixing a Dependance, upon them. And therefore nothing is more ridiculous than the Art of *Oneiro-criticks*, which pretends to interpret Dreams, and predict future Events, and diſpoſe of the precarious Gifts of Fortune from thence. Such Pretenders can have no certain Rules to proceed by, as there are in other Sciences; nor ſuch as go to, and confide in them, any reaſonable Grounds for their Faith in them. And how indeed ſhould Dreams have any certain Power or Influence upon Mens Actions, which are arbitrary, and depend often upon the Agency of ſecond Cauſes, and owe their own Original to a diſtemper'd Fancy, or the Fumes of Indigeſtion, or ſome Indiſpoſition or Humours of the Body, and are always obſerved to be moſt frequent, and wild, in ſick Perſons?

Ver. 3. *The Viſion of Dreams is the Reſemblance of one thing to another, even as the Likeneſs of a Face to a Face.*] Dreams are only a fantaſtical, though lively, Repreſentation of Things real, as the Likeneſs of a natural Face in a Mirror; there is no more Reality in one than the other. The Viſage repreſented in a Glaſs is nothing, and what the Imagination paints at random in a Dream, has no more Truth in it. Turn away from the Glaſs, and there are no Remains or Traces in it of what appeared there before, and when one awakes, often nothing at all is remembred, and generally but imperfect Images, reſembling thoſe that appear in a falſe Glaſs, which repreſents Things diſtorted and confuſed. We ſometimes dream of things which are monſtrous, and inconſiſtent, and have no Originals in Nature, and ſometimes we can perceive a diſtant Relation in them, to ſomething that has before paſſed. We can diſcover a Reſemblance in them, to Thoughts that we have indulged, or to ſome Incidents in Company, or Converſation. It is well known by Experience, and confirmed by the wiſe Man's Obſervation, *Eccleſiaſtes* v. 3. That a multitude of Buſineſs, which a Man has been doing, or thinking of, ſhall occaſion him to dream about it at Night, and his Dreams will have ſome Reſemblance to his waking Thoughts; and thus *Macrobius*, *Cura oppreſſi animi, vel corporis, ſive fortunæ, qualis vigilantem fatigaverat, talem ſe ingerit dormienti.* L. i. c. iii. *Scipio* has the ſame Obſervation upon the Appearance of *Africanus* to him in a Dream. See *Somn. Scip.*

Ver. 5. *Divinations, and Soothſayings, and Dreams are vain, and the Heart fancieth, as a Woman's Heart in Travail.*] The Rendring of the *Vulg.* is very obſervable, and expreſſed in the ſtrongeſt Terms of Abhorrence, *Divinatio erroris, & auguria mendacia, & ſomnia male facientium, vanitas eſt.* By *vain* we are to underſtand lying and deceitful; and ſo the Scripture, which condemns theſe Arts, calls them. Our Author obſerves of them, that they are as chimerical and abſurd, as the vain Imaginations, and unaccountable Longings of a Woman with Child. Perſons that liſten to them, or fix any Dependance upon them, conceive ſtrange Fancies, are big with Hopes, without Foundation, are reſtleſs and travail with Pain, fearing the Event, and at length either miſcarry, or bring forth only Wind. The *Romans* had this vain ſuperſtitious Cuſtom in moſt of their Enterprizes, to conjecture before-hand of the Event, by certain Tokens which they noted in the Flight of Birds, or in the Entrails of Beaſts, or by other the like frivolous Divinations: From whence as oft as they could receive any Sign, which they took to be favourable, it gave them ſuch Hopes, as if their Gods had made them more than half a Promiſe of Succeſs. In which Conceit, though they manifeſtly erred, yet this Notion, ſays the learned *Hooker*, was many times the chief Cauſe that they did prevail; and being Perſons ſtrongly fanciful, and fondly ſuperſtitious, it gave them Courage for all Adventures. L. v. *Eccl. Polit.* *Tully* has expoſed theſe Arts, and the Whims of his credulous Countrymen, with much Strength of Reaſoning, and great Humour and Facetiouſneſs. *De Divin.* L. ii.

Ver. 6. *If they be not ſent from the moſt High in thy Viſitation, ſet not thy Heart upon them.*] Though Dreams, generally ſpeaking, were idle and falſe, and the Reliance upon them a Piece of fond Credulity, yet were there ſome true ones, that claimed a Regard, as being ſupernatural Intimations of ſome great Event to be fulfilled in its Seaſon. Such were all thoſe prophetical ones in Scripture, whoſe Completion atteſted their Veracity and Original. The Heathens acknowledged in like manner two Sorts of Dreams, the one true, proceeding from God; the other falſe and deceitful. *Homer* accordingly ſuppoſes two Gates, from which theſe iſſued; the firſt came from *Jupiter*, through the *Porta Cornea*; the other through that of *Ivory*. Odyſſ. L. xix. *Lactantius* has the ſame Obſervation, *De Opif. Dei*, c. xviii. But what Way is there, it may be aſked, to diſtinguiſh mere natural Dreams, the Effect of Fancy and Imagination, from ſuch as are really ſupernatural and divine? It may properly and ſafely be obſerved, that ſuch Dreams, as were ſent by God, had generally diſtinguiſhing Marks of their Divine Authority and Truth; as either the Importance of the Subject matter of them, the Time when they happened, or the being ſent to Perſons of particular Note and Eminence, or their having unuſual and preternatural Circumſtances attending them. It was an Opinion generally received in the early Ages of the World, that Dreams, ſo confirmed and atteſted, were ſent purpoſely from Heaven. See *Gen.* xxviii. 12. xxxi. 11. xli. 8. *Job* iv. 12. xxxiii. 14, 15. *Dan.* ii. 19. *Homer* ſpeaks the general Senſe of his own Age, when he ſays, ϗ γάρ τ᾽ ὄναρ ἐκ Διός ἐϛιν. The principal Dreams, which we meet with in Sacred and Prophane Hiſtory, are ſuch as have happened to Perſons of the firſt Rank and Character, either to Patriarchs, Prophets, Saints, or other holy Perſons, as *Moſes*, *Jacob*, St. *Paul*, &c. or to Kings, Princes, and Judges, as *Pharaoh*, *Abimelech*, *Solomon*, *Cyrus*, *Joſeph*, &c. who may be conſidered as the Deputies, and Vicegerents of Providence. And the Subject of their Dreams has been of the greateſt Moment; for either they had reſpect to the Church, as in that celebrated Dream of *Alexander the Great*, *Joſ. Antiq.* L. ii. c. 8. and that no leſs famous one of *Nebuchadnezzar*: Or elſe they regarded the State, as the Dreams of *Pharaoh* in particular, admoniſhing him betimes to provide for his Country, that the Seven Years of Plenty might relieve the Seven ſucceeding Years of Famine: Or laſtly, they had an auſpicious Aſpect upon both, as in the Caſe of *Gideon*, and moſt of the *Jewiſh* Wars before the Coming of *Chriſt*. But remarkable more particularly were the Dreams of *Joſeph*, which were ſo many Preſages of his future ſurprizing Greatneſs, at that Time not to be expected, and at a great Diſtance, taking their Riſe from the very ill and undeſerved Treatment, which he had met with from his Brethren. And it may be further obſerved of Dreams, that they have been often vouchſafed to the Faithful in their Diſtreſs, and ſtruggling under ſome great Preſſure, in the Way of Myſtery and Comfort, of which *Jacob's Ladder* is a pregnant Inſtance; and the like is diſcernible in the Hiſtory of *Polycarp*. See *Cave's Lives*, Vol. i. p. 118.

Ver. 7. *For Dreams have deceived many, and they have failed that put their Truſt in them.*] This is a natural Conſequence of the Obſervation, ℣. 2. If ſuch, as regard Dreams, catch at Shadows, and follow after the Wind, no wonder that ſuch as truſt in them, find themſelves diſappointed. But this is not the worſt that happens to them, for they who regard, or, as the *Marginal* Reading is, *have their Minds upon Dreams*, ſeldom eſcape Satanical Illuſions. The Devil deceives them with an Appearance of Truth, to win their Aſſent, and to gain their Confidence the more, and then often plunges them into grievous Errors, and great Misfortunes. He abuſes their Credulity and Superſtition with equivocal Anſwers, with ſpecious and promiſing Appearances, and prepares them for ſome worſe and greater Deceit. Such who have the Weakneſs to believe, or truſt in Dreams, will proceed to more Ungodlineſs, their Temper will incline them to apply to forbidden Arts, to conſult Magick, Divination, Sorcery, and all Sorts of lying Vanities, which are the Invention and Artifice of the Spirit of Darkneſs and Error.

Ver. 8. *The Law ſhall be found perfect without Lies, and Wiſdom is Perfection to a faithful Mouth.*] Ἄνευ ψεύδους συντελεσθήσεται νόμος, καὶ σοφία στόματι πιστῷ τελείωσις. As the Law threatens thoſe with the heavy Wrath of God, who liſten to, and go after, Diviners, and ſuch as practiſe curious and magical Arts, *Levit.* xix. 26. *Deut.* xiii. 1, 5. xviii. 10. ſo we may be aſſured that thoſe Threats will be executed in their utmoſt Rigour. The Law ſhall be fulfilled συντελεσθήσεται in all its Predictions, and Denuntiations, without any Equivocation or Deceit, which the Heathen Oracles abounded with. And thus the *Geneva* Verſion, and that of *Coverdale*, *The Law ſhall be fulfilled without Lies.* If you deſire to know the Truth, and the beſt Rules for your Conduct and Actions, conſult not Magicians or Conjurors, but wiſe and holy Men, who are converſant, and well verſed in the Law of God; they will teach you in Sincerity the Word of Truth, and conduct you in the right Paths; and Wiſdom in a faithful Mouth, ſuch as theirs (for ſo from the Authority of the *Vulg.* I would render the *Greek*) is Perfection, or may be depended upon as an Oracle, or as *the Oracle*, properly ſo called. The Senſe is not unlike that ch. xxxiii. 3. See Note. Or with *Calmet* we may conſider this Verſe, as an Anſwer to an Objection, You will ſay, if I apply not myſelf to ſuch as make it their Buſineſs to interpret Dreams, and to foretel future Events, how ſhall I know what I ought to do, or in what Manner to proceed in many Caſes, or how diſtinguiſh a true from a falſe Dream, and act with Safety, and to my Content and Satisfaction? God's Law, ſays this wiſe Man, is the beſt Rule for your Conduct, it is alone ſufficient to ſatisfy all proper and reaſonable Enquiries; and you will find among the Teachers and Interpreters of it, many Perſons of great Knowledge, as well as of known Candour and Sincerity, who will give you better and more certain Inſtruction, than you can poſſibly draw from Wizards and Diviners. To the Law and to the Teſtimony — There is the only infallible Direction, ſuch as ſpeak not according to this Word, are Deceivers; there is no Light in them, nor Illumination, or Comfort to be expected from them.

Ver. 9. *A Man that hath travelled knoweth many Things, and he that hath much Experience will declare Wiſdom.*] If with ſome Copies we read ὁ πεπαιδευμένος, which the *Orient.* Verſions favour, the Senſe then is like that, *Matt.* xiii. 52. *Every Scribe, which is inſtructed unto the Kingdom of Heaven*, is ſo well furniſhed, as to be able to bring forth *out of his Treaſure Things new and old*; and then this will conclude the whole upon Dreams: If we read πεπλανημένος, which our Tranſlators follow, a new Subject then will begin here, which contains the Advantages of Travelling, and of Experience and Knowledge in worldly Affairs. The wiſe Man's Obſervation here is, That he that has not ſeen the World, or hath not travelled for that Purpoſe, and thereby had an Opportunity of knowing Mankind, knows nothing in Compariſon. A mere Speculative Knowledge, ſuch as is acquired by Reading, ſignifies but little alone. To form an accompliſhed Perſon, one capable of ſhining in publick Buſineſs, the Knowledge of Men is requiſite, as well as of Books, and nothing is of more Service in this reſpect than Travelling. By this the great Names of Antiquity rendred themſelves ſo famous, and gained their Learning, and Improvement. It was thus *Ulyſſes* obtained the Character of one of the wiſeſt, and moſt experienced Princes in the World; and *Pythagoras* and *Plato* arrived to that Pitch of Knowledge, which ſo juſtly recommended them. The like may be obſerved of *Socrates*, who, out of his great Love of Wiſdom, and from the Hopes and Proſpect of Improvement, ſubmitted to learn of every great Maſter he could hear of at a Diſtance. Nor need we after this wonder, that a renowned Queen, who had a Thirſt for Knowledge, ſhould herſelf travel as far as from *Shebah* to *Jeruſalem*, to hear the Wiſdom of *Solomon*, and be improved by it. *Matt.* xii. 42.

Ver. 12. *I was oft-times in Danger of Death: Yet I was delivered, becauſe of theſe Things.*] τούτων χάριν, *i. e.* by means of the Experience and Knowledge, which I had acquired in my Travels. And thus the *Arab.* very expreſly, *Propter experientiam evaſi.* The *Vulg.* joins τούτων χάριν to the firſt Sentence, *Aliquoties uſque ad mortem periclitatus ſum horum cauſa: & liberatus ſum gratia Dei*; as if in his Travels, like St. *Paul*, who was in Journeyings often, he had been in frequent Danger of Death, by *Perils in the Sea*, *by Perils of Robbers*, *by Perils in the Wilderneſs*, &c. 2 *Cor.* xi. 26. But none of the *Greek* Copies countenance this Senſe. *Junius* carries τούτων χάριν forward, and begins the next Verſe with it, but there is no Neceſſity or Authority for this. To his own happy Experience of God's loving Kindneſs in his Travels, and the Dangers attending them, the wiſe Man ſubjoins a fine Reflexion in the five following Verſes, that God will take equal Care of all that fear him, and put their Truſt in his Mercy; his Providence will watch over them, and protect them, as it did his favourite *Iſraelites* in the Wilderneſs. This holy Aſſurance, that the Lord will never fail them that ſeek him, is the Hope and Stay of the Righteous in their Diſtreſs, and is indeed a Conſequence of the Fear of the Lord. For the Fear of the Lord includes in it a well-grounded Hope, and Confidence in him. *Solomon*, accordingly, repreſents a holy Truſt in God, as naturally flowing from this religious Fear, *Prov.* xiv. 26.

Ver. 18. *He that ſacrificeth of a Thing wrongfully gotten, his Offering is ridiculous; and the Gifts of unjuſt Men are not accepted.*] The wiſe Man expreſſes here the great Abomination of Gifts or Sacrifices accompanied with Injuſtice, and the Diſlike which God has to them, according to his own Declaration, *I the Lord love Judgment, I hate Robbery for Burnt-offering,* Iſa. lxi. 8. *i. e.* ſuch as are ſo preſumptuous and wicked, as to think that they can propitiate Almighty God, by offering him part of what they have got by Deceit or Violence. Such Offerings are rather *Mockeries,* than any real Tokens of Regard, or Duty, as the *Vulg.* and *Marginal* Reading have it, from a Copy, probably, which had either μωκήματα or μωμήματα, inſtead of δωρήματα which is followed by our Tranſlators. Liberality and Charity, to be acceptable to God, and have their perfect Work, muſt be done without the leaſt Violation of Equity and Juſtice; for a Man cannot in any Senſe be ſaid to be good, or perform a good Action, when it is accompanied with ſome Evil at the ſame Time. Good Actions, with reſpect to both God and Man, are at all Times ſeaſonable, and Inſtances of our Love to both, but they are not to be performed to either at the Expence of what is juſt and right. This cannot be better explained than by the Inſtance of *Saul,* who ſpared the beſt of the Sheep and of the Oxen of the *Amalekites,* and the Chief of the Things which ſhould have been utterly deſtroyed, to ſacrifice unto the Lord in *Gilgal,* which was Sin unto him, and ſeverely puniſhed as ſuch. When God commands any Act of Juſtice to be done, or forbids any Act of Injuſtice, the rejecting the Word of the Lord, or the diſobeying him in that Inſtance, under the Pretence of ſerving him in another, is ſtyled Stubbornneſs and Rebellion: *Samuel* hath well determined this Caſe, when he ſays, *Hath the Lord as great Delight in Burnt Offerings and Sacrifices, as in obeying the Voice of the Lord? Behold to obey, is better than Sacrifice; and to hearken, than the Fat of Rams.* 1 Sam. xv. 21, 22, 23. If *David* would not offer a Burnt-Offering of that which only coſt him nothing, until he had made it his own by a valuable and juſt Price; and if the Prophet condemns the offering the Blind, and the Lame, and the Sick for Sacrifice, becauſe it ought to be perfect, and without Blemiſh, *Mal.* i. 8. how much more are Goods unjuſtly gotten, the Wages and Fruit of Iniquity, to be looked upon as Affronts and Deſecrations, if offered unto the Lord? It is in the Language of the ſame Prophet, offering polluted Bread upon the Altar, ℣ 7. and curſed is that Deceiver, which hath in his Flock a Male, *i. e.* ſomething that is right, and againſt which there lies no Objection, and yet voweth and ſacrificeth unto the Lord a corrupt Thing, ℣ 14. which is ſure to diſpleaſe him.

Ver. 20. *Whoſo bringeth an Offering of the Goods of the Poor, doth as one that killeth the Son before the Father's Eyes.*] God is the Father and Protector of the Poor, whoſe Bread in the next Verſe is ſaid to be his Life; to take this away, or by any Act of Violence to diminiſh his little Subſtance, is in ſome Sort to take away his Life. To offer to God, or to his Uſe and Service, what has been by Oppreſſion, and an unwarrantable Stretch of Power, taken from the Needy, is here, by a moſt apt and beautiful Metaphor, compared to that ſhocking Inſtance of Inhumanity and Cruelty, the ſpilling the Blood of a Son in the Sight of a fond and tender Father. The beſt Actions, even though intended for God's Honour, yet if they are founded in Injuries, in Wrong and Robbery, are but ſuch Sacrifices, as were offered in *Tophet,* where Murder was the Oblation. They are a ſort of *Thyeſtean* Feaſt, according to profane Hiſtory, or inviting the Father to partake of an unnatural Repaſt upon his own Son. Or it may not unaptly be illuſtrated by the *Ewe Lamb* in ſacred Hiſtory, which the poor Man had brought up and nouriſhed with his Children, and had ſuch a Tenderneſs for, that it lay in his Boſom, and was unto him as a Daughter; and yet, dear as this was to him, the rich Oppreſſor could ſpare his own numerous Flocks and Herds, to ſeize upon this, and offer it to his Gueſts for their Entertainment. 2 *Sam.* xii. 3, 4. In the primitive Church neither the unjuſt Publican, nor the Uſurer, nor the Extortioner were thought worthy of the Honour of being admitted to the Offertory, though permitted to enjoy the other Privileges of Religion. *Apoſt. Conſtit.* L. iv. c. 5. nor would they accept of an Eſtate given to pious Uſes, which was known to be got by Injuſtice and Extortion, nor allow any to enrich the *Corban,* or even to endow a Church, with the Spoils of the Poor. This deſecrated the good Deſign; it was, in the Language of the Prophet, *to build up Zion with Blood, and Jeruſalem with Iniquity.* Micah iii. 10.

Ver. 21. *The Bread of the Needy is their Life; he that defraudeth him thereof, is a Man of Blood.*] This is more clearly expreſſed in the next Verſe, *He that taketh away his Neighbour's Living ſlayeth him; and he that defraudeth the Labourer of his Hire, is a Bloodſhedder.* The *Vulgate* rendring of which is ſtrong and remarkable, *Qui effundit ſanguinem, & qui fraudem facit mercenario, Fratres ſunt.* As the Wages of the hired Servant are his Bread, and the Support of his Life, to take away or withold his Subſiſtence, whereby he ſhould comfort and maintain Life, is *interpretativè* to take away the very Life itſelf, or to ſhed his Blood. The wiſe Man's Deſign is to preſs the great Duty of Equity and Compaſſion to the Poor and Needy, and to enforce that Precept, *Deut.* xxiv. 14. *Thou ſhalt not oppreſs a hired Servant, that is poor and needy;* where the

Targum has, *Thou ſhalt not oppreſſingly withhold, nor diminiſh his Wages.* See alſo *Jam.* v. 4. And the Reaſon of this Prohibition is, leſt ſuch Oppreſſions ſhould tempt them to do ſome deſperate and wicked Thing, to expoſe perhaps, or kill their Children, when not able to maintain them, after the cruel manner of the Heathens, who were frequently guilty of this Inhumanity, and thought it no Crime, when their Poverty lay hard upon them, and as it were conſtrained them to it. Many melancholy Inſtances of which are to be met with both in the *Greek* and *Roman* Hiſtory. Thoſe, therefore, who by Injuſtice or Oppreſſions drive the Poor to ſuch Extremities, are not improperly called Men of Blood, which is a *Hebraiſm*, and denotes Blood-ſhedders. This Piece of common Juſtice due to the Hireling, ſeems implied in that Precept which forbad the muzzling of the Ox, which trod out the Corn. *Deut.* xxv. 4. which does not merely reſpect the Care and Preſervation of that uſeful and laborious Beaſt, for, as St. *Paul* argues, *Does God take Care of Oxen?* but its true Deſign no doubt was, to inſtruct a dull and carnal People, that they ought not to injure or defraud the Labourer of his Hire. Nay, the Law was ſo ſtrict in this Particular, as to appoint it to be paid at the very Time it was due; for thus the Command runs, *At his Day thou ſhalt give him his Hire, neither ſhall the Sun go down upon it, for he is poor and ſetteth his Heart upon it, leſt he cry againſt thee unto the Lord, and it be Sin unto thee.* Deut. xxiv. 15. And here eſpecially, that Rule of the Civilians obtains, *Minus ſolvit, qui tempore minus ſolvit*, i. e. He pays leſs than he ought, who pays not in due Time, or when he ought to do it.

Ver. 23. *When one buildeth, and another pulleth down, what Profit have they then but Labour?* Ver. 24. *When one prayeth, and another curſeth, whoſe Voice will the Lord hear?*] This may be conſidered in two Views, either as it ſtands connected with what goes before, or with what follows. In the former, it may be explained thus, If you offer to God Victims unworthy of him, ſuch as are any ways lame or imperfect, or the Sacrifice of Oppreſſion and Injuſtice, *viz.* ſuch as were got by Robbery or Violence, what Advantage will it be to you? it will be like the Labour of him who builds with one Hand, and pulls down with the other. In the latter, it may be underſtood thus, As doing and undoing in Words or Actions, is loſt Labour, and as a Man's purifying himſelf after ſome Defilement is fruitleſs, if he pollutes himſelf again by a freſh Approach to the unclean Thing; ſo after expiating one Crime, if a Man commits another, or repeats the ſame, if out of the ſame Mouth proceed Bleſſing and Curſing, what is this but diſſembling with God, and repairing the Breach with untempered Mortar? If you would prevail with God, and expiate your Sins thoroughly, and offer to your Creator a Sacrifice well pleaſing to him, it muſt be ſeaſoned with Juſtice, and accompanied with a ſincere and uniform Piety, which is the Subject of the next Chapter. *Grotius* applies theſe Texts to the religious Diſputes between different Sects, whoſe Petitions to God are as different as their reſpective Opinions. The Succeſs or Eſtabliſhment which one prays for, the other deprecates; the Trophies which one erects, the other is for pulling down; the Rites which one extols, the other abhors and condemns; and what one bleſſes, as primitive and apoſtolical, the other curſes, as ſuperſtitious and profane. Whoſe Voice of theſe ſhall God hear? and amidſt ſuch a Variety of jarring Opinions, may we not with *Pilate*, enquire what is Truth? Truth we are ſure is but one, tho' Errors be almoſt infinite. Truth is not ſuch an arbitrary and precarious Thing as Mens Intereſt and Paſſions make it: Truth cannot go beyond the Word of the Lord, nor is it in *Balaam's* Power to alter it; *that only which God bleſſeth, is bleſſed; and that only which he curſeth, is curſed.*

Ver. 25. *He that waſheth himſelf after the touching of a dead Body, if he touch it again, what availeth his Waſhing? ſo is it with a Man that faſteth for his Sins, and goeth again and doth the ſame. Who will hear his Prayer? or what doth his humbling profit him?*] With reſpect to the Dead we meet with three Sorts of Waſhings, 1. Βαπτισμὸς τῶν νεκρῶν, waſhing the dead Corpſe itſelf. *Acts* ix. 37. 2. Βαπτισμὸς ὑπὲρ τῶν νεκρῶν, a Baptization for the Dead. 1 *Cor.* xv. 29. 3. Βαπτισμὸς ἀπὸ νεκρῶν, which is meant in this Place, and ſignifies a waſhing from the Pollution contracted by the Touch of the dead Corpſe. Some carried this farther, and maintained that even going among the Sepulchres, or touching a Bone, or ſtanding too near Perſons that were breathing their laſt, was ſuch a Pollution, as was to be waſhed away by a legal and ceremonial Luſtration. The Force of the Author's reaſoning is to the following Effect, As the Water of Separation, and the Aſhes of the Heifer ſprinkling the Unclean, ſanctifieth to very little Purpoſe towards purifying the Fleſh, if the Perſon ſo purified contracted a freſh Defilement, by going near to, or touching, another dead Body; ſo it is equally fruitleſs for a Man to hope by an outward and formal Repentance to expiate his Sins, if he is not circumſpect and careful not to offend in the like Particular again. For then the unclean Spirit returns with more Violence and Power upon him, and brings with him *ſeven other Spirits more wicked than himſelf, and his laſt State will be worſe than the firſt.* Matt. xii. 45. This fine Reflexion of the wiſe Man is equally applicable to national Sins, which cannot be expiated by the mere Appointment of ſolemn Days of Humiliation and Faſting, except a general Reformation ſucceeds,

ceeds, and the old Leaven of Wickedneſs be purged away.

CHAP. XXXV.

Ver. 1. *HE that keepeth the Law, bringeth Offerings enough; he that taketh Heed to the Commandments, offereth a Peace-offering.*] *i. e.* He that is mindful of the Commandments of God, and careful to perform them, ſerves God more acceptably, than he that offers to him a Multitude of vain Oblations. For it is not the Number of Mens Offerings, but the Integrity of their Lives; not their Incenſe, but their Obedience, which God delights to be honoured by. Outward Sacrifices are only holy, when they are joined with the inward Sacrifice of the Heart; and he no otherwiſe regards the outward religious Works of Piety, than as they are viſible Marks of that ſpiritual, and inviſible Worſhip, which he claims as his Due, and is the very Eſſence of true Religion, *John* iv. 23. It is evident that the *Old Teſtament* gives two different Repreſentations of Religion, the one reſpecting the mere outward ceremonial Performance, the other the ſpiritual Deſign of the Law. The holy Patriarchs and Prophets, and other eminent Perſons among the *Jews*, regarded chiefly the ſpiritual and moral Senſe, the true Meaning and Spirit of the Law, as does this Writer; and from many Paſſages in the Law, and the Prophets, it is evident that the moral Law was chiefly regarded, and inſiſted on, and the Obſervance of this was what gave a Value to the other poſitive Rites, and was indeed the Subſtance of thoſe Moſaical Shadows.

Ver. 2. *He that requiteth a good Turn, offereth fine Flour; and he that giveth Alms, ſacrificeth Praiſe.*] The Senſe generally given of the firſt part of this Verſe is, that the Sacrifice of a grateful Heart is more acceptable to God than that of Beaſts, or any Oblation; and thus *Junius* and our Tranſlators underſtand it: but, I think, Charity may here be meant as well as Gratitude, and ὁ ἀνταποδιδοὺς χάριν be one that returns Charity for the Bleſſings himſelf hath received of God. And thus both Parts of the Verſe will agree, for in theſe Sapiential Books the latter Clauſe is generally exegetical of the former. Χάρις ſeems to be taken in this Senſe *Acts* ii. 46, 47. where, according to ſome Criticks, the Meaning is, that they did eat their Bread ἐν ἀπλότητι, in Liberality and Openneſs of Heart, ἔχοντες χάριν, doing Acts of Charity unto all the People. And when the Apoſtle bids the judaizing *Chriſtians* to offer the Sacrifice of Praiſe to God continually, *Heb.* xiii. 15. the Advice, according to a very learned *Prelate*, is, that they ſhould make their Offering of Alms (inſtead of the Fruits of their Herds and Flocks) joined with Praiſes and Thankſgivings to God, in Token of their Gratitude, and becauſe with ſuch Sacrifices God was well pleaſed, as it follows in the next Verſe. This ſeems exactly anſwerable to that of the Pſalmiſt, *Offer unto God Thankſgiving, and pay thy Vows to the moſt High.* Pſal. l. 14. *i. e.* A truly thankful Heart, gratefully acknowledging God's Benefits, is the moſt acceptable Sacrifice to him, and above all the Peace-offerings thou canſt bring. Biſhop *Patrick's Menſ. Myſt.* p. 307. and *De Muis in loc.* The ὁ render here Θῦσον τῷ Θεῷ θυσίαν αἰνέσεως, and the *Vulg. Immola Deo ſacrificium laudis,* which are agreeable to the Phraſe, Θυσιάζων αἰνέσεως in this Writer. And in this Senſe we are to underſtand the Prophet, when he ſays, *We will render the Calves of our Lips, i. e.* inſtead of the Sacrifice of Calves, or Bullocks, we will offer to thee the Sacrifice of Praiſe and Thankſgiving, which is the Fruit of our Lips, καρπὸν χειλέων ἡμῶν, as the ὁ have it, *Hoſ.* xiv. 2. It may be proper to obſerve, that theſe and ſuch like Expreſſions, though ſpoken ſimply, are to be underſtood comparatively, and when we ſay, "That God doth chiefly reſpect the inward "Diſpoſition of the Heart, we muſt beware that we do not hereupon ſo worſhip him in Spirit only, as to take away "all outward Worſhip and Honour from "him." *Hooker's Eccl. Pol.* L. vii. The good and charitable Man may alſo in this farther Senſe be ſaid to ſacrifice Praiſe, as in doing Alms, he offers a Tribute of Thankſgiving; for Alms are to be conſidered under the Notion of a Lord's Rent, which God juſtly challenges from Men, as their Acknowledgment to him, as their great Lord and Proprietary.

Ver. 4. *Thou ſhalt not appear empty before the Lord.* Ver. 5. *For all theſe Things (are to be done) becauſe of the Commandment.*] This is what *Moſes* appointed in the Law, *Exod.* xxiii. 15. *Deut.* xvi. 16. The wiſe Man here explains the Precept, and gives the true Deſign and Meaning of it. The Command is general, nor were the Poor, and ſuch as were in ordinary Circumſtances, excuſed from bringing Gifts, and making their Offering. God indeed reſpects chiefly the moral Proofs of Men's Love and Regard for him, ſuch as Fidelity in his Service, Obedience to his Will, and a grateful Acknowledgment of his Goodneſs; theſe are the Sacrifices which he moſt delights in, as it is the Heart which he principally regards. Not that Sacrifices were hereby aboliſhed, or the Obligation among the *Jews* to offer them, taken away; God ſtill expected the outward Service and Offerings to be made in his Temple by all the Poor, as well as the Rich, and herein has condeſcended to their Neceſſities, in not preſcribing, or inſiſting on the Quantity or Value of them; that if any was unable to ſacrifice a Sheep, he might bring a Lamb, and if a Lamb was too much, he might offer Corn, or fine Flour: and if theſe too were wanting, God was pleaſed with Vows of Obedience and Adoration ſolely. Theſe were never to be diſpenſed with; but the other, the ritual Part was not to be left undone, where there was an Ability and Power, becauſe of God's Appointment and Command. Theſe Gifts and Oblations were continued in the *Chriſtian* Church, and called Sacrifices; whence St. *Cyprian* chides ſome of the Rich, that they threw nothing into the *Corban*, and came into God's Houſe *ſine Sacrificio*, or empty. *De Op. Eleem.* Theſe always made a part of the Euchariſt, and a perfect Communion was called κοινωνία μετὰ προσφορᾶς. And as it was accounted a Favour to be admitted to the Offertory, ſo was it a Puniſhment to communicate χωρὶς προσφορᾶς.

Ver. 6. *The Offering of the Righteous maketh the Altar fat, and the ſweet Savour thereof is before the Lord.*] Virtue and Goodneſs are the beſt Recommendations of any Sacrifice; the mere outward Performance is ineffectual to Reconciliation, and the obtaining the Favour of God. As Expiation, Atonement, and propitiating the offended Deity was the End of all material Sacrifices, ſo were they more or leſs acceptable and effectual, according to the inward Senſe, Qualifications, and Diſpoſitions of thoſe who offered them. Or the Meaning may be, that he that is a truly good Man will always give to God of the beſt. It appears from many Inſtances and Precedents under the old Law, that ſuch as had the moſt unfeigned Regard to God and Religion, were always the moſt forward to beſtow upon God that which was moſt perfect. Thus, when *Abel* preſented God with an Offering, it was the fatteſt of all the Lambs in the whole Flock; he honoured him not only out of his Subſtance, but with the very chiefeſt thereof; of *Cain* it is only ſaid that he brought ſimply an Offering. We ſee herein the Difference between a true and a falſe, a ſincere and a hypocritical Heart: they both offer, the one bringeth his Gift of the fatteſt and beſt which he hath, and in the Zeal of his Soul wiſhes it much better; the other thinketh any Thing good enough, the Blind or the Lame, the Scabbed, or the Rotten: and herein he is a Repreſentative and Father of all ſuch ſacrilegious ones in later Times, who either rob God of his Offerings, or ſerve him only with the Refuſe, which they would not offer to their Governor. *Mal.* i. 8. From this Behaviour of *Cain*, St. *Chyſoſtom* raiſes this fine Reflexion, εἰ ἀνθρώπους τοὺς ὁμογενεῖς οἱ τιμᾶν βουλόμενοι, κ. τ. λ. *Si noſtri generis hominibus quos veneramur, prima & præcipua damus, illaque offerre maxime volumus, quæ præ omnibus illis digna videntur; quomodo hominem offerentem Deo non oportebit Deo pretioſiora, & magis eximia offerre?* Hom. xxvi. Tom. ii.

Ver. 8. *Give the Lord his Honour with a good Eye, and diminiſh not the Firſt Fruits of thine Hands.*] Gifts, Sacrifices, and Offerings were of an honorary Nature. For as it was thought anciently an Affront for any to make a ſolemn Approach unto a King without ſome Preſent, eſpecially when any Favour was aſked, or expected; ſo was it counted diſhonourable to God, for any to wait upon him in his ſolemn Worſhip empty-handed. *Exod.* xxiii. 15. For the true God, as well as the falſe Deities, was ſuppoſed to be appeaſed, and delighted with the Honour of Gifts and Offerings, eſpecially when thoſe who brought them were duly purified. The Senſe here is, that we are not only to worſhip God with our Lips, and give him Praiſes with our Tongues, but he has farther required, that we ſhould give him an active Honour, *i. e.* worſhip him with our Subſtance. The *Pſalmiſt* deſcribes this plainly, *Pſal.* xcvi. 8. *Give unto the Lord the Honour due unto his Name*; and what that Honour is, the next Words ſhew, *Bring Preſents*, or *an Offering, and come into his Courts.* This too muſt be done with a good Eye, *i. e.* generouſly, without any Mixture of Covetouſneſs, and uprightly, without any Diminution; and the Preſent muſt be of the beſt, and moſt excellent in its Kind. *Exod.* xxii. 29, 30. *Numb.* xviii. 26, 29, 30. *Prov.* iii. 9. Ἀπαρχὴ, or the Firſt Fruits, was commanded to be given of the very beſt, hence it became a Term for the choiceſt Things, and in this Senſe the ό always uſe it. The *Jews* diſtinguiſhed Offerings into two Sorts, one of which they called Righteouſneſs, or what was ſtrictly and exactly according to the Proportion required by the Law; and the other they called Mercy or Bounty, being above the Proportion fixed. According to which Notion he that performed the firſt ſort was named a juſt Man, and he that exceeded it, was called a good Man. The Senſe therefore of this Verſe may be, Do not only do what is neceſſary, and ſtrictly legal, but make ſome Free-will Offering, as a voluntary Oblation to the Honour of God; or more briefly, Do not ſtint yourſelf to a mere legal Righteouſneſs, in giving thy Firſt Fruits to God, or his Receiver, the Prieſt.

Ver. 9. *In all thy Gifts ſhew a cheerful Countenance, and dedicate thy Tithes with Gladneſs.*] ἐν εὐφροσύνῃ ἁγίασον δεκάτην. To ſanctify, according to the *Jewiſh* Senſe of it, means to apply, or appropriate to ſome religious Uſe; as the Firſt Fruits and Tenths were ſet apart for the Maintenance of the Prieſts and *Levites*, the Repairs of the Temple, and for providing the daily Sacrifice. The vowing or dedicating Tythes was very ancient. *Jacob* promiſes, that, of all which God ſhould give him, he would give the Tenth unto him, *Gen.* xxviii. 22. It was likewiſe cuſtomary, even among ſome Heathen Nations, to dedicate Tythes to the Deity whom they adored. Among the *Jews* the Payment of them was eſtabliſhed, the Prieſts lived upon them, as God's Alms, and he aſſigned unto them a great part of that

Maintenance, which the *Jews* brought to him. See *Numb.* xviii. 22. *Deut.* xviii. 4. where the Law requires, that they ſhould give the Firſt Fruits of their Land unto the Prieſt, but does not determine the Quantity, yet becauſe *Ezekiel* ſays, ch. xlv. 13. that they ſhould offer the ſixth Part of an *Ephah* of an *Homer*, their wiſe Men concluded that they were bound to bring at leaſt a ſixtieth Part to God for his Miniſters. But notwithſtanding this, they accounted him but a covetous Man that brought no more, and they called this a *Terumah*, or the Heave-offering of an evil Eye. For thus *Maimonides*, A good Eye, *i.e.* a liberal Perſon brings one Part of Forty; a mean Eye, *i. e.* a Man that hath ſome, but a leſs Degree of Goodneſs, one of Fifty; and an evil Eye, *i.e.* a Niggard, one of ſixty; leſs than which it was not lawful to give. See *Patrick's Menſ. Myſt.* p. 164. *Seld. Hiſt. Tyth.* c. ii. *Ainſw. on Num.* xviii. 12. This may alſo be applied to Charity, which is a Gift to God, and its Value is enhanced according to the Alacrity and Readineſs expreſſed in it. Thus St. *Chryſoſtom*, μέγεθος οὐκ ἐν τῷ ϖλήθει, κ. τ. λ. *Magnitudo eleemoſynæ non in multitudine opum ſita eſt, ſed ex alacritate dantium judicatur. Propter hoc & qui potum frigidæ dedit acceptus eſt; ut diſcamus, quod ubique rectam mentem requirit univerſorum Dominus. Fieri poteſt ut qui parum habet, liberalis admodum ſit propter alacritatem; & qui multa poſſidet, minor videatur his qui parum habent, propter ſordidi animi tenacitatem.* Tom. ii. Hom. lvi.

Ver. 10. *Give unto the moſt High according as he hath enriched thee; and as thou haſt gotten, give with a cheerful Eye.*] This may be underſtood either of the Payment of Tythes, or of Charity in general, either of which may be conſidered as a Tribute, or an Acknowledgment to God for what he has beſtowed, and as a likely means to procure his farther Bleſſing; and therefore ſhould be cheerfully given, in Proportion to Mens Circumſtances and Fortune. *Tobit* has well determined this, *Be merciful after thy Power; if thou haſt much, give plenteouſly; if thou haſt little, do thy Diligence gladly to give of that little, for ſo gathereſt thou thyſelf a good Reward in the Day of Neceſſity.* iv. 7, 8, 9. *Pſal.* xli. 1. *Prov.* xix. 17. 2 *Cor.* ix. 6, 7. 1 *Tim.* vi. 17, 18, 19. *Heb.* vi. 10. xiii. 16. Καθδώρεμα χειρὸς, which is the Reading in all the *Greek* Copies, I conceive ſhould be καθ' εὕρεμα χειρὸς, and ſo the *Alex.* MS. alone has it. It means, Give cheerfully according to the Gain of thy Hands, (for ſo εὕρεμα is uſed, and ſhould be underſtood in this Book. See Note on ch. xxix. 4.) give according to thy Stock and Subſtance, whether it be Ox, Calf, Kid, or Lamb; let thy Liberality be as God has proſpered thee, nor fear to be made poor thyſelf by ſuch Acts of Goodneſs, nor let Avarice or private Intereſt ſuggeſt any ſuch Excuſe to you. To make any Gift or Sacrifice acceptable, it muſt be done in a *Manner* likewiſe worthy of God; it muſt be done with a willing Heart, and with ſuch a Satisfaction as may even ſhew itſelf upon the very Countenance. And ſo the Command is to the Children of *Iſrael*, *Exod.* xxxv. 5. *Whoſo is of a willing Heart, let him bring his Offering unto the Lord; and every one whoſe Heart ſtirred him up, and whom his Spirit made willing, brought accordingly the Lord's Offering to the Work of the Tabernacle*, ℣ 21. And in that great Offering of *David* and the People, towards building the Temple, Mention is particularly made of their ready and cheerful Heart, *that the People rejoiced, becauſe with a perfect Heart they offered willingly unto the Lord*, 1 Chron. xxix. 9. And in his ſolemn Thankſgiving *David*, who rejoiced alſo with them with great Joy, ſays, *I thank thee, O God, that I ſhould be able to offer ſo willingly after this Sort, for all Things come of thee, and of thine own have we given thee*, ℣ 14. It is therefore an Inſtance of unſpeakable Goodneſs in God, to receive and reckon it as a Gift, when we return to him but an inconſiderable Part of what he has given us, and not only to promiſe ſevenfold for a Reward of our Gratitude, as is mentioned here, but, as the Goſpel aſſures us, a hundred fold, both in this World, and the other. Of ſo great Conſequence and Moment is Cheerfulneſs, and a hearty Concurrence in all Gifts, Duties, and Offerings made to God: and ſo true is that Reflexion of St. *Auſtin*, *Nemo invitus benefacit, etiamſi quod bonum eſt facit.* Confeſſ. L. i. c. 12.

Ver. 12. *Do not think to corrupt with Gifts, for ſuch he will not receive.*] Μὴ δωροκόπει, οὐ γὰρ ϖροσδέξεται. *Grotius* underſtands it in the Senſe of our Tranſlators of hoping to bribe or corrupt God by Gifts, which mean and wicked Attempt the Scripture condemns in many Places. But δωροκοπέω is more generally, and would be better rendred, *De donis reſeco.* Agreeable to which is the marginal Reading, *Diminiſh nothing of thy Offerings*; which *Junius* and *Janſenius* follow; the latter has, *Ne decurtes munera.* The *Tigurin* Verſion underſtands it of Goods unjuſtly gotten, *Ne offeras parta ſordibus munera*, and the *Vulg.* probably of ſuch as are blemiſhed and imperfect. However the determinate Senſe of the Word be, to offend in any of theſe Inſtances is to affront God, nor will the Magnificence, State, Glory, or Reputation of a Man make any Difference. God neither regards the Perſon, nor Sacrifice itſelf ſo much, as a pure Intention, and a Heart truly devoted to him.

Ver. 15. *Do not the Tears run down the Widow's Cheeks? and is not her Cry againſt him that cauſeth them to fall?*] See *Luke* xviii. 3. where the Parable is propoſed under the Perſon of a Widow, rather than of a poor Man, to make it the more affecting, as that Sex is more expoſed to Injuries, and

Widows generally above others. *Quintilian* obſerves, *Per ſe imbecilla eſt fœmina, & affert infirmitati naturali non leve pondus, quod vidua eſt.* Such as are uſed with Violence, and forced to undergo uncommon Hardſhips and Oppreſſions, are ſaid to cry to Heaven for Vengeance. *Gen.* iv. 10. *Exod.* ii. 23. 2 *Macc.* viii. 3. *Luke* xviii. 7. *James* v. 4. and thus the Martyrs cry, ἕως ϖότε. . . . ȣ̓ κρίνεις; *Apoc.* vi. 10. God has declared himſelf the Protector of the Widow, and the Father of the Orphan, he places his Greatneſs in being the Support of the Weak, as well as in ruling the Mighty, and in particular, he is the Defence of thoſe that are poor in Spirit, to whom Earth is as a Place of Baniſhment, and Heaven the Habitation longed for. By the Widow here we may either underſtand, according to the *Port-Royal* Comment, the Church, when under a State of Perſecution, or ſuch pious afflicted Souls, as cry Day and Night unto God to avenge them ſpeedily; and when they are reduced to ſuch an Extremity, as ſeemingly to be paſt all Help and Recovery, then it is that God appears in their Behalf, and makes bare his Arm in their Defence, and Heaven intereſts itſelf in their Quarrel.

Ver. 17. *The Prayer of the Humble pierceth the Clouds; and till it come nigh, he will not be comforted.*] Humility, or a mean and low Opinion of ourſelves, when we addreſs the great and incomprehenſible Majeſty of God, is a neceſſary Qualification for Acceptance. As it relates to Prayer, it conſiſts in diſclaiming all Right or Pretence of Merit to the Bounty and Munificence of God; and in ſubmitting ourſelves entirely to his Wiſdom and Providence, both with reſpect to the Benefit itſelf petitioned for, and likewiſe the Time and Meaſure of it; and laſtly, that we ſhould conſider ourſelves, not only as dependent Creatures, but alſo as ſinful and unworthy Creatures. The wiſe Man here takes notice of three Particulars, or Effects of the Prayer of the Humble: 1. That it is ſo effectual as to pierce the Clouds. 2. That it is ſo perſevering, as not to deſiſt, till it reaches to, and is preſented before the Throne of God. 3. That it is ſo importunate and fervent, as not to return back, till it hath obtained its Requeſt. All Virtues and Graces exalt us towards Heaven, ſay *Meſſ. of Port-Royal*, and as it were knock at its Gate for Admittance; but it is Humility that effectually opens it, and brings us to the Throne of him, who aſcended not thither, till after he had demeaned, and emptied himſelf, and would not enter into his Glory, till he was made perfect through Humility and Sufferings.

Ver. 18. *For the Lord will not be ſlack, neither will the Mighty be patient towards them, till he have ſmitten in ſunder the Loins of the Unmerciful, and repayed Vengeance to the Heathen; till he have taken away the Multitude of the Proud, and broken the Sceptre of the Unrighteous.*] Μακροθυμίας, Patience or Long-ſuffering, ſignifies Slackneſs in puniſhing, and ſo the Senſe may either be, that the Almighty will not delay to do Juſtice to them, *viz.* to the Humble or Afflicted, or will not be ſlack, to execute Juſtice upon them, *viz.* the Unmerciful, or the Heathen, to whom ἐπ᾽ αὐτοῖς ſeems to refer. This Place cannot be better illuſtrated than by comparing it with *Luke* xviii. 7. *Shall not God avenge his own Elect, which cry Day and Night unto him; and will he be ſlack towards them, or forbear long to puniſh their Enemies:* καὶ μακροθυμῶν ἐπ᾽ αὐτοῖς; for ſo the Words ſhould be pointed, and rendred, and then the next Sentence is better connected, *I tell you, he will avenge them ſpeedily.* The Author ſeems here to hint at the *Greeks*, *Syrians*, and ſuch to whom the *Jews* were at this Time in Subjection in *Judæa*, *Syria*, and *Egypt*, and to intend Comfort to his Countrymen, by aſſuring them, that their Enemies ſhould feel the Weight of God's Arm, and experience his mighty Vengeance, if they continued to oppreſs them, as in former Time he poured forth his Wrath upon the *Egyptians*, *Canaanites*, *Chaldeans*, and other Nations, for the Cruelties uſed to his Choſen. But as it does not often happen, that God appears ſo openly, and ſo inſtantly in the Behalf of his oppreſſed Servants, as to puniſh ſuch as afflict them, by ſome remarkable Judgment in this Life, we may properly underſtand this Place of the laſt great Day, to which he will reſerve the compleat Avenging of his ſuffering Members; when he will break the Sceptre or Power of the Proud, or Ungodly, and overthrow all that is great in this World, that will preſume to oppoſe, or exalt itſelf againſt him.

CHAP. XXXVI.

Ver. 1. HAVE *Mercy upon us, O Lord God of all, and behold us:* Ver. 2. *And ſend thy Fear upon all the Nations that ſeek not after thee.* Ver. 3. *Lift up thy Hand againſt the ſtrange Nations, and let them ſee thy Power.*] The Author having ſpoken, in the Concluſion of the former Chapter, of the mighty Force and Energy of Prayer to ſuccour the Humble and Afflicted, and to procure Help for them againſt their Enemies and Oppreſſors, begins this with a ſet Prayer to God, that he would be pleaſed, favourably to look upon, and aſſiſt his ſcattered, and diſtreſſed People, who, at the Time when this Work was compoſed, were diſperſed in *Egypt*, *Syria*, and all the Provinces of the *Eaſt*, and beyond the *Euphrates*, and thoſe that remained in *Judæa*, and *Jeruſalem*, were ſometimes ſubject to the Kings of *Syria*, ſometimes to thoſe of *Egypt*, and in their Turns Victims of their Power and Ambition. This ſo low and mortifying a State afflicted the good *Iſraelites*, they fervently beſeeched God, to have Mercy upon, and to reſtore Tranquillity to his People, and either to convert the Hearts of the idolatrous Nations, Strangers to his Fear and Worſhip, or to lift up his Hand againſt them, and deſtroy them with a mighty Deſtruction; or to deliver his choſen from them with a mighty and ſtretched out Arm, as he formerly delivered their Anceſtors in the Time, and under the Conduct of *Moſes.* The Things the wiſe Man here prays for, are the very ſame the *Jews* continued to expect in our Saviour's Time, by, and under, the *Meſſias*, *viz.* the Converſion of the Gentiles to the one true God, the Deſtruction of certain Nations, their Enemies, the Reſtoration of all their Tribes, and the working of Miracles; in both Ages, they prayed that God would haſten the Accompliſhment. See Note on c. l. ℣ 23. and Biſhop *Chandler's Def. of Chriſtian* pag. 42.

Ver. 4. *As thou waſt ſanctified in us before them, ſo be thou magnified among them before us.* Ver. 5. *and let them know thee, as we have known thee, that there is no God, but only thou, O God.*] The former Verſe will admit of a double Senſe, which may either be, As thou haſt made thine Anger viſible and conſpicuous, in puniſhing us, thy Choſen, with ſo much Rigour, before the Heathen, ſo uſe them, in like Manner, before our Eyes; pour thy Vengeance upon them in our Sight, and let us in our Turns be Witneſſes of their Ruin and Overthrow. Or thus, As in ancient Times thou madeſt thy Power to appear, by bringing thy Choſen out of *Egypt*, in the Sight of the Heathen, and againſt their Will; ſo do the ſame Wonders for us, their Children, before theſe our Oppreſſors, and ſhew thy great Mercy, by delivering us from the Bondage and Slavery we labour under, that we may be Witneſſes of thy marvellous Works, as our Fathers were of thoſe thou didſt for them in the Land of *Egypt*, and at the *Red Sea.* In this Prayer we find the moſt preſſing Motives that can be made uſe of, to incline the Almighty to favour his People, and to engage him in their behalf and Aſſiſtance. The Author here urges every Inducement, and neglects nothing that can be perſuaſive; and when he doubts the Sufficiency of his own Reaſons, for the obtaining his Petition, he has Recourſe to God himſelf, and enforces his Plea from the Honour of the Divine Nature, engages God to interpoſe, for his own Glory's ſake, and not to give up his People finally into the Hands of their Enemies, who would not only come into his Inheritance, but inſult him, their only God and King, for deſerting them, *Pſ.* lxxix. 9, 10, 11. which is the Subſtance likewiſe of ſome other Pſalms. This Part of the Prayer ſeems pretty much the ſame with that of *Eſther*, for her People, *O Lord, give not thy Sceptre to them that be nothing, and let them not laugh at our Fall: Remember, O Lord; make thyſelf known in the Time of our Afflictions, O King of the Nations, and Lord of all Power: For they have ſtricken Hands with their Idols, that they will deſtroy thine Inheritance, and quench the Glory of thy Houſe, and of thine Altar.* ch. xiv. 9, 11, 12.

Ver. 6. *Shew new Signs, and make other ſtrange Wonders.*] *i. e.* Ἐγκαίνισον σημεῖα, Renew the Miracles which thou didſt under *Moſes*, againſt *Pharaoh* and the *Egyptians*, and by *Joſhua* againſt the *Canaanites*; and add new ones to them, that foreign Nations may diſcern thy infinite Power, exerted in Wrath againſt the Enemies of thy People *Iſrael*: And let the Heathens know, and be convinced by the Power of thy Miracles, that thou only art God, that their Idols are lying Vanities, their Kings but weak Mortals, whoſe Life and Death are in thy Hand, that, urged by the Dread of thy Omnipotency, they may ceaſe to oppreſs thy Choſen.

Ver. 8. *Make the Time ſhort, remember the Covenant.*] The *Greek* Copies vary here in their Reading, ſome have μνήσθητι ὀργῆς, others μνήσθητι ὁρισμοῦ, *memento finis*, as the *Vulg.* has it; others μνήσθητι ὁρκισμοῦ, which our Tranſlators follow. God's Oath or Covenant, and the Aſſurances given them by the Prophets, were the Ground of Hope of the Bleſſings expected by the *Jews*, both before, and in our Saviour's Time. What this Oath was, is fully explained *Ecclus* xliv. 21, 22. it was the Bleſſing of all Men, and the Covenant aſſured by an Oath to *Abraham*, and eſtabliſhed with *Iſaac*: It was the Covenant of Kings, that he made with *David*, to exalt his Horn for ever:—His Mercy, whereby he promiſed a *Remnant unto Jacob, and a Root unto David, or a Meſſias to come out of his Loins*, Ecclus xlvii. 11, 22. as the *Jews* underſtand the Words of *Iſaiah* there alluded to. See Biſhop *Chandler's Def.* p. 43. And thus the holy Men, in the Old Teſtament, in their Prayers, frequently remind God of his Covenant, and Promiſe, *Pſ.* cxix. 49. 2 *Chron.* vi. 42. and make mention of his Servant *David*, or *Abraham*, or *Iſaac*, or *Iſrael*, for whom they knew he had an eſpecial Kindneſs, thereby to move his Regard and Compaſſion. Some underſtand the wiſe Man, when he ſays, *make the Time ſhort*, as if he prayed that God would haſten to their Succour, and let the Calamities, that ſhall come upon their Enemies, make haſte. *Deut.* xxxii. 35. But this Petition may be conſidered in a higher Senſe, as a Prayer for the ſpeedy coming of the Meſſiah. All the Saints, who lived before the Appearance of *Chriſt*, have beſeeched God in the ſame importunate Manner, to haſten the Time of his Advent. On this Account St. *Bernard* piouſly laments, that, when the holy Patriarchs and Prophets waited for this Bleſſing, with ſo much Impatience, and prayed for it with ſo much Warmth and Earneſtneſs, Chriſtians ſhould at length receive it with ſo much Coldneſs and Indifference, and be ſo little affected with the mighty Mercy of his coming.

Ver. 10. *Smite in ſunder the Heads of the Rulers of the Heathen, that ſay, There is none other but we.*] This probably refers to *Pſ.* cx. 5, 6. where it is propheſied of the Meſſiah, *That he ſhall wound even Kings in the Day of his Wrath; that he ſhall judge among the Heathen, and fill the Places with the dead Bodies, and ſmite in ſunder the Heads over divers Countries.* The Author ſeems to mean here the Kings of *Syria* and *Egypt*, chiefly the former, (for the *Ptolemies*, Kings of *Egypt*, were on many Occaſions kind to the *Jews*) and among theſe, the Character ſuits beſt with *Antiochus Epiphanes*, who, if he did not affect divine Honours himſelf, hindred the paying them to the true God. His Blaſphemies are expreſsly foretold *Dan.* vii. 25. viii. 25. xi. 36. and his Hiſtory, as recorded in the Books of *Maccabees*, ſhews, that he was an Enemy to all Religion, and even defied God; and that the End of this cruel Oppreſſor was as miſerable, as his Life had been wicked. The *Vulg.* renders, *Contere caput principum inimicorum*, following a Copy which had, ἐχθρῶν inſtead of ἐθνῶν. This and the foregoing Verſes ſhew the vindictive Temper of the *Jewiſh* People.

Ver. 11. *Gather all the Tribes of Jacob together, and inherit thou them, as from the Beginning.*] When this Author wrote, the far greater Number of the *Jews* was diſperſed in different Provinces of the *Eaſt*, in *Greece*, *Africa*, and in the *Iſles*: It was a common and ſettled Form of their Prayer, to beg of God to recall the ſeveral Tribes that were diſperſed, ſuch of them as were not yet returned into *Judæa*, but were the Outcaſts of *Iſrael*. We have ſeveral Inſtances in the Book of *Pſalms*, of this devout Requeſt. See *Pſ.* cvi. 45. cxxvi. 5. See *Ecclus* xlviii. 10. where *Elias* is ſaid to be *ordained to reſtore the Tribes of Jacob.* To which agrees *Matt.* xvii. 11. which refers to this Tradition. This Reſtoration the *Jews* promiſed themſelves before, or at, the Coming of their Meſſiah. *Grotius* obſerves, that κατακληρονομεῖν is here to be taken in *forma Hiphil*, as it is uſed by this Writer ch. xliv. 21. and then the Senſe will be, Cauſe thou them again to inherit, *Fac iterum terras poſſideant*, the Countries which thou haſt given them, as they did in the Days of *David*, and *Solomon*; and thus *Junius*, *Tribue hæreditatem ipſis, ſicut principio.*

Ver. 12. *O Lord, have Mercy upon the People that is called by thy Name.*] *i. e.* Have Pity upon that People, λαὸν, who are known by the Name of the People of the Lord; thou art their Father, their Huſband, their Maſter, their King; and art pleaſed to ſtyle thyſelf the God of *Abraham*, and of *Iſrael*. The *Helleniſt Jews* love to call the *Iſraelites* Λαὸν, the better to diſtinguiſh them from the Heathen, who were called Ἀλλόφυλοι, and Ἐθνικοί. And ſo Λαὸς and ἔθνη are oppoſed *Acts* xv. 14. where ſpeaking of the prophane, or Gentile Nations called to the Goſpel, God is ſaid to have got Λαὸν ἐξ Ἐθνῶν. Biſhop *Fell* obſerves, that St. *Cyprian* accordingly chuſes to call the Faithful, *Plebem*, and not *Populum*, and condemns *Tertullian* for Inaccuracy in uſing ſo general a Term. *Not. in* L. i. *Teſtim. adv. Jud.*

Ibid. *And upon Iſrael, whom thou haſt named thy Firſtborn.*] This Term not only ſignifies the Order of Birth or Generation, but the Degree of Love and Favour with Almighty God. *Exod.* iv. 22. *Pſ.* lxxxviii. 28. in *ó.* and particularly 2 *Eſdr.* vi. 55, 56, 57, 58. They looked upon themſelves to be the peculiar People of God, as being the Poſterity of *Abraham*, and pretended that God owned them alone for his Children and Favourites, and that for their own, and Forefathers Merit, he would never forſake them. They prided themſelves alſo in their holy City, where God, they imagined, fixed his Abode, as in the Capitol of his Kingdom, and in their Temple, where the *Schechinah* dwelt, which they thought God, for his own ſake, would not fail to preſerve. All others, who were not favoured with the like Privilege of Deſcent, or with ſuch viſible Tokens of God's Preſence, they called unclean, *Iſ.* xxxv. 8. and looked on them as no better than *Dogs*, diſregarded and neglected by God; and this common Phraſe among the *Jews*, our Saviour is thought to allude to, *Matt.* xv. 26. It has been obſerved of the *Jewiſh* Writers, that they are naturally given to magnify their own Nation and Privileges, more than any other People living, which appears no where more clearly than in the *Apocryphal* Writings, where frequent Inſtances occur of this Vanity, even in the Times of Perſecution and Diſtreſs.

Ver. 15. *Fill Sion with thine unſpeakable Oracles, and thy People with thy Glory.*] The *Geneva* Verſion has, *Fill Sion, that it may magnifie thine Oracles*; which is the Marginal Reading, and ſeems more agreeable to the *Greek*: Or, Fill *Sion* with thy Favours, with the Effects of thy Mercy and Lovingkindneſs, by fulfilling thy Oracles, and making good thy Promiſes, that it may celebrate thy Praiſes, and thy People may have freſh Occaſion to publiſh and diſplay thy Glory. Or, Fill *Sion* with thy Preſence, *Majeſtate tua*, *Arab.* and let Tokens of it appear there as formerly. The *Orient.* Verſions have, *Et Templum tuum gloria tua redundet*, *i. e.* Let the Glory of the *Schechinah* adorn thy Temple, following a Copy, which probably had ναὸν σοῦ, inſtead of λαὸν, which is in all the preſent Editions.

Ver. 15. *Give Teſtimony unto thoſe that thou haſt poſſeſſed from the Beginning, and raiſe up Prophets that have been in thy Name.*] The Senſe is pretty much the ſame, whether we read κλήμασι, or κλίσμασι, προφήτας or προφητείας. *i. e.* Give unto *Iſrael*, whom thou haſt choſen for ſuch a Number of Ages paſt, and to whom thou haſt vouchſafed ſo many Proofs of thy Love, freſh Teſtimonies of thy Regard, and Notice: Remember the ancient Predictions in their Favour, and fulfil the Promiſes, which the Prophets have made in thy Name, that thou wouldſt not caſt off thy Choſen, when they call upon thee in their Diſtreſs. ἔγειρον προφήτας does not relate to the coming of new Prophets, as ſome have underſtood it, nor is it to be conſidered as a Wiſh of that Sort, for when the Prophets had prepared the Way for the Reception of the Meſſiah, by pointing out the ſeveral material Circumſtances relating to his Coming, the Gift of Prophecy ceaſed: Neither was there any publick Succeſſion of Prophets for the Space of 400 Years together before the Coming of *Chriſt*, on Purpoſe to raiſe in Mens Minds a more earneſt Expectation of that happy Advent. It is rather a Wiſh, that God would accompliſh and fulfil the former Prophecies in his Name. And ſo the *Heb.* Word is rendred by the ὁ, 1 *Sam.* iii. 11, 12. And thus the *Syr.* and *Arab.* Verſions, *Affirma teſtimonia ſervorum tuorum, & adveniant vaticinia Prophetarum tuorum, qui nomine tuo locuti ſunt.* See Biſhop *Chandler's Def.* p. 42.

Ver. 16. *Reward them that wait for thee, and let thy Prophets be found faithful.*] Reward the Patience and holy Truſt of thy People, who, notwithſtanding their many Calamities, Revolutions, and Reproaches, have continued true and faithful in thy Service, and have not, ſince their Captivity, lapſed again into Idolatry, as their Anceſtors did under their Kings before. Or, Comfort them that live in Hopes of the Completion of thy Promiſes, with the happy Accompliſhment of the Predictions, that thy Prophets may be found true and faithful in what they foretold. The Author ſeems to inſinuate here, that the *Jews*, at this Time, waited for the Meſſiah, or that Prophet, by way of Eminence, foretold and promiſed *Deut.* xviii. 15. and by all the ſucceſſive Prophets. And accordingly by the Coming of the Meſſiah all the Oracles and Propheſies were fulfilled, and the Faith of his Saints, who had waited for him with ſo much Eagerneſs and Conſtancy, was bleſſed and rewarded; and by it God filled his People with thoſe ſpiritual and true Bleſſings, of which that of *Aaron* was only a Figure, and ſhewed himſelf the eternal God, the Lord of Ages, by bringing to paſs, ἐν συντελείᾳ τοῦ αἰῶνος, what he had foretold and promiſed 4000 Years before.

Ver. 17. *O Lord, hear the Prayer of thy Servants, according to the Bleſſing of Aaron, over thy People.*] i. e. Let us mercifully partake of thoſe Bleſſings, and reap the Benefit of that ſolemn Form, which thou haſt appointed the High-Prieſt to pronounce, and may the full Force of the Benediction, *Num.* vi. 24, 25, 26. light upon thy Suppliants; ἱκετῶν σου, as the Margin has it, and *Grabe* prefers to οἰκετῶν, the common Reading. According to *Boſſuet*, the Author here requeſts of God, that the true regular and lineal Prieſthood in the family of *Aaron* may continue, and not ſuch a corrupt and venal one, as was under *Antiochus Epiphanes*, purchaſed with Money by *Jaſon* and *Menelaus*, to the manifeſt Wrong and Injury of *Onias*, the regular and true High-Prieſt. 2 *Maccab.* iv. 8, 23. However that be, this Paſſage certainly contains a very particular Commendation of the eſtabliſhed Miniſtry, its Uſefulneſs and Efficacy. For God could give, if it pleaſed him, his gracious Favours to his People, without the Prieſts Interceſſion, but he on Purpoſe appoints him to be the miniſterial Aſker, and to be the Means to derive upon his People his deſigned Goodneſs. He could not more effectually grace and diſtinguiſh his Servants, than by declaring, that what they ſhould beg, he would the more readily give. Thus confirming and recommending their Miniſtry and Service to all true Members of the Church. If this was more attended to, the Contempt of the Miniſtry, and of Church Power, would be leſs complained of: In Health Men would regard the Prieſt's Prayers, as the ſtated Means to draw down God's Bleſſing; and in Time of Sickneſs would apply to him, as the People did to *Samuel*, *Pray for thy Servants unto the Lord thy God, that we die not.* 1 Sam. xii. 19.

Ver. 18. *The Belly devoureth all Meats, yet is one Meat better than another.* Ver. 19. *As the Palate taſteth divers Kinds of Veniſon, ſo doth an Heart of Underſtanding falſe Speeches.*] This and what follows is very improperly connected with the foregoing Prayer, but ſo it is in all the Verſions and Editions. The Senſe ſeems to be, As the Stomach promiſcuouſly receives all Sorts of Food, but all do not digeſt alike, nor are equally wholſom, ſo the Mind receives all Sorts of Thoughts, though not equally profitable and good: And as the Will has various Affections and Deſires, but the Objects of them are not equally innocent, ſo the Mind is capable of different Sorts of Knowledge, but they are not alike uſeful; for the Knowledge of the Law of God, and of religious Truths, is of moſt Importance, and preferable to all Science whatſoever. *Epiphanius* has exactly the ſame Sentiment, νοῦς μὲν ῥήματα διακρίνει, λάρυγξ δὲ σῖτα γεύεται). Or thus, As the Palate diſtinguiſhes Veniſon from common and ordinary Meat, ſo does an underſtanding Heart ſeparate between Flattery and real Friendſhip,

ſhip, true and falſe Reaſoning, profitable and evil Diſcourſe. But as the Mouth ſhould be kept clean, that the Taſte may be more quick and exquiſite, ſo the Mind, in order to form a right Judgment, ſhould be free from Prejudice, and Prepoſſeſſion.

Ver. 20. *A froward Heart cauſeth Heavineſs; but a Man of Experience will recompenſe him.*] Ἀνταποδώσει αὐτῷ. *Druſius* prefers αὐτῇ, to agree with καρδία, or λύπη, and ſo the *Geneva* Verſion, *A froward Heart bringeth Grief, but a Man of Experience will reſiſt it.* By a froward Heart is meant a wicked and deceitful Perſon; who often takes the Unwary in his Snares, and involves them in Miſchief; but a Man of Prudence and Experience will beware of, and find out his Artifice and Deſigns, will oppoſe, and puniſh him according to his Deſerts. For ſo ἀνταποδίδωμι is often uſed by our Tranſlators.

Ver. 21. *A Woman will receive every Man, yet is one Daughter better than another.*] Various are the Senſes of this Place; but a good one, I conceive, may be given of it, without any ſuch Reflection upon the Modeſty of the Sex, as *Grotius*, and ſome other Expoſitors, have thrown upon them. May not therefore the Meaning either be, that every Woman will receive Addreſſes, but there are ſome among the Sex, who deſerve a Preference before others? Or, that Women are not nice and ſcrupulous, when Addreſſes are made to them, about the mere Perſon, or Beauty of a Man; but a Regard is not undeſervedly had to the Beauty of a Woman, which is a Perfection that diſtinguiſhes them from one another, and is engaging in the Eyes of the other Sex. But I take the true Meaning of the Author to be, that if in Marriage, Regard is only had to the Propagation of the Species, it is but of little Conſequence, where the Choice falls; but if Happineſs be the thing propoſed, and you would have a valuable Companion, an agreeable and accompliſhed Partner for Life, Regard then ought chiefly to be had to Virtue, and good Qualities.

Ver. 23. *If there be Kindneſs, Meekneſs, and Comfort in her Tongue, then is not her Huſband like other Men.*] If to her Beauty a Wife adds ſuch engaging Qualities, as ſtrict Virtue, and Modeſty, prudent Oeconomy, obliging Behaviour, and ſuch good Senſe and Addreſs, as by her winning Carriage, and agreeable Manner, to ſooth the Paſſions and Cares of her Huſband, and double occaſionally his Joys; if ſhe is not haughty and imperious with her Beauty, and places not her Merit in her Perſon, ſhe cannot fail of crowning his utmoſt Wiſhes. Poſſeſſed of ſuch a Treaſure, he ſhould bleſs his Choice, and ſet a juſt Value upon his Happineſs, which has made him even an Object of Envy. *Non eſt vir ejus humanæ conditionis*, as *Caſtalio* well expreſſes his good Fortune; his Lot is above that of common Mortals, it reſembles that of the Bleſſed above, where Love and Harmony reign triumphant.

Ver. 24. *He that getteth a Wife, beginneth a Poſſeſſion, a Help like himſelf, and a Pillar of Reſt.*] Ὁ κτώμενος γυναῖκα, ἐνάρχεται κτήσεως, βοηθὸν κατ' αὐτὸν καὶ στύλον ἀναπαύσεως. The *Vulg.* with great Judgment inſerts, *bonam, qui poſſidet mulierem bonam.* i. e. He, that has a good Wife in all reſpects, has laid the beſt Foundation of his Houſe, has the ſureſt Grounds to build his Hopes of Happineſs upon, and of raiſing a Family to his Mind. *Junius* tranſpoſes the Words here, and renders, *Qui comparat mulierem adjumentum ſimile ſibi, & columnam requietis, incipit poſſeſſionem conſtituere,* which is clearer and more explicit than our Verſion. According to *Grotius*, ἐνάρχεσθαι means *facere imperare*, and is to be underſtood in *forma Hiphil*, as βασιλεύειν is ſometimes taken, *i. e.* He, that takes a Wife, ſets over his Houſe and Fortunes a Help mate, and an Aſſiſtant, equal to himſelf, that will divide his Cares, and in whoſe prudent Management and Oeconomy he may ſafely confide, and will be to him a Pillar of Security, as well as of agreeable Reſt. According to this Senſe, the Pointing of the Greek ſhould be, ὁ κτώμενος γυναῖκα, ἐνάρχεται κτήσεως βοηθὸν κατ' αὐτὸν, καὶ στύλον ἀναπαύσεως. The *Orient.* Verſions give this by way of Advice, and ſuch as rally the matrimonial State, or indulge themſelves in criminal Liberties in Celibacy, would do well to remember it, *Inter præcipuas poſſeſſiones tuas poſſide uxorem bonam, adjumentum enim eſt tibi ſimile.*

Ver. 25. *Where no Hedge is, there the Poſſeſſion is ſpoiled; and he that hath no Wife, will wander up and down mourning.*] As by the breaking down the Fence of a Vineyard, all they that go by, pluck off the Grapes, and the wild Boar out of the Wood doth root it up, and the wild Beaſts of the Field devour it; ſo fares it with his Houſe, who is without a proper Help-mate, to order and direct his domeſtick Concerns; all things are in Confuſion for want of Management, and without a careful ſuperintending Eye his Subſtance is in danger of being devoured by Strangers. And thus the *Syr. Ubi non adeſt ſepes, racemabuntur vineæ; & ubi non adeſt uxor, omnia detecta ſunt ac dilapidata.* A Man ſo ſolitary and alone, is obliged either to leave all things at random, or to truſt wholly to Servants, whoſe Fidelity is not always to be depended on. But in a well regulated Family, where a prudent Woman preſides, ſuch Inconveniencies and Diſorders are prevented. Whilſt her Huſband is abroad, and attending publick Buſineſs, and providing what is neceſſary in his Sphere, ſhe diſcreetly orders Affairs at home, and looketh ſo well to the Ways of her Houſhold, that the Heart of her

Huſband can ſafely truſt in her without any Apprehenſion of Waſte or Spoil.

Ver. 26. *Who will truſt a Thief well-appointed, that ſkippeth from City to City? So who will believe* [*truſt*] *a Man that hath no Houſe, and lodgeth whereſoever the Night taketh him?*] i. e. An unmarried Man, being always unſettled, is eſteemed but little better than a Vagrant; as he hath no Wife, no little Family to engage him to be at home, and to endear him to it, he is vague, and often wandring abroad, in Danger of falling into looſe Company, of being tempted to Incontinence, and, which has ſometimes happened, injuring the Honour of the Family he is admitted into. The Advice therefore here is, ſay *Meſſ. of Port-Royal*, that ſuch, for Prevention ſake, ſhould marry, as St. *Paul* adviſes thoſe, *οἱ οὐκ ἐγκρατεύονται*, who do not contain, (for ſo the Words ſhould be rendred) *qui non ſe continent. Vulg.* for it is better to enter into that holy State with chaſt Intentions, than to be expoſed to the Dangers, and criminal Liberties which uſually attend a wandring and unſettled Life. The Queſtion here propoſed, ſuppoſes ſuch, who treacherouſly attempt by private Intrigues, to injure the Honour of others, to be at leaſt as bad, and deteſtable as Thieves, who lie in wait for their Prey, and are always ready to ſeize upon another's Property on every Occaſion that preſents itſelf. And indeed the *Orient.* Verſions inſtead of λῃστὴς put *Adoleſcens cælebs.* It may not be amiſs to obſerve, that in ancient Times ſuch as had no Wife or Family, no fixed Dwelling, or certain Way of Life, were looked upon as looſe and diſorderly Perſons, as ſuſpicious Vagabonds or Strollers, not fit to be truſted, lying where or with whom they could, and therefore ſpoken of in Terms of great Reproach, eſpecially among the *Jews*, all of whom married at a proper Age, and thought it both to their Credit and Advantage, to be ſettled in that State.

CHAP. XXXVII.

Ver. 1. EVERY *Friend ſaith, I am his Friend alſo: But there is a Friend which is only a Friend in Name.*] *Ariſtotle* has well defined Friendſhip to be, *Medietas inter aſſentationem & inimicitiam.* The true Friend, who appears ſuch in all his Actions, makes not loud or reiterated Profeſſion of his Friendſhip, nor indeed has he any Occaſion: The Loſs of ſuch a one, whether by Death, or ſome unhappy Miſunderſtanding, is a Misfortune that affects a Man in the moſt ſenſible Part: The Flatterer attempts to gain your Affections by pretending to be your real Friend, or Admirer, though he is only ſo in Appearance, and for his own Ends; his Favour and Continuance is precarious. Adverſity ſhews the Cheat. *In adverſitate ad mortem uſque non perſiſtit.* Arab. As if the Copy, which thoſe Tranſlators uſed, read Ver. 2. οὐκ ἐν λύπῃ μένει ἕως θανάτου. Even an open Enemy is preferable to one, who, under the Maſk of Friendſhip, lies in wait to do Hurt, and while his Words are ſmoother than Oyl, has Miſchief and War in his Heart.

Ver. 3. *O wicked Imagination! Whence cameſt thou in to cover the Earth with Deceit?*] i. e. O dire and wicked Hypocriſy! from what curſed Origin didſt thou ſpring, from what infernal Region cameſt thou up to ſow Diſcord and Miſchief among Mankind? This Exclamation ſeems forced from this Writer, either by what he perſonally ſuffered from ſome pretended Friend; or was, as ſome conjecture, occaſioned by the Perſecution of the *Jews*, under *Ptolemy Lagi*, who was once, ſeemingly, their great Friend. Or it might ariſe from a Reflection, how general the Vice of Hypocriſy was become, even ſo general as to cover the Earth, and infect all the habitable Parts of it.

Ver. 5. *There is a Companion which helpeth his Friend for the Belly.*] Φίλῳ συμπονεῖ. Will labour with, or for, his Friend. *Druſius* underſtands it in the Senſe of grieving, that he will be concerned, or at leaſt ſeem ſo, upon any Accident which happens to his Friend, And ſo the *Vulg. Sodalis amico condolet*, ſympathizes, or takes Part in his Grief or Sufferings; but his Concern is for himſelf, and his own Intereſt; his Fears and Apprehenſions are not for his Friend, but for his own Support and Subſiſtence; it is his Table, more than the Man himſelf, that he is really concerned for. *Grotius* renders, *Collaborat in iis quæ ad ventrem pertinent*, that the Paraſite ſpares no Pains to provide for, and feed his Belly.

Ibid. *And taketh up the Buckler againſt the Enemy.*] This ſeems the Character of a true Friend, and ſo the *Syr.* makes it, *Bonus eſt amicus, qui pugnat contra inimicum, & tenet clypeum*; but as this Senſe ſuits not with the former Part of the Verſe, nor with the preceding one, which is the Counterpart of this, *Grotius* prefers a quite contrary one, *viz.* Such a Counterfeit will not take the Buckler in his Friend's Behalf, nor ſtand by, or protect him in the Time of Danger. There is alſo another Senſe of this Place, that when the Enemy is preſent, which is the marginal Reading, he will take up the Buckler to fight againſt him whom he formerly followed for his own Convenience and Advantage. This is preferred by *Druſius*, which *Camerarius* favours in his Rendring, *Scutum ſumet pro hoſte*, i. e. He will take his Buckler to aſſiſt the Enemy.

Ver. 6. *Forget not thy Friend in thy Mind.*] *Druſius* thinks the original Reading was, Forget not a Friend after thine own Heart, or one according to thine own Mind, and that the Grandſon probably miſtook ב for כ, and ſo rendred *in thy Mind*, inſtead of, *according to thy Mind.* Or the

Senſe may be, Forget not thy Friend in thy Proſperity, when things go according to thy Mind, *dans la joye de vôtre ame*, ſays *Calmet*.

Ver. 7. *Every Counſeller extolleth Counſel, but there is ſome that counſelleth for himſelf.* Ver. 8. *Beware of a Counſeller, and know before what need he hath . . . leſt he caſt the Lot upon thee.*] A falſe Friend extolleth his own Counſel, will boaſt of his Ability and Inclination to ſerve you, whereas his Advice aims only at his own Intereſt. Conſider what ſelfiſh Ends he may have in View, and that his Forwardneſs to adviſe you, may not be owing to any ſincere Regard for you, but to make a Prey of you, and to draw you into ſome Miſchief. The *Syriac* rendring is more explicit, *A conſiliario iniquo cave tibi, & noſce prius quid requirat, ne dolo malo te circumveniat.* μήποτε βάλῃ ἐπί σοι κλῆρον. *Grotius* ingeniouſly conjectures, that the true Reading here is σκληρὸν, *durum aliquid*, which Dr. *Grabe* likewiſe prefers, and it is confirmed by the *Vulgate*, *Ne forte mittat ſudem in terram*, i. e. leſt he throw ſome Impediment, or ſtumbling Block in the Way, and encourage thee to go on in it, in order to entrap thee, and then laugh at thy Fall and Diſgrace.

Ver. 10. *Conſult not with one that ſuſpecteth thee: And hide thy Counſel from ſuch as envy thee.*] i. e. Aſk not Counſel of thy Enemy, nor communicate any Secret to ſuch as do not wiſh you well. And thus the *Arab. Ne conſilium petas ab inimico tuo ulla in re, & cela eum arcanum tuum.* One would think this Piece of Advice was almoſt needleſs, and that there could be no Occaſion to admoniſh any not to conſult with an Enemy, or ſuch as do not bear them Goodwill: But there are Perſons who are too unwary in this reſpect, and becauſe they intend no Harm themſelves, are not willing to ſuſpect any from other People; and others who make Confidents of all they meet with, without conſidering whom they truſt, or what may be the Conſequence. The Caution therefore of the wiſe Man here is very neceſſary, neither to conſult with, nor open your Mind to, others, without being aſſured of their Fidelity, and likewiſe of their Reſpect and Regard for you, leſt by an imprudent Application to improper Perſons, who perhaps through ſome Jealouſy inwardly hate you, you put yourſelf in the Power of ſuch, as will never promote your Intereſt, and will make an ill-natured Uſe of what you have communicated, the firſt Opportunity.

Ver. 11. *Neither conſult with a Woman, touching her of whom ſhe is jealous.*] See ch. xxvi. 6. *i. e.* with a Wife, for ſo *Grotius* underſtands γυνὴ, about her Rival, ἀντιζήλου, *Lev.* xviii. 18. where it means another or ſecond Wife, (Polygamy being cuſtomary, and allowed among the *Jews*) who having a Jealouſy of the other, will ſay or adviſe ſomething to her Injury or Diſadvantage. As was the Caſe of *Peninnah* and *Hannah*, the former of whom is expreſly called, 1 *Sam.* i. 6. the other's Adverſary, and is repreſented as taking a Pleaſure in vexing her. This may alſo be extended to others, not eſpouſed, who are Rivals any Way, either in Trade or Science, Profeſſion or Invention, Wit or Beauty, between whom, as there uſually is a Jealouſy, if not an open Diſagreement, ſo a fair and impartial Account is not to be expected, nor a Character or Judgment formed from thence. Ibid. *Nor with a Merchant, concerning Exchange.* Refer not the Exchange of your Goods. *i. e.* the Value to be allowed for them, to the ſole Judgment of the Merchant, who will not tell you honeſtly the true Price of them. The *Vulg.* ſeems to underſtand this of Freight, or Exportation, the Difficulty or Danger of which the Merchant will enlarge upon, that he may aſk the more. Briefly the Senſe is, In Selling be not directed by the Buyer, nor in Buying, by the Seller. Ibid. *Nor with an envious Man, of Thankfulneſs; nor with an unmerciful Man, touching Kindneſs.* By βάσκανος is meant the covetous Man, who having no Sentiments of Honour, Generoſity, or Gratitude towards Benefactors of any Sort, will diſcourage Acts of Kindneſs and Liberality in others. He is always ready to receive Favours, but never diſpoſed to return them: And as the unmerciful Man has no Tenderneſs in his Nature, nor Bowels of Pity, he will neither relieve Objects in Diſtreſs himſelf, nor recommend any to the Charity of others, and is the laſt to be conſulted about Ways and Means of doing Good. Ibid. *Nor with an Hireling for a Year, of finiſhing Work*; Who, being aſſured of his Salary, will not trouble himſelf about Diſpatch, nor haſten to finiſh any Piece of Work. The Advice in general here is, not to conſult with Perſons that are prejudiced, and have ſome private Ends of their own to ſerve.

Ver. 13. *And let the Counſel of thine own Heart ſtand, for there is no Man more faithful unto thee than it.*] The Senſe of this Verſe, as connected with ℣ 12. according to *Calmet* is, Endeavour to free and diſengage your Heart from all Paſſion, Prejudice, and Self-love, and to conduct yourſelf according to the Rules of Piety and Juſtice, and you will want no other Director. You will find Light enough in yourſelf to determine you how to act. That which diſqualifies us, and renders us incapable of proceeding and judging as we ought, is our exceſſive Self-love; we ſuffer ourſelves to be ſwayed and influenced by Paſſion, or Prejudice; and when this is the Caſe, a Man is no more in a Condition to judge what is true and right, than the Eye, when it is obſcured with a thick Film, can diſtinguiſh Objects clearly: Or thus, Chuſe one according to your own

Mind, and be adviſed by him, for you will never find any Perſon ſo faithful to you, as a true and diſintereſted Friend. Or, according to others, the Senſe may be, Though you are acquainted with many, be intimate only with a good and pious Perſon; let him be to thee as your ſecond Self, conſult freely with him, for you will find none more faithful, or more improving. A good Man is often more enlightened, and, through the Grace afforded him, of an Underſtanding ſuperior to other Inſtructors. Thus the *Pſalmiſt*, *I have more Underſtanding than the Aged*, *becauſe I keep thy Commandments*. Pſal. cxix.

Ver. 14. *For a Man's Mind is ſome time wont to tell him more than ſeven Watchmen, that ſit above in an high Tower.*] The Senſe of this Verſe differs not greatly from the former, and is, that a Perſon who is a true and real Friend, and thoroughly in your Intereſt, is more capable of aſſiſting you, and of giving you good and proper Advice, than the moſt able and experienced Counſellors. As he knows better your Wants, your Diſpoſitions, the State of your Affairs, and has your Intereſt more at Heart than a Stranger, he will direct you beſt, and give his Advice the moſt effectually and cordially. The *Vulg.* inſerts *Sancti*, underſtanding it of a good Man particularly; and the Context, ſays *Calmet*, both requires and juſtifies the Addition: for as there is no Knowledge or Counſel againſt, ſo neither is there *without* the moſt High. He communicates Illumination, and makes Diſcoveries to ſuch as faithfully ſerve, and truly love him, ſooner than to any others. And therefore, as is adviſed in the next Verſe, we muſt pray to God with Faith and Perſeverance, and addreſs ourſelves to him for his Direction and Aſſiſtance, before we apply to our Friends for theirs. For Men do but imperfectly gueſs at what is right, but 'tis God that takes us by the Hand, and leads us into the right Way, and makes us go on ſucceſsfully in it, by the Light and Influence of his Grace, as being himſelf the Way, the Truth, and the Life.

Ver. 17. *The Countenance is a Sign of changing of the Heart.*] ἴχνος ἀλλοιώσεως καρδίας πρόσωπον. Some Copies have ἴχνος ἀλλοιώσεως χαρᾶς πρόσωπον, *i. e.* One ſees upon the Countenance, whether the Heart is gay or ſorrowful, content or afflicted. There is alſo another Reading, ἴχνος ἀλλοιώσεως καρδίας τέσσαρα μέρη ἀνατέλλει, ἀγαθὸν, κακὸν, κ. τ. λ. which *Grotius* prefers, and is countenanced by the *Vulgate*, *i. e.* There are four Things which make ſuch an Impreſſion upon the Heart, as appeareth in the very Countenance; Hope and Fear, Life and Death. *Boſſuet* furniſhes ſtill another Senſe, *viz.* that in every Action or Affair of Conſequence, the Mind is as it were in Suſpence for a Time, and cautiouſly examines four Particulars: whether the Thing is like to be advantageous or otherwiſe, good or evil, ſinful or allowable, and the Occaſion of Life or Death to us.

Ver. 19. *There is one that is wiſe and teacheth many, and yet is unprofitable to himſelf.*] This Obſervation holds more in moral than in civil Life; for in the latter, each endeavours to be moſt profitable to himſelf. The Truth of it wants not much to be illuſtrated, and yet is too notorious to be denied. There are too many of this Sort of wiſe Men, ſays *Calmet*, who are wiſe only with reſpect to others, who abound in Knowledge, and yet have not the Senſe to make uſe of, and apply it to their own Advantage and Happineſs; who deliver uſeful Precepts of Inſtruction, and have the Satisfaction to pleaſe and edify others, and yet themſelves continue unfruitful. But to what Purpoſe is Learning or Knowledge, if it terminates only in Speculation, and is not accompanied with a good Life? What ſignifies the underſtanding all Myſteries, and all Knowledge, or even ſpeaking with the Tongues of Men, and of Angels, if, after preaching ſavingly to others, and being admired for his great Accompliſhments, the Man himſelf, for his evil Conduct, be at length a Caſt-away? Unhappy in ſo abuſing the Tree of Knowledge, as thereby to fall ſhort of the Tree of Life! Or poſſibly the Author may here condemn thoſe who place Learning and Knowledge in ſuch Things, as are not perfective of their better Part, who prefer profane to ſacred Hiſtory, and human to divine Literature.

Ver. 20. *There is one that ſheweth Wiſdom in Words, and is hated; he ſhall be deſtitute of all Food.* Ver. 21. *For Grace is not given him from the Lord, becauſe he is deprived of all Wiſdom.*] Many Copies inſtead of τροφῆς have σοφίας, as is the marginal Reading; but that whole Clauſe ſeems to be an Interpolation, from the like Words in the next Verſe. By σοφιζόμενος ἐν λόγοις all the Commentators, with St. *Auſtin*, underſtand a cunning Sophiſter, who deals in Subtleties, who makes a vain Shew and Oſtentation of Knowledge, without the true Uſe and Power of it; one who uſes captious and enſnaring Arguments, true in Appearance only, to impoſe upon Men, and lead them into Error, inſtead of enlightening, and improving them. As the Deſign of ſuch is not to teach true Wiſdom, or to mend the Heart, nor ſo much to rectify Mens Paſſions and Wills, as to cheat and bewilder the Underſtanding, their Knowledge is vain and trifling, and the Study of it contemptible. 'Tis a Science falſly ſo called, devoid of the Grace of God, and of his Bleſſing, which he has promiſed, not to Learning, as ſuch, much leſs to a vain Pretence of it, but to Regularity and Goodneſs, and a diligent Meditation in his Law.

Ver. 22. *Another is wiſe to himſelf, and the Fruits of Underſtanding are commendable in* *in his Mouth.* Ver. 23. *A wiſe Man inſtructeth his People, and the Fruits of his Underſtanding fail not.*] In the two foregoing Verſes our Author has deſcribed a wiſe Man who is ſo in Appearance only, or in outward Diſcourſe, whoſe Wiſdom not being rightly employed, and for want of other Recommendations to go along with it, is uſeleſs and unprofitable. Here he deſcribes a truly wiſe Men, who is inwardly ſuch, and wiſe to the beſt Purpoſes: who makes Uſe of the Parts God has bleſſed him with, as well to edify himſelf, as to inſtruct others, and is, as the *Vulg.* excellently expreſſes it, *Animæ ſuæ ſapiens.* True Wiſdom is in order either to our own, or others Happineſs; and to be truly wiſe, is to be wiſe unto the great Purpoſes of Salvation. Whatever Knowledge contributes not to this, is beſide the Mark that ought principally to be aimed at. "The careful and "good Paſtor furniſhes himſelf with Know-"ledge for his own Uſe and Direction, and "communicates it liberally and painfully "for the Benefit of others. As he rightly "divides the Word of Truth, he feeds his "Charge with ſound Doctrine, and has the "Pleaſure to ſee his Labours ſucceed, and "the Work of the Lord proſper in his "Hands. And if he wants Sciences hu-"manly acquired, his affectionate and real "Concern for the Welfare of Souls, will "abundantly compenſate that; he will yet "know more than human Wiſdom can teach "him, becauſe he has that Maſter within "him that teaches Man Knowledge." *Bona De via compend. ad Deum*, p. 172. As he has laid the Foundation of Religion deep in the Hearts of his Hearers, and the Seed has had the Fortune to fall into good Ground, it withereth not, as ſoon as it is ſprung up, but bringeth forth Fruit to Perfection, ſome an hundred-fold, ſome ſixty-fold, ſome thirty-fold. By καρποὶ ϖιςοὶ, *fructus fideles, Vulg.* we may alſo underſtand, that his Inſtructions are hearty and ſincere, and ſuch as may be depended upon; that he is not as many that corrupt the Word of God, or handle it deceitfully, *but in Sincerity, and by the Manifeſtation of the Truth, commending himſelf to every Man's Conſcience in the Sight of God.* 2 Cor. iv. 2.

Ver. 25. *The Days of the Life of Man may be numbered, but the Days of Iſrael are innumerable.*] The Days of Man are ordinarily ſhort, and the Reputation acquired in Life paſſes away with it; but the true *Iſraelites* live for evermore, and their Name ſhall not be blotted out. According to *Calmet* the Senſe is, that though the Life of a wiſe Man is ſhort and limited, and conſiſts only of a certain Number of Days, like that of other Men, yet the Remembrance of him ſhall not die, it ſhall continue as long as *Iſrael* itſelf; as is expreſſed more clearly in the following Verſe. Or it may mean, according to the *Jewiſh* Conceit, that God will never caſt off the Seed of *Iſrael*, but they ſhall always be his peculiar People, and their Law never fail or paſs away; which the *Jews* aſſured themſelves, eſpecially with regard to the moral Precepts of it, would be perpetual. *Philo* has expreſſed their Sentiments very ſtrongly on this Head, τὰ τȣ́τȣ μόνȣ βέβαια, ἀσάλευτα, ἀκράδαντα, κ. τ. λ. *Hujus unius [Moſis] firmæ, immotæ, inconcuſſæ perſtiterunt leges, tanquam ſigillis ipſius naturæ obſignatæ, jam inde uſque ab illo die, quo primum ſcriptæ ſunt, ad hanc memoriam, ac porro manſuras in poſterum ſpes eſt, & inveteraturas omnibus ſæculis, dum Sol, Luna, Cœlum ipſum, mundus denique univerſus extabit.* De Moſe, L. ii. Joſeph. Antiq. L. iii. c. 8. Matt. v. 8. Luke xvi. 17.

Ver. 27. *My Son, prove thy Soul in thy Life, and ſee what is evil for it, and give not that unto it.* Ver. 28. *For all Things are not profitable for all Men, neither hath every Soul Pleaſure in every thing.*] According to *Calmet* the Senſe is, Learn and know your own Power and what you are capable of doing; but undertake nothing before you have made trial of your own Strength, according to that of the Poet, *Verſate diu quid ferre recuſent, Quid valeant humeri:* Or, as others underſtand, In every Action or Affair of Conſequence, examine principally whether the Thing is like to be advantageous, or otherwiſe to you, whether it be good or evil in itſelf, forbidden or allowable, and ſo may either be the Occaſion of Life or Death, Happineſs or Miſery to you. Or perhaps, the Meaning may be, which ſeems countenanced by what follows, Conſider what agrees beſt with your own Health, and indulge not in any thing which you have Reaſon to think will be injurious to it; regard not ſo much what may pleaſe your Goût or Palate, as what may contribute moſt to the Continuance or Improvement of Health. *Meſſ. of Port Royal* underſtand this of Men's different Natures and Diſpoſitions; that it is not ſufficient to give good Advice in general, without great Skill and Circumſpection to apply it properly, according to their different Capacities, and reſpective Qualities of Body and Mind, of Nature and Grace. That there is in each Man, as in the ſeveral Sorts of Earth, a different Soil, or Nature, and partaking of different Qualities; one has his Gift after this manner, and another after that. And as Allowance muſt be made for the different Sorts of Grounds, which are not equally ſuſceptible of the ſame Culture and Improvement, ſo Advice or Inſtruction muſt be diverſified, and ſuited according to the Nature and Wants of thoſe to whom we give it.

CHAP. XXXVIII.

Ver. 1. HONOUR *a Phyſician with the Honour due unto him, for the Uſes which you may have of him: for the Lord hath created him.*] The Precept of honouring all Men, 1 *Pet.* ii. 17. varies according to the ſeveral Degrees whereby Perſons are more or leſs beneficial; but more is here intended than civil Honour, it includes Reward; Reward the Phyſician with a handſome and proper Gratuity, becauſe of the very great Uſe he is of in Life, in healing the many Diſtempers incident to it, and that God has appointed him for a general Good. And ſo τιμὴ is often uſed in the *New Teſtament*, and by the beſt *Greek* Writers; *Tully* too applies *honos* to a Phyſician in this Senſe, *Epiſt. Fam.* The Goodneſs of God cannot be ſufficiently admired, which diſplays itſelf in proportion to that Multiplicity of Evils and Infirmities to which we are ſubject, all of which come from the Sin of Man, but the Remedies to cure them from God; and therefore we ought to reſpect and honour a Profeſſion, whoſe Original is ſo exalted and noble, and which contributes ſo much to the Preſervation and Health of human Life.

Ver. 2. *For of the Moſt High cometh Healing.*] As it was a prevailing Opinion among the Ancients, that the Gods were the Authors of all Diſeaſes incident to Mankind, in ſome of which the Hand of God was more particularly diſcernible, ſo they looked upon Phyſick as a Gift from Heaven, and ranked their firſt Phyſicians in the Number of their Gods. Hence the Heathens aſcribed the Original of it to *Apollo*, and erected Statues and Temples to *Æſculapius*. The *Hebrews* attribute to God himſelf, or however to *Adam* as taught by him, the Invention of Phyſick, and make *Moſes*, either by Inſpiration, or by what he learned among the *Egyptians*, to have excelled in this Art. Healing may alſo be ſaid to come of the Moſt High, as he created Medicines, ℣ 4. out of the Earth, and is the Author of all their ſanative Virtues; for though God curſed the Earth, and made it produce Thorns and Briars, yet he as greatly bleſſed it too, by giving a reſtorative Power, a medicinal Virtue and Efficacy to Roots and Plants, for the Health of Mankind, and for the healing of the Nations. Phyſick may alſo in this further Senſe be aſcribed to the Deity, as a natural Sagacity is required in ſuch as arrive at a great Perfection in it. And thus the *Orient.* Verſions, *Dono Dei ſapit medicus.* *Virgil* intimates, that Application and Induſtry, however neceſſary in this Profeſſion, are not alone ſufficient without a happy natural Genius, which peculiarly fits Men to ſhine in this Art, and is derived immediately from the Deity. It was by the Favour of *Apollo*, that *Iapis* ſo excelled; if he had not been *Phœbo ante alios dilectus*, he had never arrived to ſuch a Perfection in that Faculty.

Ibid. *He ſhall receive Honour of the King.* Ver. 3. *The Skill of the Phyſician ſhall lift up his Head, and in the Sight of great Men he ſhall be in Admiration.*] Some Copies have λήψεται δόμα, He ſhall receive a Gift from the King; and ſo the *Marginal* Reading is, which is confirmed by the *Vulg.* and *Oriental* Verſions. That Phyſicians of Note and Eminence anciently had large Salaries fixed upon them by great Men and Princes, appears from *Budæus*, *Sex millia ducentos quinquaginta aureos annua mercede celebres multos medicos Romæ a principibus habuiſſe.* De Aſſe. And our Author here ſeems to ſpeak of what he ſaw or heard was done in his Time at Court by the Kings of *Egypt*; and however they might be leſs eſteemed elſewhere, yet among the *Jews* they were in high Reputation; and the Dignity of their Profeſſion was ſuch among the *Athenians*, that by an expreſs Law none of ſervile Condition might undertake it. *Cujac. Obſerv.* L. xvii. c. 27. *Pliny*'s *Nat. Hiſt.* L. xxix. c. 1. There are ſome Paſſages of Scripture too which ſeem to prove that formerly among the *Hebrews*, as well as *Greeks*, Perſons of the higheſt Rank practiſed Phyſick, and that it was thought an Accompliſhment not even beneath a Prince. *Iſ.* iii. 6, 7. *Hoſ.* v. 13. *Pliny*, L. xxiv. c. 1.

Ver. 4. *The Lord hath created Medicines out of the Earth, and he that is wiſe will not abhor them.*] As God has given to Medicines their healing Qualities, which, applied by a ſkilful Phyſician, are of ſovereign Uſe, and even in common Hands have been often found ſerviceable, a Man of Wiſdom or Modeſty ſhould not decry the Benefit of them, nor in Sickneſs decline the Uſe of them. There are two Reaſons aſſignable for the Commendation here given to the Art of Phyſick, and for the wiſe Man's dwelling upon the Power and Virtue of Medicine: *Firſt*, To beget an Abhorrence of magical and ſuperſtitious Remedies, or Charms, as they are called, ſought after, and confided in, by the Vulgar, though God has forbidden the Uſe of them in his Law. *Secondly*, To oppoſe the Miſtake of thoſe, who on falſe Grounds, and without any good Reaſon, reject the Uſe of all kinds of Medicines; a ſort of Fataliſts, who think, if a Man's predeſtinated Time is come, as their Expreſſion is, all Applications will be uſeleſs; and if it is *not* come, he will aſſuredly do well without them. Both theſe Extremes are to be condemned. As God has bleſſed the Earth with medicinal Plants and Vegetables, and has imparted Light and Skill to the Phyſician to apply them occaſionally, Recourſe muſt not be had to Remedies neither permitted, nor natural; nor muſt the Uſe of what is really ſerviceable for the Recovery and Preſervation of Health, be raſhly rejected, under the Pretext of its being abuſed by ignorant Pretenders to the Science. To which I muſt add, that, though great Things are deſervedly ſpoken of Phyſick, and of the ſurprizing Cures wrought by it, yet muſt we not wholly rely upon, or put too much Confidence in Medicines, as King *Aſa* did, who ſought not unto God, but to the Phyſicians only; but ſhould expect our Cure from God's Bleſſing upon the Uſe of known and approved Means.

Ver. 5. *Was not the Water made ſweet with Wood, that the Virtue thereof might be known?*] The Author of this Book ſeems to have been of Opinion that *Moſes* ſweetned the Waters of *Marah*, by the natural Virtue of a certain Wood; and indeed it ſeems neceſſary to underſtand him in this Senſe, becauſe he brings this Inſtance to prove the Power and Efficacy of natural Remedies. A very learned Writer diſapproves of this Opinion for the following Reaſons: 1. That we cannot ſuppoſe, that even the largeſt Tree ſteeped in a Lake ſhould immediately communicate a ſufficient Quantity of its natural Sweetneſs to correct the bitter Taſte of the Waters enough for the Occaſions of ſo many hundred thouſand People. 2. That there is great Reaſon to believe that there was no Tree in thoſe Parts, of that Virtue. Had there been ſuch a one, after the Virtue of it was thus known and recorded, it would certainly have been much uſed by others, and enquired after, particularly by the Naturaliſts; but though *Strabo*, *Diodorus Siculus*, and *Pliny* have all remarked, that there were bitter Waters in theſe Parts of the World, yet they knew of no Trees of ſuch a medicinal Quality to correct the Taſte of them. 3. Had this been a received Opinion of the *Jewiſh* Writers, *Joſephus* would certainly have had it; but he has a particular Fancy of his own, that theſe Waters were made ſweet by daſhing them about at the Bottom of a Well, which purified them from its mineral Taſte. *Antiq.* L. iii. c. 1. But this ſeems to be a Reaſon, rather why the Taſte ſhould be ſtronger. *Philo*, who was well acquainted with the Opinion of our Author, doubts the Truth of it, and queries whether the Wood here uſed had naturally ſuch a Quality, or whether God was not pleaſed to give it ſuch a Virtue for this particular Occaſion. *De Vita Moſ.* L. i. For theſe Reaſons it ſeems probable, that God, who is the Author of Nature, either then gave ſuch a medicinal Virtue to the Wood, or that he then firſt revealed to *Moſes* the Virtue of ſuch a Tree, before quite unknown, and undiſcovered ever ſince; and that the true rendring of the *Greek*, εἰς τὸ γνωσθῆναι τὴν ἰσχὺν αὐτοῦ, is, that his Power, *i. e.* the Power of God, might hereby be known. And ſo the *Orient.* Verſions underſtand it, which have, *ut noſceretur potentia Dei.* See 2 *Eſdr.* i. 22, 23. This Senſe the Words will very well bear, and the Objections againſt the other Interpretation are thereby removed. *Shuckford's Connect.* Vol. III.

Ver. 7. *With ſuch doth he heal Men, and taketh away their Pains.* Ver. 8. *Of ſuch doth the Apothecary make a Confection: and of his Works there is no End, and from him is Peace over all the Earth.*] *i. e.* The Phyſician, by the Virtue of Simples and other Medicines performs great Cures; for ſo I underſtand ℣ 7. rather than of God; and to this agree all the Verſions. Thus *Vulg.* *In his curans mitigabit dolorem*; and the *Syr.* *Per ea medicus recreat a doloribus*; and the *Arab.* more explicitly, *Per ea medicus quoque homines curat a morbis, annuente Deo.* The following Verſe we may underſtand either of God, or of the μυρεψός, as applied to God. The Senſe is, that the Works of God are infinite, and the Virtues, and wonderful Effects of them cannot be ſufficiently admired; his Goodneſs is diſplayed in, and his Mercy and Bleſſing is over all his Works; and ſo the *Vulg.* with the old *Engliſh* Verſions underſtand it. As applied to the Apothecary, who from the Knowledge he has of Plants, Minerals, Fruits, Spices, &c. can make of them a moſt agreeable and refreſhing Compoſition, μίγμα, ſee *John* x. 39. diffuſing Health and Comfort, the Senſe is, that a Perſon that has traverſed the vegetable Kingdom, and is well ſkilled in the Nature of Simples, can from thence compoſe a ſafe and eaſy Remedy againſt many dangerous Diſeaſes, the very Odour of which ſhall by its grateful and refreſhing Smell in ſome Meaſure relieve the Sick, and contribute to the Cure; for ſo εἰρήνη may be underſtood here, as equivalent to ἀνάπαυσις, ℣ 14. Or inſtead of it we may read with *Grotius*, διαερία, i. e. *Neque abſolverit opus ſuum, quin inde late ſe diffundat dulcis aura.*

Ver. 9. *My Son, in thy Sickneſs be not negligent: but pray unto the Lord, and he will make thee whole.* Ver. 10. *Leave off from Sin, and order thy Hands aright, and cleanſe thy Heart from all Wickedneſs.*] One ſees from ſeveral Paſſages in this Chapter the Notion and Perſuaſion which prevailed in the Times of this Writer, that all Sickneſs was a Puniſhment for ſome Sin committed. And indeed our common Mortality, or that unavoidable Neceſſity of dying, to which the whole Species is condemned, and our Paſſage to it by an Infinity of Accidents and Diſeaſes, is a Conſequence of the Sin of our firſt Parents: but the ancient *Jews* believed, beſides this hereditary Fate, that every Evil that happened to us was a Chaſtiſement ſent from God for ſome particular Fault or Crime; hence that Queſtion of the Diſciples, *Maſter, who did ſin, this Man, or his Parents, that he was born blind?* ch. ix. 2. As it was a received Opinion therefore that Sin was the Occaſion of Sickneſs, the wiſe Man here well adviſes to leave off from Sin, to avoid the Puniſhment of it, and to be in ſuch a Frame and Diſpoſition as to hope for, and expect Pardon. St. *Auſtin*'s Reflection on this Paſſage is fine and appoſite: In the Time of Sickneſs, when the Puniſhment of

Sin lies upon us, we ſhould retire into our Breaſts, and conſider with ourſelves what Sin or Defilement has probably drawn down ſuch Affliction upon us; ſhould humble ourſelves under the Hand of an avenging God, and acknowledge that we ſuffer leſs than we deſerve; that he has dealt with us, not as a ſevere Judge, who would condemn us, but as a merciful Father who would reclaim us.

Ver. 11. *Give a ſweet Savour and a Memorial of fine Flour, and make a fat Offering, as not being.*] ὡς μὴ ὑπάρχων, as a dead Man, according to the Margin. *Grotius* reads ὡς μὴ ὑπάρξων. *Badwell*, and ſome others make the Senſe to be, Give your Offerings to God, as not being yourſelf the original Proprietor of them; but having received them at firſt from him, return them to him by way of Acknowledgment. But this Senſe ſeems too general, and is not countenanced by the Context. *Calmet's* Interpretation is preferable, *viz.* In thy Sickneſs offer readily unto the Lord, as one that is leaving the World, and has but little Hopes of Life, and endeavour to make your Peace with him by Sacrifices, and devout Oblations to him in Prayer; but think not yourſelf altogether in ſo deſperate a Condition, as to hinder you from making Uſe of proper Medicines towards your Recovery. Truſt in God does not ſuperſede or exclude all Application of Medicines, which God has created and appointed for Man's Help and Uſe; nor on the other Hand ought the Opinion, which one has of a Phyſician, to weaken the ſick Man's Reliance on God, or hinder his pious Breathings to the Fountain of Health and Life, and the great Phyſician of Souls.

Ver. 12. *Then give Place to the Phyſician, for the Lord hath created him.*] As Diſeaſe and Sickneſs is often ſent for the Puniſhment of Sin, and is a merciful Call to Reformation and Amendment, ſo nothing can more contribute to the Removal of the Affliction, than to take away the Cauſe of it: to pray therefore unto God in Time of Sickneſs, and make hearty and ſincere Reſolutions againſt Sin, is the way to regain his Favour, and the moſt probable means to qualify the Patient, through the Bleſſing of God, to receive Benefit from the ſkilful Applications of the Phyſician. We are not here adviſed firſt to ſend for the Phyſician, and when we deſpair of his Help, and are breathing our laſt, *then* to ſend for the Prieſt, when our Weakneſs perhaps has made him uſeleſs; but firſt to make our Peace with God by the ghoſtly Offices of the Prieſt, and then give Place to the Phyſician. Which Method our Saviour has alſo taught us by his Method of Cure, who, when any came to him for bodily Cures, firſt healed the Soul of Sin before he removed the bodily Infirmity, *Matt.* ix. 2. teaching us, that Sin is the Occaſion of Sickneſs, and that the Cure and Removal thereof is firſt to be looked after. This Order the holy *Pſalmiſt* intimates, when ſpeaking of God, *Pſal.* ciii. 3. he ſays, *Who forgiveth all thy Sins, and healeth all thine Infirmities.* There is an excellent Canon to this Purpoſe, *Decretal.* L. v. *Tit.* 38. c. 13. "By this preſent Decree "we ſtrictly charge and command all Phy-"ſicians, that, when they ſhall be called to "ſick Perſons, they firſt of all admoniſh, "and perſuade them to ſend for the Phyſi-"cian of Souls; that after Proviſion hath "been made for the ſpiritual Health of the "Soul, they may the more hopefully pro-"ceed to the Uſe of corporal Medicines: "for when the Cauſe is taken away, the Ef-"fect may be expected the ſooner to follow.

Ibid. *Let him not go from thee, for thou haſt need of him.* Ver. 13. *There is a Time when in their Hands there is good Succeſs.*] *Grotius* points the *Greek* thus, καὶ γὰρ αὐτοῦ χρεία ἐςὶν ὅτε καιρὸς· ἢ ἐν χερσὶν αὐτῶν εὐοδία, *quia opera ejus ſunt neceſſaria, quando in manus illorum incurras: & ſæpe adeſt operi ejus ſucceſſus,* εὐοδία, not εὐωδία, as the common Editions have. See *Prov.* xxv. 15. Though Medicines are uncertain in their Operation, and do not always reach the Caſe, and effect a Cure, and though our Lives are undoubtedly in the Hands of God, who can take us out of the World when, and in what manner, he pleaſes, notwithſtanding any Precautions or Remedies we may uſe to preſerve, or prolong Life, yet are not theſe Reaſons ſufficient to make us reject the Uſe and Application of Medicines, which God himſelf has created out of the Earth, to be uſed with Thankſgiving, and has appointed as the ordinary and ſtated Means to reſtore Health, under the Direction, and in the Hands of an able Phyſician.

Ver. 14. *For they alſo ſhall pray unto the Lord, that he would proſper that which they give for Eaſe, and Remedy to prolong Life.*] A good Phyſician will not depend only upon the Greatneſs of his Skill, the Secrets of his Art, and the Efficacy of his Medicines, but will occaſionally invoke the Aſſiſtance of Heaven, to proſper him in his Profeſſion: he will live in a conſtant Senſe of his own Dependance upon God, and recommend himſelf and others often to his Favour and Mercy. He will add Piety to his Knowledge, and when intent upon doing good, may be conſidered as a Guardian Angel to all around him. The *Vulg.* which renders, χάριν βιώσεως, *propter converſationem illorum,* See *Acts* xxvi. 4. ſeems to intimate, that God will proſper the Preſcriptions of a ſkilful Phyſician, who is himſelf alſo a good Man, ſooner than of any other, as he aims chiefly to pleaſe God, both by his own Conduct, and his Endeavours to leſſen or remove the Miſery and Infirmities of his Creatures, referring the Succeſs of them to the Bleſſing of Heaven. This Notion, that Succeſs in Phyſick depended upon Application to the Deity, was common among the Heathens, and may, without Violence be inferred from the Story of *Iapis*: it is plain he relied not on his own Skill only, but had ſecretly invoked the God of Medicine while he was buſied in the Cure. The Words, *Nihil auctor Apollo Subvenit*, ſufficiently imply this. He altogether diſclaims all Pretences to perſonal Merit in the Cure, and denies that Art in general, or his own in particular, did, or could perform it.

Non hæc humanis opibus, non arte magiſtra
Proveniunt, neque te, Ænea, mea dextera
ſervat. Æn. L. xii.

He acknowledges, that it was the Interpoſition of a divine Power that had effected the Cure, without which all his Application and Skill had been fruitleſs. Nor is this the only Place where *Virgil* joins theſe two Qualifications together, the Skill of Remedies and Medicines, and a Dependance upon the Gods for Succeſs; particularly, where he mentions *Hippolitus*, as brought to Life by the Favour of *Diana*, and the Skill of *Æſculapius*. —*Pæoniis revocatum herbis, & amore Dianæ.* L. vii. According to *Meſſ. of Port Royal*, the wiſe Man here, and in the Context, points out the ſpiritual Phyſicians of the Soul, who, ſenſible of its many Infirmities and Diſeaſes, ſhould apply often to the Throne of Grace in behalf of others, that they may be healed and ſaved, that God would crown their Labours, and bleſs the engrafted Word, with all Joy and Comfort in believing, and with the Power of an endleſs Life: and particularly in Times of publick Calamity, or epidemical Sickneſs, ſhould, by the powerful Miniſtry of Prayers, and holy Interceſſions, ſtand between the Dead and the Living, and ſtop the Progreſs of the deſtroying Angel.

Ver. 15. *He that ſinneth before his Maker, let him fall into the Hand of the Phyſician.*] The Intention of the Author here is not to undervalue Phyſicians, or caſt a Reflection upon them, as if it was a Misfortune, and as it were a ſort of Curſe, to fall into their Hands, of whom ſuch honourable Mention has been made in the preceding Verſes; but to intimate, that God *will* bring upon the Sinner Sickneſs and Diſeaſes, and reduce him to ſuch a low and helpleſs Condition, as to make neceſſary the help of a Phyſician, on purpoſe to convince him of his Weakneſs and Folly. The common Reading indeed is ἐμπέσοι in the Optative Mood, but ἐμπεσεῖ ſeems preferable, as the *Vulgate* has it, *Qui delinquit coram eo qui fecit eum, incidet in manus medici*, and the *Syr. Qui peccat coram Deo, traditur in manus medici.* It means only, that the Sinner ſhall be viſited with Sickneſs, and that, without the Help of Art, or even with it, he ſhall with Difficulty recover, and ſhall be given over unto Death and Perdition, if he ſhew no Signs of Contrition upon his Bed of languiſhing. One ſees by this Paſſage, that this Author thought that Sickneſs was a Puniſhment ſent by God for paſt Sins. And ſo it appears from our Saviour's Charge to the impotent Man, *Sin no more, leſt a worſe Thing come unto thee.* John v. 14.

Ver. 16. *My Son, let Tears fall down over the Dead, and begin to lament, as if thou hadſt ſuffered great Harm thyſelf, and then cover his Body according to the Cuſtom, and neglect not his Burial.*] Humanity and Religion equally require, that we ſhould ſhed Tears, and pay our laſt Debt to Friends and Relations deceaſed; theſe are the only Inſtances in which we can give Proofs of our Tenderneſs and Reſpect for them. Beſides the ordinary Tribute of Tears, the wiſe Man probably means by θρῆνοι, publick and ſolemn Mourning, and Lamentation in Memory of the deceaſed, in which his good Deeds and Praiſe were rehearſed or ſang; *Cane lamentum*, *Syr.* and by περίστειλον τὸ σῶμα αὐτοῦ, the *Lintea ſepulchralia*, or the wrapping the dead Body in Linen, according to the Cuſtom of the *Jewiſh*, and other Nations, *John* xi. 44. xix. 40. κατὰ τὴν κρίσιν αὐτοῦ, *ſecundum dignitatem ejus*, as *Boſſuet* renders, which I ſhould prefer, but that it follows in the next Verſe. Our Tranſlators omit αὐτοῦ; it would probably be better rendred, According to his Right, or the Rule and Cuſtom in his Caſe. For משפט, as *Grotius* obſerves here, often ſignifies Cuſtom, and is commonly tranſlated by κρίμα or κρίσις. So κατὰ τὸ κρίμα αὐτῶν, 1 *Kings* xviii. 28. ἐπὶ τῷ κρίματι αὐτῶν, 2 *Kings* xvii. 33, 34, 40. κατὰ τὴν σύγκρισιν αὐτῶν, *Num.* xxix. 6, 33. κατὰ τὴν κρίσιν αὐτῶν, 1 *Chron.* vi. 32. xxiv. 19. and ſo the *Syr.* tranſlates here, *prout eum decet, i. e.* as is due to him.

Ver. 17. *Weep bitterly and make great Moan, and uſe Lamentation as he is worthy, and that a Day or two, leſt thou be evil ſpoken of: and then comfort thyſelf for thy Heavineſs.*] Though the uſual Term for Mourning was ſeven Days, the Rabbins themſelves allowed, and approved of divers Degrees of Mourning; the three firſt Days they allotted to Grief and Tears, and in the following ones the Sorrow might be ſomewhat abated. As Man is apt to go into Extremes, the Author on this Occaſion adviſes a prudent Moderation; he approves that the Love, which one had for Perſons when alive, ſhould extend unto them even after they are dead, that Care ſhould be taken of burying them, and paying the laſt Offices to them: he allows that great Mourning ſhould be made for thoſe, who were dear to us as Friends, or related by the cloſer Ties of Blood; and that we ſhould lament more or leſs for Perſons, according to their reſpective Merit, leſt we give Offence by our Indifference and Inſenſibility, and ſhould be reproached for want of Affection and Humanity. But at the ſame Time he ſets Bounds to our Grief, and would not have us inconſolable, or give ourſelves up, in the Bitterneſs of Soul, to ſuch an immoderate

rate Degree of Sorrow, as can do the Dead no good, and may do us much hurt. He here condemns thoſe, who, during the Interval of Mourning, ſo paſſionately indulged Grief, as to refuſe all Comfort, and his Advice briefly is to this Effect, Let Nature prevail for a Day or two, a Concern for the Dead is no ways unbecoming a wiſe, or good Man: though you cannot ſuppreſs the Sentiments of Grief at firſt, yet endeavour to moderate your Sorrow, and call in Reaſon and Religion to your Aid. Πένθος probably, as κοπετὸς and κλαυθμὸς are mentioned before, relates here to funeral Preparations in general, or the *Epulum funebre* in particular, both of which were according to the Dignity and Circumſtances of the Party deceaſed.

Ver. 19. *In Affliction alſo Sorrow remaineth; and the Life of the Poor is the Curſe of the Heart.*] Some Copies have παραβαίνει λύπη, that Grief paſſeth away or weareth off by Degrees; but the Reading, which our Tranſlators follow, ſeems preferable, that in Affliction, ἐπαγωγῇ, or any grievous Tribulation, ſuch as the Loſs of Friends and Relations, Grief ſits heavy, and is with Difficulty removed. The *Vulgate* ſeems to have followed a Copy which had ἀπαγωγὴ, *abductio*, i. e. that, after the Body is carried out and buried, Grief continueth. The Senſe of the whole Verſe I conceive is, that Sorrow, when it is deeply rooted, from whatever Cauſe it ariſes, whether our own Sickneſs, or the Death of others, makes even Life itſelf a Burthen, as a Senſe of Poverty often induces the neceſſitous Perſon raſhly to curſe his Fate and Condition. The other Reading, βίος πτωχοῦ κατὰ καρδίας, *vita pauperis eſt ex animi ſententia*, is neither agreeable to the Context, nor confirmed by Experience.

Ver. 20. *Take no Heavineſs to Heart, drive it away, and remember the laſt End.* Ver. 21. *Forget it not, for there is no turning again; thou ſhalt not do him good, but hurt thyſelf.*] *i. e.* Remember Death, which by over much Grief thou mayſt haſten, and bring upon thee. Or, according to *Calmet*, When you ſee others dying, or lying dead before you, give not up yourſelf to Sadneſs; remember that you are mortal, as well as they, and that by afflicting yourſelf, you can neither bring the Dead back, nor exempt yourſelf from following them. As the Thoughts of Death naturally preſent themſelves, when we are in the Houſe of Mourning, we may draw this Advantage from attending the Obſequies, and paying the laſt Duty to our Friends, *viz.* to reflect upon our own Mortality; that we perhaps may be the next that follow, and ſhould therefore prepare ourſelves in Time againſt our great Change. This Advice is of ſo much Conſequence, that the wiſe Man repeats it a ſecond Time. But though he would have us provide for, he would not have us haſten, our latter End, by exceſſive Grief for any beloved Object, when our Tears can neither help him, nor bring him back. In a religious View the deceaſed Perſon muſt be conſidered upon his Death, in an unalterable and fix'd State, either of Happineſs or Miſery; if in the former, and he experiences in himſelf a pleaſing Anticipation and Foretaſte of Happineſs, we are in the wrong to make ourſelves uneaſy, when he is at Peace and happy. If in the latter State, and his Conſcience ſpeaks nothing but Horror and Miſery to him, he is indeed to be pitied; but neither ours, nor even his own Tears, will be available to him in that ſad and wretched Condition.

Ver. 22. *Remember my Judgment: for thine alſo ſhall be ſo: Yeſterday for me, and To-day for thee.*] The wiſe Man here, to make the ſtronger Impreſſion upon his Readers, or Pupils, makes the dead or dying Perſon addreſs the living in theſe affecting Terms, *Remember my Judgment, &c. i. e.* my Doom, the Sentence of Death that is paſſed upon me. Κρίμα is uſed in this Senſe ch. xli. in ſeveral Places upon the like Occaſion. Or the Senſe may be, When you attend at a Funeral, think that the dead Perſon ſpeaks thus to you in dumb Shew or in a low Voice: Remember the Sentence of Mortality paſſed upon me; as my preſent State is, the ſame will be your Condition ſoon. To-day was my Turn, To-morrow will be your Viſitation; what has happened to me is thine and every Man's Lot. What a fine *Memento* is this to the Living! how much better would this plain, ſhort, inſtructive Sentence adorn a monumental Stone, than the tedious, fulſom, and often falſe Inſcriptions of modern Epitaphs?

Ver. 23. *When the Dead is at Reſt, let his Remembrance reſt, and be comforted for him, when his Spirit is departed from him.*] *i. e.* Dwell not upon his Memory, ſo as to give yourſelf freſh Occaſion of Grief continually; if Nature upon ſuch Accidents calls forth your Tears, Faith ought ſoon to ſtop them, and waſh them away. If we have a true Value for our Friend, we ought rather to rejoice than grieve that he is releaſed from a ſinful and troubleſome World, and is paſſing from the Miſeries of Life, to a State of Reſt and Peace. The Reſt which the Dead is entred upon, ought to aſſuage and moderate that afflicting Senſe and Regret which we have of his Loſs. And we ought to conſider, that, if it ſeems hard and diſagreeable to us to be parted and ſeparated from him, 'tis however a Gain and an Advantage to him, that his Soul, being freed from the Body, is diſengaged from the many Croſſes and Accidents, which are inſeparable to Life. The very Sight and Remembrance of one deceaſed ſo dear to us, ſhould make us reflect upon our own Death, and bring it preſent to us; that our Friend, who is gone before us, being now all pure Spirit, and whoſe Concern for us now can only be for our Good, ſays to us ſilently, Conſider my Condition, which will as certainly be yours ſoon. I have been, and am no more; you now are, but ſhall ſhortly ceaſe to be; Yeſterday took me away, and this Day may be your laſt: let your Concern for the Dead lead you to the Thoughts of your own Death, which likewiſe is inevitable, and ſo to provide in Time for your future State, that your Death may be only a ſhort Paſſage to Life eternal.

Ver. 24. *The Wiſdom of a learned Man cometh by Opportunity of Leiſure: and he that hath little Buſineſs ſhall become wiſe.*] Γραμματεὺς here ſignifies one learned in explaining the Law, and anſwering the Difficulties ariſing concerning the true Senſe of it; one, who being bred up in the Knowledge of the Law of God, and the Tradition of the Elders concerning it, taught it in the Schools and Synagogues of the *Jews*, and judged according to it in the *Sanhedrim*. Such a one, ſays this Writer, arrived to his Perfection of Knowledge by a right Employment of his vacant Time. Or the Senſe may be, that the Study of Wiſdom requires Retirement and Solitude; a Man ſhould diveſt himſelf of all other Buſineſs and Avocations, who would excel in thoſe Sciences or Callings, which require Meditation and deep Attention. The wiſe Man's leiſure Hours, if they may be ſo called, is the beſt and moſt uſeful of his Time, and generally produces better Works, than the more publick and active Life of others. This may alſo be conſidered in a religious View, *viz.* He that endeavours after heavenly Wiſdom, and would gain the Knowledge and Love of God, is fond of Retirement; he baniſhes from his Heart all earthly Thoughts, and all ſecular Concerns; his chief Employ and Wiſh is, to be diſentangled from all worldly Incumbrances, that he may be filled with God only: he avoids all, even the moſt neceſſary Offices, which may diſturb his holy Meditations, and if he is called to a publick Function, he accepts it only that he may thereby impart to others ſome of that Light, which God, by ſweet and ſecret Communications, has imparted to him.

Ver. 25. *How can he get Wiſdom that holdeth the Plough, and that glorieth in the Goad; that driveth Oxen, and is occupied in their Labours, and whoſe Talk is of Bullocks?*] Καυχώμενος ἐν δόρατι κέντρου, is the Reading in all the Editions except *Grabe's*; but that Critick prefers κέντρῳ, and undoubtedly the true Reading of the Paſſage is, ὁ κρατῶν ἀρότρου, καὶ καυχώμενος ἐν δόρατι; κέντρῳ βόας ἐλαύνων, which *Bochart* likewiſe prefers, and is natural and eaſy. Δόρυ κέντρου, *haſtile ſtimuli*, is an unuſual Expreſſion, nor is there any Inſtance of a Goad being ſo called. This Alteration too is confirmed by the *Vulgate*, which has, *Qui gloriatur in jaculo, ſtimulo boves agitat, &c.* which in the main is right, only it is miſtaken in rendring δόρυ by *jaculum*, which in this Place has the ſame Senſe of ἐχέτλη, *ſtiva aratri*, or the Plow-Tail. The original Reading in the *Hebrew* probably was אן חרב, which ſignifies *Gladius*, *Culter*, *haſtile latæ cuſpidis*, *&c.* either of the two latter are applicable to this Place. With reſpect to *Culter*, 'tis certain the *Romans* called the Plow-ſhare by that Name, to which agrees *Pliny's* Etymology of it, *Culter*, *quaſi a colendo*, *quòd cum eo terra culta ſit*. Hence we have adopted the *Coulter* into our Language for the ſame Thing, and in the *French* 'tis likewiſe ſtyled *Coultre*. It may alſo with Propriety enough be called *Haſtile*, from the Reſemblance which the Plow-ſhare, inſerted in the Wood, bears to a Spear of a very broad Point. Καυχώμενος ἐν δόρατι is undoubtedly therefore the true Pointing, and anſwers to ὁ κρατῶν ἀρότρου in the former Sentence, and is a Phraſe equivalent to it. Κέντρῳ βόας ἐλαύνων, is a further natural Deſcription of the ſame kind of People.

Ibid. *Whoſe Talk is of Bullocks.*] *i. e.* of the Breed of Bullocks, according to the Margin. The *Syriac* furniſhes another, and no leſs natural Senſe, *Cujus confabulationes ſunt cum taurorum progenie*, and the *Arab.* is to the ſame Purpoſe, *i. e.* that the Talk of ſuch as hold the Plow, and drive Oxen, is with the Bullocks themſelves. *Bochart*, who prefers this Interpretation, produces very many Paſſages out of the *Greek* and *Latin* Poets, of Shepherds, Plowmen, *&c.* talking to their Flocks and Herds in the Manner referred to. *Hieroz.* L. ii. c. 39. Perhaps the true Reading here was, ἡ διήγησις αὐτοῦ σὺν υἱοῖς ταύρων. See *Virg. Eclog.* i. 75. vii. 44. *Theocr. Idyll.* iv. 46. xxvii. 47. from whence many more Inſtances might be produced of ſuch Diſcourſe.

Ver. 27. *So every Carpenter and Workmaſter, that laboureth Night and Day: and they that cut and grave Seals, and are diligent to make great Variety, and give themſelves to counterfeit Imagery, and watch to finiſh a Work.*] According to *Calmet*, this is not to be underſtood of every Carpenter, and Work-maſter in that way, as our Verſion has it, nor indeed of any of that Trade; by τέκτων he underſtands one, that cuts Figures and Devices upon Seals, precious Stones, or Metals, him that labours at, and executes the Work, called properly the Engraver, and by ἀρχιτέκτων, the Deſigner, Inventor, or Finiſher. But probably the Words πᾶς τέκτων καὶ ἀρχιτέκτων relate to all the Artificers after mentioned, not only thoſe in this Verſe, but χαλκεὺς, ℣ 28. and κεραμεὺς, ℣ 29. And as the Author ſays, πᾶς τέκτων, every Artificer, even the Chief of them, the Maſter Workmen, I preſume he intends, in what follows, to include them all under three Denominations: *Firſt*, The whole Tribe of the Workers in Imagery and Picture, which takes in Statuaries, Painters, Artiſts in Needle-work, in Weaving, Inlaying, *&c.* *Secondly*, The Workers at the Forge and Anvil, comprehending the whole Claſs of Smiths, *&c.* *Thirdly*, The Plaſtick Tribe, Potters, Turners of Clay, and all kinds of Earthen Ware. Having mentioned among the Artificers of the firſt Rank or Claſs, Seal-cutters by Name, as exerciſing, perhaps, the moſt profitable and curious Trade, he proceeds in general to every Artiſt that worketh, as they do, by Imitation. For I underſtand the Paſſage thus, They who cut the Engravings of Seals, and he whoſe Diligence is in Variety of Imagery, will give his Mind wholly to finiſh the Reſemblance, and watch for the perfecting of his Work; ἡ ὑπομονὴ αὐτοῦ is the ſame by a *Hebraiſm* with οὗ ἡ ὑπομονὴ, or rather ἐπιμονὴ, *viz.* He who attends to the varying of Imagery, whoſe Aſſiduity, *cujus perſeverantia*, is ἀλλοιῶσαι ποικιλίαν, to diverſify Art and Ingenuity in theſe kinds of Works, called Ποικιλτικὴ ἐπιστήμη, *Variegativa Scientia*, *Job* xxxviii. 36. And if the rendring be, as it ought without the *Hebraiſm*, *Et ille, cujus aſſiduitas variat picturam*, the Senſe will be more eaſy, and the Conſtruction of the *Greek* juſt, without ſeeking out for a particular Verb to anſwer the Nominatives, πᾶς τέκτων, and οἱ γλύφοντες: And the Senſe of the whole is to the following Effect, As the Countryman abovementioned gives his Mind to his proper Buſineſs, in like Manner every Artiſt, who labours Night and Day, ſuperintends his. Thus the Cutters of Seals, and he who attends to the varying of Imagery, who gives his Mind to the finiſhing the Similitude, and who watches for the perfecting his Work: Thus the Smith ſitting, *&c. &c.*

Ver. 28. *The Smith alſo ſitting by the Anvil, and conſidering the Iron-work, the Vapour of the Fire waſteth his Fleſh*, &c.] Smiths anciently, ſays *Calmet*, did not work in the Poſture and Manner they do now, ſtanding upright near the Forge or Anvil, nor was their Bellows fixed in the Forge, which muſt occaſion them more Labour and Trouble. Thus *Homer* deſcribes *Vulcan* all in a Sweat, and on leaving off his Work, laying aſide his Bellows, and ſhutting up his Tools in a Silver Cheſt. *Il.* L. xviii. Mr. *Pope*, in his Tranſlation of it, does not reach the Force of the Original. In the Eaſtern Countries, according to a Writer of good Credit, Smiths at this Day work in the ſame Poſture that Taylors do, and if they go Abroad to work, they carry with them proper Tools, and even an occaſional Forge and Bellows, for all theſe were portable, and one Man could eaſily carry the whole Budget. *Chardin's Travels into Perſia*, *Tom.* ii. In the next Sentence, the Smith is deſcribed as καταμανθάνων ἔργον σιδήρου, as the *Alex. MS.* and the *Complut.* Copy has it, which our Tranſlators follow, *i. e.* according to a ſtrong Metaphor, gazing earneſtly upon, and as it were ſtudying his Work, forming it according to the Pattern before him. There is alſo another Reading, καταμανθάνων ἀργῷ σιδήρῳ, which the *Vat.* has, and *Druſius* follows, *i. e.* labouring at the rude, ſtubborn, and unpoliſhed Iron, to bring it to the deſired Shape. But the former, which obtains in moſt Copies, ſeems preferable, and is confirmed by the *Latin* Verſions. The whole Deſcription of this Artificer, his Diligence, Intenſeneſs, fighting with the Fire, and the gradual and inſenſible Decay of his Fleſh through the Violence of it, and the continual Noiſe about him, are beautifully here deſcribed, and can only be equalled by the inſpired Paſſage, *Iſ.* xliv. 12.

Ibid. *The Noiſe of the Hammer and the Anvil is ever in his Ears.*] καινιεῖ τὸ οὖς αὐτοῦ, *Innovat aurem ejus*, Vulg. which affords no determinate Senſe, or none but what is forced. Some Copies have κενιεῖ, *movet aurem*, which is too weak and ſoft, as κρούει may ſeem too ſtrong and violent, and the Alteration too great. One would think from the *Engliſh* Verſion, that the Copy which our Tranſlators uſed had ἀεὶ in it, and perhaps the Copy uſed by more ancient ones had ſome other Word beſides; for, agreeably to ſome old *Latin* Verſions, *the King's Bible* 1541, and that of *Coverdale*, have, *ſoundeth ever in his Ears.* Among other Conjectures, καναχεῖ (if there is any Authority for its being uſed actively) is not to be deſpiſed, as being expreſſive of a tinkling kind of Sound — Κανάχησε δὲ χάλκος *Od.* τ. 469. which, though applied to the Sound of a Caldron, does not always mean a hollow Sound. Dr. *Grabe* condemns the preſent Reading καινιεῖ, and hath given a very ingenious Emendation of it, *Prol.* c. 4. § 6. with a juſt Cenſure of *Beza's* κενοῖ, which indeed has nothing to recommend it. But I think he treats *Grotius's* Interpretation of the Word, as it now ſtands, which is not an unnatural one, *viz.* *delectat*, too contemptuouſly; for one may ſuppoſe ſuch a Man's Ears recreated with what he gets Money by, though it be not harmonious. He thinks κναίει the better reading, which I would not underſtand in the Senſe of *rado*, to grate, as the Noiſe, being familiar to the Smith, cannot be thought grating or unpleaſant to him, but in its other Senſe of *titillo*, or *pruritum moveo*, and is more agreeable to a Word often applied in *Heb.* to the Ears, *viz.* עלל *tinnire*, *palpitare*, from whence are derived the *Hebrew* of *Cymbalum*, and *Tintinnabulum.* There is ſomething muſical thought to be in the Sounds of the Hammer and Anvil, and tis ſaid of one of the old *Greek* Philoſophers, that he got his firſt Ideas of the ſeveral fixed Tones in Muſick, from the different Sounds expreſſed by the Smith's Anvil and Hammer. And ſo the Meaning here may be, that the Sound, or Reverberation of them chinketh, or chimes in his Ears.

Ver. 29. *So doth the Potter, ſitting at his Work, and turning the Wheel about with his Feet, who is always carefully ſet at his Work: And maketh all his Work by Number.*] As the third differs very little from the firſt Sentence, I would underſtand it of the Mechanick's great Care and Concern to make his Work perfect, or without Flaw. *Grotius* accordingly thinks the true Reading of the *Greek to be*, ὃς ἐν μερίμνῃ κεῖται διαπαντὸς ἐπὶ ἔργον αὐτοῦ, εἰ ἐναρίθμιος πᾶσα ἡ ἐργασία αὐτοῦ, *Ob opus ſuum in perpetua verſatur ſollicitudine, an ſcilicet numerus conſtat omni labori ſuo.* He is in continual Uneaſineſs, leſt any of his Work ſhould be broken, or ſpoiled, or be incompleat; and the *Vulg.* ſeems to confirm this, *Qui in ſollicitudine poſitus eſt ſemper propter opus ſuum.* The Manner in which Potters labour and work was different in different Countries; *Jeremiah* repreſents them ſitting in his Time, as this Writer does, *Behold, he wrought a Work upon the Wheels*, the *Margin* has, *Seats*, and the ὁ, ἐπὶ τῶν λίθων, *i. e.* Sitting upon the Stones, ch. xviii. 3. with which *Iſaiah's* Deſcription agrees. *Homer* makes the Potter turn the Wheel with his Hands, Ὡς δ᾽ ὅτε τὶς κεραμεὺς τροφὸν ἄρμενον ἐν παλάμῃσι. κ. τ. λ.

Ver. 30. *He faſhioneth the Clay with his Arm, and boweth down his Strength before his Feet.*] *Calmet* thinks the Author alludes to the Cuſtom of the *Egyptians*, who, according to *Herodotus* L. ii. trod the Clay, and kneaded it, as it were Dough, with their Hands and Feet, to prepare, and make it fit for the Wheel; and thus ſome underſtand ἰσχὺν αὐτοῦ in the following Sentence, as relating to the Stubbornneſs of the Clay, which the Potter ſubdues, or, as the Margin well expreſſes it, tempers with his Feet, and ſo the *Tigurin* Verſion very explicitly, *Nunc pedibus vim ipſius luti proſubigit.* Others apply the Words to the Man himſelf, and his Poſture, that the Nature of his Work obliges him to ſtoop. *Calmet* therefore conjectures the true Reading to be, πρὸ ποδῶν κάμψει ὀσφὺν αὐτοῦ, *lumbos ejus*, that, to reach up the Clay, he is forced to bend his Loins or Body. The *Orient.* Verſions underſtand it, not of an occaſional Stooping to work, but of a fixed Infirmity of the Potter himſelf, ſtooping in his old Age, through his paſt hard Labour, *Antequam moriatur, curvus eſt & inflexus.*

Ver. 32. *Without theſe cannot a City be inhabited: And they ſhall not dwell where they will, nor go up and down.*] The Tranſlation in our Verſion is very indeterminate, and that of the *Greek* is more ſo, and perhaps the original *Hebrew* was not clearer. If we interpret it, as we may, thus, They are fixed by their Crafts to their Abodes, they cannot ſtir abroad *where they will* (which our Tranſlators add pretty arbitrarily) and ſaunter about as others do, but muſt attend their Buſineſs at home, the thing is very true, but it makes very little to the Point the Writer is here ſpeaking to, which is the Uſefulneſs of ſuch Artificers. The *King's Bible* 1541, gives a more appoſite Senſe than this, *viz.* without theſe may not the City be maintained, inhabited, or occupied. And the *Vulg.* from ſome *Gr.* Copies that have οἰκισθήσεται, *Non civitas ædificatur, non* [*homines*] *inhabitabunt nec inambulabunt*, i. e. Without theſe a City could neither be built, inhabited, nor frequented. But if οἰκήσεται be the Word, as the *Alex.* Mſ. and ſome correct Copies have it, then παροικήσουσιν muſt not be rendred by inhabiting, or dwelling, but ſojourning, like the *Heb.* גור *diverſatus fuit*, from whence גר *peregrinus*, πάροικος. See *Buxtorf.* and περιπατήσουσιν, if rendred, as moſt likely, from הלך, *obambulavit*, to walk up and down, will ſignify alſo to travel, whence הלך, *viator.* The Senſe then of the Verſe in this Conſtruction will be, that, without theſe inferior Artiſts, there would be no dwelling in Societies, no ſojourning, or travelling; Men could neither live at home, nor abroad, in their own Country, nor among Strangers; Handicrafts and Occupations of this Sort being neceſſary to accommodate Perſons wherever they are.

Ver. 34. *But they will maintain the State of the World.*] Κτίσμα αἰῶνος στηρίσουσι. This is inaccurately rendred; undoubtedly κτίσμα or κτῆμα αἰῶνος ſignify here Handicraft Work, or worldly Furniture. Αἰὼν ſeems to be the preſent State or Form of living, and κτίσμα αἰῶνος is a Creature of Time literally, but means rather, a Work of Art according to the Times, or, in a Word, a Piece of Furniture in Faſhion. The whole Context points to this Senſe, *viz.* That as to the Adminiſtration of Government, ℣ 33. or the Laws and Policy of the City, theſe Labourers and Mechanicks are of no Uſe; they are not to be expected, nor will be found במשלים amongſt Parables, or, which ſeems the moſt natural Rendring here, amongſt the Makers of Parables: But as to inferior Conveniencies, the common Proviſions, and ordinary Inſtruments of Life, they are owing to the Labour of this Sort of Men, who ſupport and carry on the Mechanick Buſineſs of the World, and in their Sphere are very uſeful to Society, as their whole Employ and Study is, to furniſh the many Implements neceſſary for the Uſe of it. And it is for this Reaſon that, without theſe Men, there could be no Accommodations for Habitations in Cities, for ſojourning in them, or travelling through them, as in ℣ 32. from the Examples here propoſed of Perſons labouring ſo induſtriouſly at their ſecular Employments, which this Writer has deſcribed to the Life, *Meſſ. of Port Royal* draw the following uſeful Reflections, 1. That if ſuch as are employed in manual Arts, which concern only the Convenience of Life, take ſo much Pains about them, and attend upon them

Day and Night, they who follow a more noble Calling, and whoſe Study is heavenly Wiſdom, ought not to engage in their Charge with Negligence and Indifference, nor embarraſs themſelves with a Multiplicity of Cares, which are not only incompatible with, but even contrary to, ſo ſacred a Profeſſion. 2. If each of the Artiſts, here propoſed, are thoroughly ſkilled in the Myſteries of their Trade, it is an Inſtance of great Raſhneſs and Preſumption, to undertake the holy Calling, without the proper Qualifications for it; to aſpire on a ſudden, without conſidering the Importance of the Office, or the neceſſary Rules of Conduct, to ſo high and tremendous a Miniſtry, as the Care of Souls, which is a Science the moſt divine, and at the ſame Time the moſt difficult of all others. 3. If they, who apply themſelves to Works merely human, aim at doing Good in their reſpective Ways, it is a Reflection upon Religion, to make the Study of it merely an Art or Accompliſhment, a Matter of Curioſity or Amuſement, without influencing Mens Lives, or regulating their Conduct.

CHAP. XXXIX.

Ver. 1. BUt *he that giveth his Mind to the Law of the Moſt High, and is occupied in the Meditation thereof, will ſeek out the Wiſdom of all the Ancient*, &c.] Πλὴν τοῦ ἐπιδόντος τὴν ψυχὴν αὐτοῦ, κ. τ. λ. which Words afford no eaſy Senſe, if they are made Part of the former Chapter, as in many Editions; nor good Grammar, if they are made the Beginning of another Verſe and Chapter, as in *Vat. Alex.* Mſ. and the Copy followed by our Tranſlators. *Flam. Nob.* helps out the Conſtruction by ſuppoſing an Ellipſis, It belongs not to any, πλὴν τοῦ, κ. τ. λ. Or, Not ſo he that gives his Mind, &c. οὐχ οὕτως, οὐχ οὕτως, as *Pſ.* i. 4. And *Grotius* adds all are ſuch, πλὴν, κ. τ. λ. Either Ellipſis is harſh. The beſt way probably to account for the Difficulty about the Exordium of this Chapter with πλὴν τοῦ ἐπιδόντος κ. τ. λ. is, that it refers to δέησις juſt going before, which Word our Tranſlators have rendred by *Deſire*, as ſome of the older Verſions have by *ſtudium*, which ſeems the undoubted Senſe, and was, I believe, the true Senſe of the original Word whatever that was. Now admitting this, the Conſtruction may be, All the Deſire [*viz.* of theſe Craftsmen] is in the Work of their Craft; πλὴν τοῦ ἐπιδόντος, κ. τ. λ. but [the Deſire] of him who giveth his Mind to the Law of the moſt High, and is occupied [therein, or makes that his Study] is in the Meditation thereof. They who divided the Chapters ſo as to make the xxxix^th^ begin with σοφίαν πάντων ἀρχαίων ἐκζητήσει, ſeem to have tacked the former Word to δέησις, or *ſtudium*, and to have allotted to the next Chapter the Effects of this Deſire upon the Perſon there deſcribed, as a ſeparate Subject of Diſcourſe. But if πλὴν τοῦ ἐπιδόντος, κ. τ. λ. may be taken nominatively to all that follows (and indeed the *Syr.* and *Arab.* tranſlate as if they underſtood the original Word, to which ἐπιδόντος anſwers, to have been a Nominative in the Senſe of our Verſion) it may then ſtand as it does at the Head of the Chapter, though I confeſs it appears harſh to me, except πλὴν be taken in the Senſe of ἄλλη, or perhaps made from it. I ſhall only obſerve, that it is probable that the Beginning of this Chapter is a Continuation of ℣ 24. of the laſt, and a Compariſon inſtituted between the ὁ γραμματεὺς, and mechanick Occupations; that the Purſuits of each is different, and different their Prayer: The one aims at, and aſks for Perfection in mean Arts comparatively, the other ſeeks after heavenly Wiſdom; and his δέησις is, δός μοι τὴν τῶν σῶν θρόνων πάρεδρον σοφίαν.

Ibid. *Will ſeek out the Wiſdom of all the Antient.*] *i. e.* He will not content himſelf to hear only the Maſters of his own Times, but will conſult the Works of the Ancients, and form a Syſtem of Knowledge from all that Antiquity has moſt bright and improving. *Joſephus*, ſpeaking of the *Eſſenes*, and *Philo* of the *Therapeutæ*, remark their Aſſiduity and Attention to the Study of the ſacred Books, and of the ancient Authors of their own Nation. *De Bell. Jud.* L. i. c. 7. *Philo De vit. contempl.* The ancient *Hebrews* in the general were not very curious to enquire into the Learning or Affairs of other People, and ſtill they retain a Diſlike and Contempt of the Learning of Strangers; but under the Monarchy of the *Greeks*, and the *Macedonian* Empire in particular, they applied themſelves to reading the Poets and Philoſophers, as is very viſible in the Style of thoſe *Jewiſh* Authors, that wrote after that Time; as appears likewiſe from the Author of the *Book of Wiſdom*, and the Tranſlators of *Job*, and the *Proverbs*; the like may be obſerved of *Joſephus*, and more eſpecially of *Philo*.

Ibid. *And be occupied in Prophecies.*] *i. e.* He will be very diligent in ſearching out their true and latent Meaning; and no Wonder that this Writer ſhould preſs the Neceſſity of ſtudying the Prophets, and endeavouring to attain the right Senſe of them, as both particular Perſons, and whole Nations, have ſometimes miſcarried from their Ignorance of, or Non-Attendance to, the Voices and Predictions of the inſpired Men of God, and for want of comparing the Predictions with the Events. To have an Inſight into, and form ſome Judgment of, their recondite Meaning, was the chief and principal Employ of the holy and great Men of old. 'Twas thus *Daniel* ſtudied the Prophecy of *Jeremiah*, which foretold the Time of the Captivity, and the Return from it, and the Reſtauration of *Jeruſalem*, *Dan.* ix. 2. and before the Coming of *Chriſt*, the greater part of the Prophecies were in ſuch Obſcurity and Darkneſs, and yet of ſo near and great Importance, eſpecially to know when the great and magnificent Promiſes of the Kingdom of the *Meſſiah* would be accompliſhed, that they both called for, and deſerved the ſerious Application of the moſt learned Men, to underſtand and form a Judgment about them. The Excellence and Uſefulneſs of reading the Prophets, almoſt all the Fathers acknowledge, who ſpent much of their Time and Labour about them, and from thence compoſed elaborate Homilies for the Good and Edification of their Hearers. We cannot have a fuller Inſtance of the ſurprizing Effect of ſtudying the Prophets, than in *Juſtin Martyr*. He acquaints us himſelf, that in his *Gentile* State he was confounded and bewildered in the Uncertainty of human Philoſophy, and after many painful Searches, and ſhifting from Sect to Sect, like a doubtful and benighted Traveller, he happily at length was directed to the Scriptures, and from thence was led into the way of Truth, and received that ſolid Inſtruction and Satisfaction, which he had in vain ſought for from the *Peripateticks*, *Stoicks*, *Pythagoreans*, and even the beloved *Plato* himſelf. 'Ουδὲν ἐμοὶ μέλει Πλάτωνος, ȣ̓δὲ Πυθαγόρȣ was from thenceforward his Concluſion. *Dial. cum Tryph.*

Ver. 2. *Where ſubtile Parables are, he will be alſo.* Ver. 3. *He will ſeek out the Secrets of grave Sentences, and be converſant in dark Parables.*] To ſpeak ſententiouſly, to pronounce Apophthegms, to propoſe Ænigma's, and to be able to reſolve and explain them, was a piece of Knowledge much in Vogue among the *Hebrews*. Under the Reign of *Solomon*, Kings and Princes, and even Queens, as appears from the Viſit of the Queen of *Sheba* for that Purpoſe, delighted themſelves in propoſing Queſtions, 1 *Kings* x. 1. of Difficulty, and receiving ready and ingenious Anſwers. Mechanicks, and Perſons of ordinary Education attempted not ſuch Ænigma's, either to invent, or reſolve them, ch. xx. 20. xxxviii. 33. *Prov.* xxvi. 7. they were the Province of the learned, and more refined. *To underſtand a Proverb, and the Interpretation, the Words of the Wiſe, and their dark Sayings*, is the Deſcription which *Solomon* himſelf gives of Wiſdom, *Prov.* i. 6. This ſort of Knowledge was in ancient Times the Accompliſhment, as well as Entertainment, of Courts, and thought the propereſt Way, as being the moſt inoffenſive, of Addreſs to Kings. *Nathan*, the Prophet, and the Woman of *Tekoah* came each to *David* with a Parable, 2 *Sam.* xii. 1. xiv. 4. And *Jehoaſh*, King of *Iſrael*, ſent a Meſſage, couched in a Parable, to *Amaziah*, King of *Judah*, 2 *Kings* xiv. 9. And *Cyrus* anſwers the Petitions of two Nations at once to him in a ſhort Parable, *Herod.* L. i. c. 141. By *ſeeking out the Secrets of dark Parables*, we are to underſtand the propounding and explaining of Riddles, which part of Mythology was as old as *Sampſon's* Time, *Judg.* xiv. 12. *Solomon* and *Hiram* are related by *Joſephus*, *Antiq.* L. viii. and *Cont. Appion*, L. i. to have propounded Riddles, or Problems to each other, upon Condition of a Forfeiture to be paid by him, who could not explain the Riddle ſent him. This was that ἅμιλλα σοφίας, or Prize of Wiſdom, between *Amaſis* King of *Egypt*, and the King of *Ethiopia*; and it obtained likewiſe among the *Greeks*. It was the Cuſtom anciently at their Feaſts to propoſe and reſolve Queſtions, which might whet the Wit, and form Mens Manners, or open the Secrets of Natures, and at the ſame Time both refreſh and inſtruct the Mind; ſuch were the Sentences propounded at *Darius's* Feaſt, 1 *Eſd.* iii. There are many ſuch learned Queſtions reſolved in *Plutarch's Sympoſiacs*; and *Athenæus* hath collected the Flowers of almoſt all Authors, Poets, Philoſophers, and Hiſtorians, L. x. that afford any Entertainment this way.

Ver. 4. *He ſhall ſerve among great Men, and appear before Princes: he will travel through ſtrange Countries, for he hath tried the Good and the Evil among Men.*] Wiſdom will gain a Man Admittance and Acceptance at Court, and recommend him to the Notice and Favour of the Great. 'Twas this introduced *Daniel*, and his Companions to the Service of *Nebuchadonoſer*; and it was by the ſame Accompliſhments that *Ezra*, and *Nehemiah* arrived at ſo high Honours, and that *Joſeph* acquired ſuch Authority at the Court of *Pharaoh*. One of the moſt likely means to make a Proficiency in the Study of Wiſdom, and to improve in the Knowledge of Arts and Sciences, is to travel; by this a Man will gain Experience, and make proper Obſervation upon what paſſes before him, both good and bad. And thus *Calmet*, *Il paſſera dans les terres des Nations étrangeres, pour eprouver parmi les hommes le bien & le mal.* The *Vulg.* likewiſe takes it in the Future. *Homer* deſcribing an accompliſhed Perſon ſays, that he knew all things both good and bad—αὐτὰρ ἐγὼ θυμῷ νοέω, ϗ οἶδα ἕκαϛα· Ἐσθλά τε ϗ τὰ χέρεια. Οδ. xviii. Inſtances of Wickedneſs, in the Sight or Hearing of a good Man, do not tempt him to the like Commiſſion, but ſerve rather to excite an Abhorrence in him of Evil, and his Knowledge of what is amiſs in others teaches him to ſhun it. Nor are the Examples, which we meet with in Hiſtory, of Luſt, Drunkenneſs, Cruelty, or other enormous Vices without their Uſe, as the bad Effects of them there deſcribed, beget an Abhorrence in the Reader, and form him to the contrary Virtues.

Ver. 6. *When the great Lord will, he ſhall be filled with the Spirit of Underſtanding.*] In the former Verſe it is obſerved of the wiſe Man, that he will riſe up early to offer unto God his Prayers, and the Fruits and Labours of the growing Day, will beg his Direction, and implore his Bleſſing: here it is ſaid, that God will anſwer his Requeſt, and fill him with the Spirit of Knowledge and Underſtanding in his own good Time, and in the Manner and Proportion he thinks proper; and that, when God has ſo bleſſed him, Wiſdom ſhall flow from him like a Torrent: He ſhall perceive his Heart enlarged, diſpoſed, and as it were tranſported, to ſhew forth the Praiſes of God, and to publiſh his Greatneſs in the moſt ſolemn Manner. And thus it often happens to his Saints, in conſequence of their Prayers, they feel themſelves raviſhed with a holy Extaſy, and devout Enthuſiaſm, they are lifted up above themſelves, are for a Time out of the Body, and with St. *Paul* caught up to the third Heavens; and their Heart glows and burns within them, to celebrate the Wonders of the Lord, in Terms more than human. What the Author here, and in the Context mentions, as neceſſary Requiſites to his wiſe Man, *viz.* a ſerious Meditation in the Law of God, an unwearied Application to the Study of the Prophets, and a thorough Search and Inſight into the Learning of the Ancients, *Meſſ. of Port Royal*, from the Authority of St. *Baſil*, St. *Auſtin*, and other Fathers, apply to all *Chriſtian* Paſtors. He that is called to ſo holy a Miniſtry, ſay they, muſt himſelf be a Diſciple of thoſe whom God has choſen to inſtruct and enlighten his Church in all Ages; he muſt employ himſelf diligently to ſtudy, and underſtand the Wiſdom of thoſe inſpired Perſons, whom God made the firſt Diſpenſers of his holy Word, and as it were the Tongues of his holy Spirit; and particularly be well verſed in the ſacred Books of the Evangeliſts, and Apoſtles, who are as the Prophets of the New Law. 'Tis from theſe pure Sources of heavenly Wiſdom, that he muſt derive that Light which he wants to penetrate into, and unravel thoſe Types, Figures, and Prophecies, which are the Veils and Shadows, in which God has thought fit to conceal the Depths of his holy Myſteries and Truths. As he converſes often with God in Prayer, the Lord enlightens him in all the Counſels which he gives, and the Anſwers which he makes to others; he teaches only what he has learned from him and his moſt enlightened Servants, and glories in not ſpeaking from himſelf, but in being the faithful Interpreter of the Law of God, and the conſtant Doer of his Will.

Ver. 9. *Many ſhall commend his Underſtanding, and ſo long as the World endureth, it ſhall not be blotted out; his Memorial ſhall not depart away.* Ver. 11. *If he die, he ſhall leave a greater Name than a thouſand; and if he live, he ſhall encreaſe it.*] *Grotius* very juſtly obſerves, that οὐκ ἀποστήσεται was a Gloſs put into the Margin by ſome Scholiaſt, to explain the foregoing Verb, and crept afterwards into the Text, and that the true Reading is οὐκ ἐξαλειφθήσεται μνημόσυνον αὐτοῦ. See *Exod.* xvii. where the Phraſe is uſed in this Senſe, and is harſh, if applied to σύνεσις foregoing. The Sentences are tranſpoſed in ſome Editions of ℣ 11. but it does not much affect the Senſe. It may be more material to obſerve, that inſtead of ἐμποιεῖ αὐτῷ, which is the reading of all the *Greek* Copies, the *Vulgate* ſeems to have followed one which had εὖποιεῖ αὐτῷ, *proderit illi*; which furniſhes a more determinate, and, I think, a better Senſe, *viz.* that the wiſe Man, who acts up to his Character in all reſpects, does well to himſelf, with reſpect to another, and better State, or to his Family and Children, whom he leaves behind, who will be the more valued on his Account, as *Grotius* underſtands the Paſſage. According to *Calmet* the Senſe is, If he lives long, he has eſtabliſhed a Reputation, far more glorious than a thouſand others; and if he dies young, he dies happy, in full and aſſured Hope of a better Life after this. It may alſo be underſtood in this farther Senſe, *viz.* If he continues in Life, he enjoys a Reputation which gives him more Pleaſure, and will continue his Name longer than a numerous Poſterity; his Wiſdom ſupplies the Place to him of every thing elſe, Fortune, Family, or Deſcendants. It gives him a Name more illuſtrious and durable, than what ſprings from a numerous Offſpring, and when God calls him out of the World, he will be more happy than a thouſand others which are gone before, or left behind him: Whether the wiſe Man therefore lives, or dies, his Reputation is fixed and eſtabliſhed, and in either State he will be remembered to his Honour. And in this Senſe we may underſtand thoſe Words of the Prophet, *Thus ſaith the Lord unto the Eunuchs that keep my Sabbaths, and chooſe the Things that pleaſe me, and take hold of my Covenant; even unto them will I give in mine Houſe a Place, a Name, better than of Sons and Daughters: I will give them an everlaſting Name, that ſhall not be cut off.* Iſ. lvi. 4.

Ver. 17. *And none may ſay, What is this? Wherefore is that? for at Time convenient they ſhall all be ſought out.*] Why was *this* made, or why in *this* Manner? what Good doth *this* Thing, or what Uſe is there of *that?* would it not have been better, if this had never been made *at all*; or had been made *otherways?* Such Cenſures, tho' not innocent, would be more pardonable, if employed upon the Works of Men only; but to charge the good Creatures of God either with manifeſt Ill, or however, with Unprofitableneſs, betrays a Diſtruſt either of his Wiſdom, or Goodneſs. If no other Anſwer could be given to ſuch bold Enquiries, it might ſuffice to ſay, that in the Creation God muſt be ſuppoſed to act by his own divine Prerogative, and according to his

Will and Power; but the Apoſtle aſſures us farther, that God created all Things κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ, *Epheſ.* i. 11: not merely by his own Will, but according to the Counſel of his own Will. They who ſearch for hidden Knowledge, out of a Spirit of Contradiction, or from a criminal Curioſity, rather than for Improvement, or Edification, are like the Men of *Bethſhemeth*, 1 *Sam.* vi. 19. who looking into the Ark of God unwarrantably, will be more like to meet with their own Deſtruction, than to find out the Truth. *Job* well obſerves of God, *He giveth not Account of any of his Matters, wherefore doſt thou ſtrive againſt him?* xxxiii. 13. *i. e.* Why do we preſume to diſpute with God, or call him to account for his Actions, who will not reveal to us all the Secrets of Creation and Providence; neither indeed would our preſent Capacities admit of ſuch a Diſcovery; *Such Knowledge is too wonderful for us, we cannot attain unto it.* Excellent therefore is the Counſel of St. *Cyril, Firmam fidem myſteriis adhibentes, nunquam in tam ſublimibus rebus illud Quomodo aut cogitemus, aut proferamus.* L. iv. c. 13. *in Job.* For as another Father obſerves, 'tis an Argument of Infidelity, ἔλεγχος ἀπιστίας τὸ πῶς περὶ θεοῦ λέγειν, *Juſt. Mar.* Our Author, ℣ 16. lays down this Theſis, That all the Works of the Lord are excellent; and he proves it in the following Verſes by an Enumeration of Particulars. To ſtop the captious Diſpoſition, was the very End, according to St. *Chryſoſtom*, of God's pronouncing the whole Creation compleatly good; God, ſays he, as if foreſeeing this dangerous Curioſity of Man, to ſilence at once all Cavils, pronounces, upon a particular Survey of all his Works, that they were very good, that none, after the Declaration of infinite Wiſdom in their Favour, ſhould hereafter preſume to cenſure, or find Fault with them. *Tom.* v. *De iis qui ſcandal.* &c. Would Men but conſider the infinite Diſtance between God's Immenſity, and their own Nothingneſs, his unerring Wiſdom, and their notorious Ignorance, they would be more modeſt in their Deciſions. It is excellently obſerved by *Seneca, Nunquam nos verecundiores eſſe debere, quam cum de Diis agitur.* And by *Cicero, Timidè de poteſtate Deorum, & pauca dicenda ſunt.* De Nat. Deor. And the Apoſtle, in Admiration of the ſtupendous Myſtery, cries out, *O the Depth of the Riches both of the Wiſdom and Knowledge of God! how unſearchable are his Judgments, and his Ways paſt finding out!* Rom. xi. 33. The Author has well determined the Caſe himſelf, when he ſays, ℣ 21. πάντα εἰς χρείας αὐτῶν ἔκτισται, *i. e.* all Things are created for their proper and peculiar Uſes; and though we cannot now diſcover what Uſe there may be of ſome of the Creatures, or Good in them, yet Time may diſcover much Benefit and Excellency, which we ſee not. Later Times have found out the profitable Uſe of many Creatures, whereof former Ages were ignorant; and why may not After-times find Advantage in thoſe Things which are of no Service to us, becauſe perhaps their Virtues are unknown to us at preſent, *Multa venientis ævi populus ignota nobis ſciet.* Senec. Nat. Quæſt.

Ibid. *At his Commandment the Waters ſtood as an Heap, and at the Words of his Mouth the Receptacles of Waters.*] This relates to the Paſſage of the *Iſraelites* through the *Red Sea*, and River *Jordan*, on both which Occaſions the Waters collected themſelves ſo as to become a Heap, and opened a Way for the *Hebrews* to paſs over; afterwards they returned to their primitive State and Form, and took Poſſeſſion of their former Reſervoirs. Others explain it of the State of the Waters in the Beginning; at firſt God created the Maſs of Waters as one huge immenſe Chaos; afterwards he ſeparated them, and placed them by his Word in their proper Receptacles, ſome above the Firmament, and ſome in the great Abyſs, or Boſom of the Sea; agreeably to the *Pſalmiſt's* Deſcription, *He gathereth the Waters of the Sea together, as it were upon an Heap, and layeth up the Deep as in a Treaſure-Houſe.* Pſal. xxxiii. 7. And to this *Pſalm* the Author ſeems to allude in ſome other Paſſages.

Ver. 20. *He ſeeth from Everlaſting to Everlaſting, and there is nothing wonderful before him.* Ver. 22. *His Bleſſing covered the dry Land as a River, and watered it as a Flood.* Ver. 23. *As he hath turned the Waters into Saltneſs, ſo ſhall the Heathen inherit his Wrath.*] As God at once comprehends all Times and all Things, and their very Poſſibilities, nothing which happens is new or wonderful to him; and as all Things and Perſons are beneath his Majeſty, and ſubject to his Power, nothing can appear great to him, or give him any Surprize. Or the Senſe may be, that nothing is ſecret or unknown to him; for ſo the *Hebrew* Word, as *Junius* obſerves, here rendred *wonderful*, ſometimes ſignifies. Having enlarged upon God's Knowledge and Power, in anſwer to the unreaſonable Cavils of the Diſputers of this World, the wiſe Man now proceeds to ſhew the Effects both of God's Goodneſs, and of his Diſpleaſure; that when he beſtows his Bleſſing upon any Nation or People, he pours it out in Abundance, and ſcatters his Mercies with Profuſion: when *Iſrael* pleaſed him by walking in his Ways, what a Number of Bleſſings did he heap upon them, and what a Variety of Miracles did he work in their Favour, and for their Safety and Protection? on the contrary, when he is angry, he is mighty to puniſh: Was he diſpleaſed at the Wickedneſs of the old World? he deſtroyed it by a Flood. Was he offended at the Inhabitants of the five Cities? he burnt up their Land, and turned it into a filthy Lake.

Ver. 24. *As his Ways are plain unto the Holy, ſo are they Stumbling-blocks unto the Wicked.*] Some apply this Verſe to the Paſſage of the *Iſraelites* through the *Red Sea*; that as the Way was made plain and ſafe for them, ſo to their Enemies it was a Stumbling-block, or their Ruin and Deſtruction. Or the Senſe may be, that the holy, or the true Believers do not raiſe Objections againſt God's Works or Proceedings, nor quarrel with his Law, as difficult, myſterious, and obſcure; they confeſs, that the *Word of the Lord is true, and all his Works are faithful, that it is a Lanthorn unto their Feet, and a Light unto their Paths*, and being deſirous to know, and to do God's Will, they neither diſpute the Reaſonableneſs of his Laws, nor the Methods of his Providence, but readily comply with the Directions of both. Whereas Men of perverſe and diſobedient Tempers pretend, that the Way of the Lord is not equal, they repine at his Commands as grievous, and what is both eaſy and equitable ſhall be matter of Offence to them. A Writer of profound Erudition, illuſtrates this by the Inſtance of the *Iſraelites*, to whom anciently the *Moſaical* Writings were a moſt plain and perfect Rule; but the later ones, in Excuſe for their ſwerving from this Law, pretended it was too obſcure, and too difficult to be underſtood. This Hypocriſy *Moſes* foreſaw would be the Cauſe of their Apoſtaſy, and the Beginning of all their Miſeries, and therefore he laboured moſt earneſtly to prevent it, *Deut.* xxx. 14. but through Perverſeneſs they departed from this plain and ſtrait Rule, and thereby their Ways became crooked and their Actions unjuſt. The like may be obſerved of their Obſtinacy with reſpect to the Goſpel; had they done God's Will revealed unto them in *Moſes's* Law, they would have known *Chriſt's* Doctrine to have been of God; but, as St. *Peter* obſerves, *Chriſt is become a Stone of Stumbling, and a Rock of Offence to the Diſobedient*, 1 Pet. ii. 8. Jackſon's Works, Tom. i. B. 2.

Ver. 28. *There be Spirits that are created for Vengeance, which in their Fury lay on ſore Strokes; in the Time of Deſtruction they pour out their Force, and appeaſe the Wrath of him that made them.*] I cannot agree with thoſe Interpreters who underſtand here by πνεύματα, Winds, or Tempeſts, becauſe Fire, Hail, Famine, and the like Inſtruments of Vengeance immediately follow; it means rather Spirits properly ſo called, who can indeed occaſionally bring Fire from Heaven, and raiſe Storms and Tempeſts, as appears from the Hiſtory of *Job*. The Angels are God's Miniſters, as well to execute his Wrath, as to declare his Favour; and as ſome are employed εἰς σωτηρίαν, for Men's Good and Preſervation, ſo others are appointed for Vengeance, ἔκτισται εἰς ἐκδίκησιν. It was the Commiſſion of the two Angels, *Gen.* xix. to deſtroy *Sodom* and *Gomorrah*, as well as to ſave *Lot* and his Family, and the Angel of the Covenant that ſo wonderfully preſerved the *Iſraelites*, was the very deſtroying Angel that cut off all the firſt born of the *Egyptians*. There is an Angel of the bottomleſs Pit, expreſly called *Apollyon*, from the Deſtruction which he makes, *Rev.* ix. 11. The Expreſſion of *laying on ſore Strokes in their Fury*, ſeems to determine the Senſe of the Paſſage to Devils, or evil Spirits, who ἐν καιρῷ συντελείας, when the determined Time of Vengeance is come againſt Perſons or Nations, or at the great Day of Judgment, the final Conſummation of all Things, and the Time fixed for the Deſtruction of the Wicked, are the commiſſioned Inſtruments to torment them, not ſo much as they wiſh to do according to their Malice, but as much as God permits them, according to the Rules of Juſtice.

Ver. 29. *Famine and Death.* Ver. 30. *Teeth of wild Beaſts. . . puniſhing the Wicked to Deſtruction.*] In the *Oriental* Languages the Plague or Peſtilence, which is here meant, goes by the Name of Death, and the ό ſometimes tranſlate the *Heb.* Word by θάνατος, See *Jerem.* xxi. 7. xxiv. 10. and the *Chaldee* Paraphraſt often puts one for the other. *Mortalitas* is uſed by St. *Cyprian*, as ſynonymous to the Peſtilence. As to the Puniſhment of a wicked People by the Teeth of wild Beaſts, *&c.* both ſacred and prophane Story confirm it. Not that theſe Beaſts, by being made the Inſtruments of divine Vengeance, had any Senſe of the Wickedneſs of thoſe they were ſent to deſtroy: *Joſephus*, ſpeaking of the Lyons that devoured *Daniel's* Accuſers, has a very fanciful Conceit, *viz.* that it was not their Anger, but the others Wickedneſs that made them ſo keen: and then adds ſomething very particular, δήλη γὰρ καὶ τοῖς ἀλόγοις, κ. τ. λ. *Nihil impedit quin hominum nequitia etiam irrationalibus animalibus ſit manifeſta ad pœnam exequendam, Deo ita volente.* Ant. Jud. L. x. c. 11. In the following Verſe the Author repreſents all theſe Miniſters of Vengeance as animated and alive, as liſtening to, and rejoicing in, their appointed Work; *in mandatis ejus epulabuntur*, Vulg. They ſhall feaſt themſelves in doing his Will, and run with Readineſs and Delight, where he orders them, εἰς χρείας, for the Uſes they are deſigned for. Some Copies have εἰς χεῖρας, *i. e.* they ſhall be ready at hand, like Troops prepared to march upon the firſt Notice.

Ver. 32. *Therefore from the Beginning I was reſolved, and thought upon theſe Things, and have left them in Writing.*] The wiſe Man ℣ 16. propoſed this Theſis, that all the Works of the Lord are exceeding good, *&c.* which having proved by an Induction of Particulars, he concludes thus, All that I have hitherto remarked confirms me in the Principle which I, ἐξ ἀρχῆς, at firſt maintained. I have weighed and conſidered the Matter thoroughly with myſelf, and have now committed my Thoughts to Writing, the Sum whereof is, that all the Works of God, are exceeding good, and every Thing will be found uſeful in its proper Seaſon, ſo that there is no reaſon to undervalue any Creature of God; for the Things which ſeem moſt exceptionable and miſchievous, will in Time be acknowledged to ſerve to good Purpoſes. Even the greateſt Plagues and Scourges have their Uſe, to humble the Wicked, and to warn and exerciſe the Faithful: and Sinners themſelves, by executing ſometimes the divine Purpoſes and Decrees, ſerve to diſplay his Juſtice and Almighty Power. And therefore the Concluſion ſtandeth ſure, that God is ever to be adored by Men and Angels, for the numberleſs Inſtances of his Goodneſs; and to be praiſed, as St. *Auſtin* finely obſerves, "For all the Wonders "which we do perceive and know in his "Works, and even for thoſe which we do not "know or underſtand; for our Life being of "ſo ſhort a Continuance, and preſent to, and "acquainted with, but a very inconſiderable "Part of Time, and of the World, it is "impoſſible to comprehend the Order and "the Deſign of that eternal Wiſdom, which "ſees through all Times at one View, and "which by the innumerable Variety of the "Events of this Life, as by ſo many Links "faſtened together, forms that long Chain "of Providence, which extends through the "Succeſſion of all Ages."

CHAP. XL.

Ver. 1. GREAT *Travail is created for every Man, and an heavy Yoke is upon the Sons of Adam, from the Day that they go out of their Mother's Womb, till the Day that they return to the Mother of all Things.*] Three Particulars are here mentioned of the heavy Yoke ſaid to be laid on all the Sons of *Adam*. 1. It's Continuance, that it laſts for the Term of Life, from the Day of Nativity to that of Death. 2. That this Yoke is a Compoſition of Miſeries, made up of Cares, Fears, deceitful Hopes, deluſive Pleaſures, and a continual Dread of Death, which damps all Enjoyments. 3. That it is equally the Lot of all Men, Perſons of all Conditions, Ages, and Sexes, groan alike under it. St. *Auſtin* has beautifully deſcribed it, *Parvulos intuere quot & quanta mala patiantur, in quibus vanitatibus, cruciatibus, erroribus, terroribus creſcant; deinde jam grandes, etiam Deo ſervientes, tentat error ut decipiat, tentat dolor aut labor ut frangat, tentat mæror ut deprimat, tentat ſuperbia ut extollat; & quis explicit omnia feſtinanter quibus gravatur jugum ſuper filios Adam? quod jugum non fuiſſet, niſi delicti originalis meritum præceſſiſſet.* Aug. cont. Jul. iv. 16. The Earth, that common and hoſpitable Parent, is with great Propriety here called the Mother of all Things: The particular Reaſons for that Appellation we meet with in *Pliny*, *Sequitur Terra, cui uni rerum naturæ partium, eximia propter merita, nomen indidimus maternæ venerationis . . . quæ nos naſcentes excipit, natoſque alit, ſemelque editos ſuſtinet, noviſſime complexa gremio, jam a reliqua natura abdicatos, tum maxime ut mater operiens, nullo magis ſacra merito, quam quo nos quoque ſacros facit.* L. ii. c. 63.

Ver. 2. *Their Imagination of Things to come, and the Day of Death [trouble] their Thoughts, and [cauſe] fear of Heart.*] All the Copies have τοὺς διαλογισμοὺς αὐτῶν καὶ φόβον καρδίας, ἐπίνοια προσδοκίας, ἡμέρα τελευτῆς. The Conſtruction here is perplexed, and chiefly ſo, for want of a Verb to connect the whole, and give it a determinate Senſe, which our Tranſlators have attempted to ſupply. *Boſſuet* and the *Tigurin* Verſion inſert, *dico*, *i. e.* I mean their Cares, Fears, *&c.* *Grotius's* Conjecture, that ὦ is underſtood, muſt be allowed acute; but even had it been expreſſed, is it ever joined with an Accuſative and Nominative, immediately following each other? Dr. *Grabe* comes the neareſt to reſtore this corrupt Paſſage, by an ingenious Conjecture; he reads, διὰ λογισμοὺς αὐτῶν (if he had tranſpoſed τοὺς would it have been amiſs?) καὶ φόβον καρδίας ἐπίνοια προσδοκίας ἡμέρας τελευτῆς, *i. e.* Life is made miſerable by their Surmiſes and Fears, through the Thoughts and Apprehenſion of the Day of their Death. Not much unlike that, *Luke* xxi. 26. ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων.

Ver. 5. *Wrath and Envy. . . . and Anger and Strife, and in the Time of Reſt upon his Bed his Night-ſleep do change his Knowledge.*] There is great Variety of Reading here, in the *Greek* Copies. *Complut.* has μίμημα καὶ ἔρις, which *Junius* follows. *Rom.* and *Ald.* μηνίαμα, eſpouſed by the *Vulg.* others μανία, or μήνιμα, which *Grabe* prefers, and is, I conceive, the beſt, as it gives a diſtinct Senſe from θυμὸς, mentioned juſt before. Each of theſe Plagues alternately in the Day-time affect and diſtract the Mind of Man, and even in the Time of Reſt (for ſo I underſtand καὶ) Troubles and unquiet Dreams create new Whims and Imaginations, and diſturb his Thought, γνῶσιν αὐτοῦ, his reaſoning Faculty. The *Tigurin* Verſion renders not improperly, *Ingenium cujuſque variè efficiunt.* *Meſſ. of Port Royal* obſerve here, that the Author, by ſtyling Men the Children of *Adam*, points out the Original of Sin, the Cauſe of all their Evils and Misfortunes. He does not only mention the outward Plagues with which it pleaſes God to viſit Men, and to which the frail Condition of Mortality expoſes them, but dwells chiefly upon the Wounds of the Spirit, the Paſſions and Weakneſſes of the Soul. Such who are great or rich, may keep themſelves from many Accidents and Inconveniencies in their outward State which attend others; but Uneaſineſs of Mind, Concern for the preſent, Fears for the future, (eſpecially the Remembrance of

Death, ch. xli. 1.) and Remorſe, perhaps for what is paſt, together with the other Paſſions here mentioned, often ſeize upon thoſe moſt, who are of a more ſuperior Rank and Fortune than others. Cares and Troubles attend all, from him who is cloathed in Purple, to him who wears a coarſe Linen Frock, *Veſtem paupertatis*, as the *Syr.* well expreſſes it: but thoſe who fancy themſelves the moſt happy on account of their State or Riches, have often leſs Content, and that ſweet Seaſon of Reſt and Repoſe, which Nature ſeems to have given to the reſt of the World for their Refreſhment, is to them frequently a Time of Diſquiet and Uneaſineſs.

Ver. 6. *A little or nothing is his Reſt, and afterward he is in his Sleep, as in a Day of keeping Watch, troubled in the Viſion of his Heart, as if he were eſcaped out of a Battle.*] ὀλίγον ὡς οὐδέν. See *Acts* xxvii. 33. μηδὲν προσλαβόμενοι, where μηδὲν ſignifies, *Fere nihil quidquam*: and *Matt.* xxv. 29. Here are two very beautiful Compariſons of a diſtracted Imagination, either the unhappy Perſon gets no Reſt, and then he is like to a Centinel at his Poſt, or to one ſet on a Watch-Tower, to obſerve the Motion of the Enemy, and is continually looking about him, and alarmed with every Viſion and Appearance; or he wakes out of Sleep through ſome frightful Dream in a Hurry and Confuſion, and with ſuch Impreſſions of Horror, as if an Enemy was purſuing him, and he was flying from the Face of him, ἀπὸ προσώπου πολεμίου, for ſo I would read, and not πολέμου, as the preſent Reading is. And thus the *Arab. Similis eſt fugienti a conſpectu inimici.* And when he is recovered from his Fright, and finds himſelf ſafe, and out of Danger, he is ſurprized at his vain Fear, εἰς οὐδένα φόβον, *ad nullum timorem. Vulg. i. e.* at his Fear which had no Foundation.

Ver. 8. [*Such Things happen*] *unto all Fleſh, both Man and Beaſt, and that is ſevenfold more upon Sinners.*] That Men are ſubject to all the Paſſions above-mentioned, *viz.* to Fear, Anger, Revenge, Jealouſy, and Uneaſineſs, is agreed on all Hands; how far Beaſts are influenced by ſome of them is a Queſtion, eſpecially if we deny them the Uſe of Reaſon and Reflexion: for how can one impute to them Paſſions which ariſe from reflex Acts, from reaſoning on what is paſt, or what is future? They are manifeſtly afraid of Death, are enraged at each other, treaſure up Revenge, and give evident Tokens of Jealouſy, and are not without Symptoms of Uneaſineſs, and yet have no Claim or Pretence to Reaſon; what they do is aſcribed to Inſtinct, and mere natural Inclination. *Grotius*, as if ſenſible of this Objection, applies to this Verſe the Particulars mentioned in the following ones; but this Solution I think is attended with as great a Difficulty. For what Relation has ῥομφαία, or the Sword, to the brute Creation, or was it for their Sakes too that the univerſal Deluge happened? *Hæſchelius* obſerves, that ſome Copies change the Order of theſe calamitous Particulars, and place αἷμα next ῥομφαία; *Ezek.* v. 17. xxviii. 23. xxxviii. 21, 22. but as θάνατος probably here means the Peſtilence, as in ch. xxxix. 29. and is frequently joined with αἷμα, ſee *Ezek.* v. 17. xxviii. 23. xxxviii. 22. there is no need of any Alteration.

Ver. 11. *All Things that are of the Earth ſhall turn to the Earth again; and that which is of the Waters doth return into the Sea.*] This is a Conſequence of the Sentence of Mortality pronounced on all Mankind in *Adam*; and the very Name of *Adam* ſignifies one that was taken out of the Earth, and therefore naturally mortal. It is obſerved of Man, *Job* xx. 7. *That he ſhall periſh for ever like his own Dung*, i. e. by returning to Earth again; and *Eccleſiaſtes* xii. 7. that the Duſt ſhall return to the Earth again as it was. Hence by a very apt Expreſſion the Grave is called Man's long Home. ℣ 5. *Domus ſæculi ſui*, his old Houſe out of which he firſt came forth; or *Domus ſæculi* may mean the Houſe of Generations, or of the whole World in general, the Abode from whence they all came, and whither they muſt all return. The Metaphor in the next Clauſe is manifeſtly taken from *Eccleſiaſtes* i. 7. The Connexion of this with the foregoing Verſes, tho' not very diſcernible, ſeems to be this, that the only Remedy againſt all the Evils before enumerated, is often to think of Death, and provide for our laſt Hour; to conſider that all Things and Perſons naturally tend, and ſhall return to their primitive Duſt, when all Pains and Uneaſineſs ſhall ceaſe, and the Reflexion only of having behaved well in Life will give real Comfort.

Ver. 13. *The Goods of the Unjuſt ſhall be dried up like a River, and ſhall vaniſh with a Noiſe like a great Thunder in Rain.* Ver. 14. *While he openeth his Hand, he ſhall rejoice: ſo ſhall Tranſgreſſors come to nought.*] The firſt Part is not accurately expreſſed, for Rivers, properly ſo called, are not uſually dried up. Ποταμὸς is here uſed in the Senſe of χείμαῤῥος, ſee *Job* vi. 15. to which probably this refers. The meaning is, that the Goods of the Unjuſt ſhall be dried up like a ſudden Land Flood, *quaſi torrens*, *Syr.* and ſo ποταμὸς is uſed *Luke* vi. 49. Or, the Author may here perhaps allude to *Prov.* x. 25. The ſecond is obſcurely expreſſed, for it does not appear who is meant in ℣ 14. whether the unjuſt or the charitable Perſon. As applied to the former mentioned in the foregoing Verſe, the Senſe is, according to all the Interpreters almoſt, that an unjuſt Magiſtrate or Judge, that opens his Hands to receive Gifts, and delights to enrich himſelf by Acts of Injuſtice, ſhall be deſtroyed in the End; but I muſt obſerve, that this Phraſe is uſed for giving, *Deut.* xv. 8. *Pſal.* civ. 28. cxlv. 16. And therefore *Boſſuet* and *Junius* ſuppoſe the charitable or merciful

ful Man to be underſtood, who delights in Acts of Kindneſs and Beneficence, and takes a Pleaſure while he opens his Hand to do Good. But in this Senſe it agrees not with the latter Part: If the Sentences were tranſpoſed, and that which is now the firſt, ſubjoined with an adverſative Particle to connect them, the meaning I conceive would be altered for the better.

Ver. 16. *The Weed growing upon every Water, and Bank of a River, ſhall be pulled up before all Graſs.*] The Term ἄχει is purely of *Egyptian* Extraction, and ſignifies, in that Language, the *Juncus* or Sedge which grows in marſhy Grounds, and on the Banks of the *Nile. Hody de Verſ. Græc. Aut.* L. ii. It is uſed in *Egypt* chiefly for Fuel, and is probably what the Evangeliſt means by χόρτος τοῦ ἀγροῦ, *which To-day is, and To-morrow is caſt into the Oven,* Matt. vi. 30. It is called βούτομον, *Job.* viii. 11, 12, 13. from whence this Paſſage was undoubtedly taken, and the Compariſon both there and here is applied to the Deſtruction of the Wicked. The LXX by miſtake make ἄχει a proper Name, *Gen.* xli. 2. where it means only a Meadow. The *Vulg.* takes it for a Verb, and renders it by *ſonat*, miſtaking it for ἠχεῖ, as *Junius* does for ἄχνη, tranſlating it *ſpuma.* The *Syr.* renders it much better, *Similis (impius) algæ, quæ ante omnem herbam areſcit*, i. e. which withers before all Graſs, either as coming ſoon to Maturity, and ſo decaying apace afterwards, which agrees with what the Scripture ſays of the ſhort lived Proſperity of the Wicked; or, as Fuel cut down, dried up, and withered, which agrees yet better. Or, the Senſe may be, that the Weeds by the Water-ſide, and within its Banks, are ſoon cut down, as, where Water is precious, ſucking it up, or however ſtopping its Courſe. Thus do rapacious Perſons, mentioned ỳ 12. and ſuch ſhall be their Fate; whereas liberal ones are repreſented as watering the Ground round them. The Senſe of the Context from ỳ 12. to ỳ 18, is briefly this, that Wickedneſs appears happy and ſucceſsful for a little while, but it ſoon vaniſhes and diſappears: all the Gains of the Wicked are like a haſty Rain which is ſoon dried up, or the Thunder which is gone, as ſoon as it is perceived and heard. They pleaſe themſelves indeed with the Spoils of Injuſtice, but they ſhall do them no Good, and their End ſhall be to periſh. And even thoſe they leave behind them, ſhall not continue long, or take deep Root, they ſhall be like Trees that grow upon the Top of a barren Rock, expoſed to the Aſſault of every Wind: Or like ſome worthleſs Weed on the Bank Side, which is plucked up and caſt away, ſooner than any other that has ſome Uſe or Value in it. Works of Mercy, on the contrary, are like a fruitful Garden, which God has bleſſed, and whoſe Fruits ſhall be as laſting, as they are inviting and lovely.

Ver. 18. *To labour, and to be content with that a Man hath, is a ſweet Life; but he that findeth a Treaſure is above them both.*] The *Gr.* literally is, The Life of a contented Labourer is ſweet: But then to what does *both* relate? Something ſeems here wanting, for there muſt be at leaſt two Particulars to which a third is compared. *Grotius* thinks καὶ is wanting here, which indeed the *Tigurin* Verſion inſerts, and our Tranſlators ſeem to have followed a Copy which had ſuch a connective Particle. The *Vulgat.* renders without it, and makes no Compariſon, *Vita ſibi ſufficientis operarii condulcabitur, & in ea invenies theſaurum.* Meſſ. of Port-Royal, to form the Compariſon, inſert *or*, the Life of the Labourer, *or* of him who is content with what he has is ſweet; but he that hath both together, is as one that findeth a Treaſure; and inſtance in the primitive Hermits, who took Pleaſure in labouring with their Hands, and were not only contented to ſatisfy their own Neceſſities by painful Travail, but contributed to relieve thoſe of others; hereby gaining a double Treaſure, that of Humility, ſo contrary to the Spirit of the World, and of Charity, which delights to do good to others at its own Expence. *Vatablus* explains it, He that findeth a Treaſure, *i. e.* that hath a Competency or Fortune left him, or, as *Calmet* further explains it, who comes ſuddenly to be rich, without any Fatigue to himſelf, or Injuſtice to others, is happier than a labouring Man, or any one that is content with what is of his own getting. *Boſſuet* thinks all theſe Senſes low, and by a Treaſure, to which the Preference is here given, he underſtands the Treaſure of Righteouſneſs, *Prov.* xxi. 20. or of Wiſdom, *Wiſd.* vii. 14. as *Junius* does by it that of Mercifulneſs, mentioned in the former Verſe. The *Oriental* Verſions give ſtill a different, but agreeable, Senſe. That Bountifulneſs being as a fruitful Garden, he that ſhews himſelf charitable by repeated Acts of Kindneſs, ſhall enrich himſelf thereby, ſhall be as one that findeth a Treaſure.

Ver. 19. *Children and the Building of a City continue a Man's Name; but a blameleſs Wife is counted above them both.*] i. e. Poſterity called by the Name of their Anceſtors, or a People by that of their Founder, as the *Perſidæ, Romani, &c.* and Cities called by the Names of their Conquerors, or firſt Eſtabliſhers, as *Alexandria, Seleucia, Antiochia,* continue the Glory of ſuch to late Generations; but a Woman of great Accompliſhments, and who in the conjugal State ſhines, as well as in other Parts of her Character, is as excellent in her Way, *Her Huſband is known in the Gates, when he ſitteth among the Elders of the Land,* Prov. xxxi. ſuch was *Eſther, Judith, Deborah, Jael, Artemiſia, Zenobia, &c.* who were as well the Glory of their Times, as the Comfort of their Huſbands. The wiſe Man's Meaning here, ſays *Calmet,* is not that a blameleſs

Wife is more capable of immortalizing her Spouſe, than a Series of Deſcendants from a noble Stock, or the Founding of a Kingdom or a City, but that ſhe is a Bleſſing preferable to either. In the following Verſe he gives Wiſdom the Preference, (which in the Sapiential Books is deſcribed as a lovely and beautiful Female) to all outward Satisfactions, as Piety, or the Study of it, gives more Pleaſure to the Soul, than Wine and Muſick at an Entertainment to the Senſes. The Pleaſures of the Underſtanding are always ſuperior to thoſe of the Body; by the former we approach to, and reſemble the Deity; by the latter, eſpecially the Abuſe of them, we degenerate into, and act like the Beaſts. St. *Auſtin* has the like Sentiment, *Delectatio cordis humani de lumine veritatis, de affluentia ſapientiæ; non invenitur voluptas cui poſſit aliqua ex parte comparari.* Serm. 139.

Ver. 22. *Thine Eye deſireth Favour and Beauty; but more than both, Corn when it is green.*] Χάριν καὶ κάλλος. For ſome Copies omit σοῦ. The Eye is pleaſed in beholding artificial Symmetry and Proportion (for ſo I would render χάριν rather than Favour, according to the common Acceptation of it) whether of Building, Statues, Pictures, *&c.* but more ſo in contemplating the Beauty of Nature even in minute Things, whoſe Colour and Simplicity it is beyond the Power of Art to come up to, or imitate; ſuch as is obſervable in green Corn, a Blade of Graſs, or the Lilies of the Field, of which Wiſdom itſelf pronounced, that even *Solomon in all his Glory* was not ſo beautifully *arrayed*, *Luke* xii. 27. Amongſt the natural Entertainments of Sight, the wiſe Man ſays, that the Eye is moſt delighted with what is green, as it refreſhes the Sight, and aſſiſts its Weakneſs, according to *Pliny's* Obſervation on this Colour: *Nullius coloris aſpectus eſt jucundior; ideo herbas virentes, frondeſque avide ſpectamus.* L. xxxvii. c. i. In this *Grotius* acquieſces. *Boſſuet* makes the Reaſon of the Preference to be, that the green Leaves of Trees, *&c.* are ſucceſſively renewing, whereas the Perfection of Art is impaired by Time. *Junius* thinks that Corn was particularly inſtanced in, becauſe it contains *utile dulci*, what is ſerviceable to the Neceſſities of Life, as well as agreeable in outward Appearance.

Ver. 28. *My Son, lead not a Beggar's Life, for better is it to die, than to beg.*] The Author here ſpeaks of begging, according to the Notion which the *Jews* had of it, by whom it was regarded as a Curſe of God for ſome Offence, given to him. And indeed, God does threaten the Extremity of Want to the Tranſgreſſors of his Commandments. Nor could the *Pſalmiſt* think of a greater Curſe upon the Wicked, than when he ſays, *Let their Children be Vagabonds, and beg their Bread; let them ſeek it alſo out of deſolate Places*, Pſ. cix. 9. When a State of Poverty is decried or diſcommended in the Scripture, it is to be underſtood generally of ſuch Poverty, as Men have brought upon themſelves by Idleneſs, or evil Conduct, than which Death is more eligible. The Scripture throughout expreſſes an Abhorrence of Idleneſs, and conſequently muſt condemn a Vagabond or begging Life, which proceeds generally from Lazineſs. We may underſtand our Author here, as if one who followed this Trade, was not worthy, or fit to live; according to that of St. *Paul*, *If any will not labour, neither let him eat*, 2 Theſſ. iii. 10. for every one ſhould be made ſenſible, and acknowledge that he ought to work in the Manner and Way that he is moſt capable of, and that it is the Lot and Penance, which God has impoſed upon all Mankind, ſince the Entrance of Sin: That St. *Paul* laboured with his own Hands, as well as enjoined it to others. Nor is the Receiving carnal Things, which he thinks both equitable and reaſonable, by ſuch as impart ſpiritual Things, to be looked upon as begging, which is only the Diſcharge of a Debt, a proper Return for the other's Labour. It is obſervable, our Saviour condemns a wandering begging Life, when he orders his Diſciples not to go from Houſe to Houſe, but to continue in the ſame they firſt entred into, and there to refreſh themſelves, adding this Reaſon, that *The Labourer is worthy of his Hire*, Luke x. 7.

Ver. 29. *The Life of him that dependeth on another Man's Table is not to be counted for a Life: For he polluteth himſelf with other Mens Meat; but a wiſe Man, well nurtured, will beware thereof.*] Ἀνὴρ βλέπων εἰς ἀλλοτρίαν τράπεζαν, οὐκ ἔστιν αὐτῷ ὁ βίος ἐν λογισμῷ ζωῆς· ἀλισγήσει τὴν ψυχὴν αὐτοῦ ἐν ἐδέσμασιν ἀλλοτρίοις. As βλέπω is here uſed in the Senſe of ἐλπίζω as the *Syr.* and our Verſion rightly take it, ſo ἐλπίζω is in Scripture taken in the Senſe of βλέπω, *Pſ.* cxlv. 15. οἱ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσι, where the marginal Reading is, The Eyes of all *look upon* thee. The Deſcription here belongs to the Paraſite, who lives at the Pleaſure, and is a Slave to the Table, of another; and only ſo long lives, or rather ſubſiſts, as that other ſhall pleaſe to give him Room, or Refreſhment. His Life is not to be reckoned Life, in the true Eſtimate of Living, ἐν λογισμῷ ζωῆς. His Subſiſtence is precarious, as it depends upon the Will and Humour of another; he renders himſelf contemptible by his Obſequiouſneſs and Fawning, and is forced to ſubmit to a thouſand Meaneſſes, to accompliſh his End, and gain Admittance and Suſtenance. Ἀλισγήσει ψυχὴν ἐν ἐδέσμασιν ἀλλοτρίοις the *Vulg.* badly renders, *alit animam ſuam cibis alienis*; the Senſe is much ſtronger, and our Tranſlators give it more truly. It is a Metaphor taken from eating forbidden Meats, and particularly the εἰδωλόθυτα, or Things offered to Idols, whereby legal Pollution was contracted. It does not imply Pollution only in general, but that Species in particular, which ariſes from unlawful Eating and Drinking. See *Dan.* i. 8. *Mal.* i. 7. Not to offend in this Reſpect, or ſubject himſelf to the Danger of it, will be the Endeavour of every Man who is well bred, or well inſtructed, or well diſpoſed, for ἀνὴρ πεπαιδευμένος may ſignify any, or all of theſe.

Ver. 30. *Begging is ſweet in the Mouth of the Shameleſs, but in his Belly ſhall burn a Fire.*] Ἐν στόματι ἀναιδοῦς. Ἀναιδὴς means here a Beggar, who is impudently importunate, and will take no Denial, and is here uſed in its proper and original Senſe. It is not Want merely, but a bold and clamorous Expreſſion of it, which is here condemned. The Senſe is, that the profeſſed Beggar loſes all Shame, he makes a mere Trade of it, and will not reſolve, nor be perſuaded, to work, to get his Living, and eaſe his Neceſſity. This Experience abundantly confirms in all thoſe Vagrants, who infeſt Cities and Countries; they will not quit that Courſe of Life, however enticed by good Offers, or threatned with hard Uſage. Nay, will ſometimes even threaten others themſelves, if not relieved at the Time, or in the Manner, they expect. They love better, to live in ſhameful loitring Idleneſs, though expoſed to a thouſand Inconveniencies and Wants, than to alter their Way of Life, and gain a Livelihood by honeſt Means and Labour. *Plato*, in the ordering of his Republick, expreſsly enjoins the Magiſtrates to drive them out of all Towns, that the Country might be altogether free from ſuch Cattle. L. xi. *De Leg. Grotius* underſtands by πῦρ here great Voraciouſneſs and Greedineſs, and *Boſſuet* the Extremity of Hunger. This Metaphor is not unuſual in the Poets. Thus *Ovid* in his fine Deſcription of *Fames*, or Hunger,

——— *furit ardor edendi,*
Perque avidas fauces, immenſaque viſcera regnat.
. . . .
Utque rapax ignis non unquam alimenta recuſat,
Innumeraſque faces cremat, & quo copia major
Eſt data, plura cupit. Metamorph.

Junius underſtands it of the Curſe of God, and the Fire of his Wrath, that ſhall conſume Gluttons; and others expound it of bodily Diſeaſes, which are uſually the Conſequence of Intemperance.

CHAP. XLI.

Ver. 1. O *Death, how bitter is the Remembrance of thee, to a Man that liveth at Reſt in his Poſſeſſions, unto the Man that hath nothing to vex him.* . . . . Ver. 2. *O Death, acceptable is thy Sentence to the Needy, and unto him whoſe Strength faileth, that is now in the laſt Age, and is vexed with all Things.*] How beautiful is this Contraſt of the wiſe Man's! Death, ſays he, is conſidered as a moſt Sovereign Evil, as the greateſt of Misfortunes, by one in flouriſhing Circumſtances, and in the Bloom of Years, and Vigour of Conſtitution. A State of Affluence is ſo engaging, and has ſo many Charms and Endearments, that it ſteals Mens Affections, and binds thoſe Chains more ſtrongly, which faſten them to the Earth, and their mortal Priſons; and when Death approaches to break and diſſolve them, the ungrateful Proſpect gives Horror and Uneaſineſs, and the faſter the earthly Knot was tied, the greater will be the Pain, and Unwillingneſs at the Separation. *Diogenes* rallies *Alexander the Great* in the Shades, and aſks how he could patiently bear the Thoughts of being there, when he remembred the Happineſs, Glory, and State he was poſſeſſed of on the Earth, the quitting his σωματοφύλακας, ὑπασπιστὰς, σατράπας, τιμὴν καὶ δόξαν. *Luc. Dial.* And indeed that mighty Conqueror himſelf, that ſo often deſpiſed Death in the Field, when he was ſtruck with a mortal Diſeaſe in *Babylon*, and had Death in his View, betrayed an inglorious Pannick; his Palace was filled with Prieſts, and Diviners, and no Superſtition, ſays *Plutarch*, was ſo ſottiſh, but he uſed it to preſerve himſelf. And the Exit of this Conqueror of the World ſhews the Impartiality of Death, in making no Diſtinction. Some Critics obſerve, that in thoſe Words of St. *Luke* ch. xvi. 22. ἀπέθανε δὲ καὶ ὁ πλούσιος there is a particular beautiful Emphaſis in καὶ, intimating, that as rich as he was, his Riches could not keep him from the Power of the Grave. On the contrary, to one in Poverty, ſunk with Misfortunes, and overwhelmed with Grief, or to the Perſon ſtooping under the Burden of decrepit old Age, Death is eſteemed as the End of all Pain and Miſery, and as a ſeaſonable Relief and Good. As nothing ties him to the Earth, he looks upon Death, eſpecially the good Man that is departing, with a compoſed Countenance, and his Approach to it is attended with Hope and Pleaſure; he conſiders it as the Haven of his ſhattered Bark, as the final Period of all his Vexations, and the agreeable Paſſage to a better, and more welcome Life, and he rightly eſtimates the Exchange; when it ſhall happen, to be, as it really is to thoſe that die in the Lord, a ſubſtantial Gain. How much nobler is a Contempt of Life, proceeding from ſuch a Principle, than that of the conceited Stoic, who either from an affected Inſenſibility under the Evils of Life, or the mere Want of its good Things, defies and laughs at Death? The Concluſion we ſhould draw, and the Uſe we ſhould make of the Remembrance of Death, which will unavoidably intrude itſelf into all Breaſts, is not to ſhrink from it abjectly, but to reconcile ourſelves to it, to familiarize the Thoughts of it by Meditation and Reflection, and to prepare for it by dying daily to the World.

Ver. 3. *Fear not the Sentence of Death, remember them that have been before thee, and that come after, for this is the Sentence of the Lord over all Fleſh. And why art thou againſt the Pleaſure of the moſt High? There is no Inquiſition in the Grave, whether thou have lived ten, or an hundred, or a thouſand Years.*] Κείμα would be as properly rendred Condemnation, this is the Condemnation from the Lord, upon all the Deſcendants of *Adam*, who received their Sentence of Mortality in his: And this may be one Reaſon, that, though the firſt Fathers of the World lived ſo long, yet it is noted of thoſe that lived the longeſt, that at length they died, to ſhew that this Sentence of God is infallible and irreverſible, and that he will be found true in whatſoever he decrees. The Law of the moſt High, in this Reſpect, admits of no Exception; we are not better than ſo many others that have gone before us, or than thoſe that will follow after us, why ſhould we therefore expect an Exemption, or be ſo alarmed at what muſt neceſſarily happen? The great Number that ſuffer alike, and undergo the ſame Fate with us, ſhould diminiſh and take off the Horror, and the Inſignificancy and Unſerviceableneſs of the Fear ought to encourage us againſt the Danger; as in a Battle, where there is only a Probability of Death, deſpair drives away all Fear, and turns it into Bravery and Courage. *Seneca* has a pertinent Obſervation on the Occaſion, *Stultum eſt timere quod vitare non poſſis. Stultum eſt dolere in ejuſmodi conditione te eſſe, in qua nemo non eſt; ſolatium eſt grande cum univerſo unà rapi.* De Provid. c. v. Another Motive to reconcile us to the Thoughts of Death is, that long Life is far from being always deſirable, it may perhaps occaſion our ſharing in more Misfortunes, or only ſerve to encreaſe the Number of our Sins. The Enquiry in the other World will not be how long, or how little, Perſons have lived here; none will then envy or reproach others about the Number of Years, or the State and Condition they lived in upon Earth; but the grand Inquiſition will be, which no Age or Quality can eſcape, how they behaved themſelves here, how their Stewardſhip was managed, and their Time improved; how the Account ſtood at the very Inſtant of Death; for after that, there will not be any Poſſibility of altering, changing, or correcting what is paſt.

Ver. 5. *The Children of Sinners are abominable Children, and they that are converſant in the Dwelling of the Ungodly.*] The evil Example, and bad Principles of Parents have an Influence upon the Conduct and Sentiments of their Children; and as Vice ſpreads, and grows worſe in every Generation, the Son of a wicked Father is generally more abandoned and corrupt. The laſt Clauſe is but indifferently rendred; the Senſe according to the *Gr.* is, that the Children of Sinners, as being born corrupt, and with evil Diſpoſitions, ſeek out for looſe Companions, like themſelves, and are chiefly converſant with the Wicked, and in ſuch Places of Infamy as they reſort to.

Ver. 7. *The Children will complain of an ungodly Father, becauſe they ſhall be reproached for his Sake.*] A Parent, who beſtows nothing better upon his Children, than the ſad Lot of a ſpurious Birth, and the Ignominy and Contempt which generally attends it, is to be looked upon rather as an Enemy, than a Father; and he that gives his lawful Iſſue no better Inheritance, than the Poiſon of a bad Example, and makes them the Children of Wrath, by the looſe Maxims, which he inſtils into them, and his evil Communication before them, or by giving them too much Liberty, permits them knowingly to follow evil Courſes without Reſtraint, is he not rather a Murtherer, than a Father? But ſuch Parents as encourage their Children in Vice or Lewdneſs, that are themſelves the Seducers, and Betrayers of their Innocence, that teach them to ſin, and perhaps ſin together with them, are not ſuch unnatural Tempers very Fiends? We read with Aſtoniſhment of thoſe mercileſs Parents, that offered with their own Hands *Souls deſtitute of Help*, in Sacrifice to *Moloch*, Wiſdom xii. 6. and are ſuch as initiate their own Children into impure, or Bacchanalian Rites, leſs wicked and barbarous? Will not ſuch unhappy ones riſe in Judgment againſt, and accuſe, their Parents at the great Tribunal of Cruelty and Inhumanity, and be *loud Witneſſes of Wickedneſs againſt them in the Day of their Trial?* Wiſd. iv. 6.

Ver. 8. *Wo be unto you, ungodly Men. . . . for if you encreaſe, it ſhall be to your Deſtruction.* Ver. 9. *And if you be born, you ſhall be born to a Curſe: And if you die, a Curſe ſhall be your Portion.*] The wiſe Man here addreſſes himſelf to the Wicked, whoſe Birth at firſt, as it was through a Curſe, ſo their Death will end with one. It had been better for Perſons with ſuch evil Diſpoſitions, never to have been born, than to be born and live in continual Sin, and be eternally miſerable. Was it not to be wiſhed that ſuch Men, as *Cain*, *Jeroboam*, *Antiochus Epiphanes*, *Judas*, *Simon Magus*, *Maxentius*, &c. and other wicked and notorious Sinners, had never ſeen Light? The Author of *the Book of Wiſdom* deſcribes the *Canaanites* in like Manner as a naughty Generation, or *accurſed Seed from the Beginning*, xii. 10. *Grotius* finds fault with the preſent Reading of the *Greek*, and reſtores it thus, ἐὰν γὰρ πληθυνθῆτε, εἰς ἀπώλειαν γενήσετε, καὶ ἐὰν ἀποθάνητε, εἰς κατάραν μερισθήσετε, *i. e.* If ye encreaſe by a Multitude of Children, ye ſhall beget them to their Deſtruction; and when ye die, ye ſhall be ranked among the Curſed. In the following Verſe many Copies

pies omit ἀπὸ κατάρας, and the Senſe indeed ſeems better without it, that as Earth returns to Earth, ſo Evil as naturally to the Evil.

Ver. 16. *Therefore be ſhamefaced according to my Word; for it is not good to retain all Shamefacedneſs, neither is it altogether approved in every thing.*] Οὐ γάρ ἐστι πᾶσαν αἰσχύνην διαφυλάξαι καλὸν, καὶ οὐ πάντα πᾶσιν ἐν πίστει εὐδοκιμεῖται. Various are the Senſes of this laſt Clauſe. *Boſſuet* renders with the the *Vulg.* All things are not to be approved of in all, or by all, or are not equally profitable and delightful to all. The *Geneva* Verſion has, *Neither are all things allowed as faithful in all Men.* Grotius has ſtill a different Senſe, nor is it commendable to be altogether incredulous, or to diſbelieve every thing, and reads ἀπιστεῖν inſtead of ἐν πίστει. But I conceive, as the Author proceeds in the remainder of the Chapter, to lay down divers Rules, not only to diſtinguiſh that which is ſhameful, from that which is not ſo, but alſo to ſet down the Degrees and Circumſtances, which enhance the Turpitude of any Action; that this Verſe ſhould be conſidered as the Entrance upon that Subject, and the Senſe to be, that there are ſome Inſtances, when we ſhould not be aſhamed, and ſome when we ſhould, for it is not good διαφυλάττειν to avoid all Shame [ſo *Grotius* underſtands the Word, and ſo it is uſed *Prov.* vi. 24. and elſewhere] for that there is a commendable Shame, this Author has determined, ch. iv. 21. which ſeems indeed to be a better Rendring, than that of our Verſion, and makes the whole clearer and more conſiſtent, *viz.* that it is neither good to avoid all Shame, becauſe there is a Shame, which is a Glory and Grace, nor is Shame to be approved of in every Perſon, or on every Occaſion, becauſe there is a faulty and a criminal Shame. This is confirmed by what follows in this and the next Chapter, where the wiſe Man inſtances in ſeveral Particulars, and ſhews when, and of what things, we ought or ought not to be aſhamed.

Ver. 17. *Be aſhamed of Whoredom before Father and Mother, and of a Lie before a Prince or a great Man.*] Αἰσχύνεσθε ἀπὸ πατρὸς περὶ πορνείας. Ἀπὸ is here uſed in the Senſe of *coram*, denoting the Perſon, before whom the Offence is committed, ſee 1 *John* ii. 28. and ſo anſwers to מפני among the *Hebrews*, *a facie*, *in conſpectu*, as περὶ, which follows here, denotes the Matter of the Sin. Some *Latin* Copies have *propter*, i. e. upon Account of the Relation, or Dignity, of ſuch Perſons. As Fornication or any indecent Act or Word, in the Preſence of Parents, or in ſuch an open Manner, or Place, as may come to their Knowledge, for ſo far it may be extended, betrays a Contempt of them, and muſt occaſion great Concern to them; ſo with reſpect to Truth, as great a regard ſhould be had to Princes, who may be conſidered as Fathers too in their publick Capacity; and as their Perſons and Office are ſacred, they have a Right not to be impoſed upon by any Falſhood. What *Terence* ſays of private Parents, may include alſo civil ones, *Qui mentiri aut fallere inſtituit patrem aut matrem, tanto magis audebit cæteros.* Here is a great Hiatus in the *Orient.* Verſions, ſcarce one of the Particulars, from this Place to ꝟ 9. of the next Chapter, is taken any Notice of, which, according to *Janſenius*, are no leſs than fourteen Subjects of real Shame, very different from each other. Some are Crimes, others only Faults, more or leſs conſiderable, according to the Circumſtances of them. There are others, which are rather Inſtances of Inadvertence and Incivility, than Sins, properly ſpeaking, againſt God.

Ver. 18. *Of an Offence before a Judge and Ruler, of Iniquity before a Congregation and People.*] Πλημμέλεια means here ſome open Miſbehaviour, or Crime before Perſons in Office, whoſe Authority and Dignity as they demand a reſpectful Obedience, ſo will they be ſure to puniſh what gives any Offence in their Preſence, and make an immediate Example of ſuch, as ſeem to diſreſpect and ſlight them. Crimes done covertly, not being known, have often the good Fortune to eſcape Puniſhment; but ſuch as are done perhaps in the Court of Juſtice, or in the very Verge of it, in a bold and daring Manner, or contemptuous and prophane Words ſpoken in the Hearing of the publick Magiſtrate, being ſo many Inſtances of Defiance, as well as Folly, are ſure to be puniſhed, as ſuch an Inſult deſerves. By συναγωγῇ ſome underſtand the great *Sanhedrim*, and by ἀνομίᾳ Sedition. Others think any publick Injury againſt the Good of the State to be here meant, in which may be included evil Counſels, and Deſigns, Threats, Conſpiracies, and Attempts upon the Laws, Privileges, and Liberties of a People, which occaſion Jealouſy and Clamour, and often bring down publick Puniſhment upon ſuch as have been ſuſpected of a Deſign to infringe them. Hiſtory abounds with Examples of Impeachments and Proſcriptions of bad Patriots, and ſometimes the People have been ſo exaſperated againſt the ſuppoſed Enemies of their Country, as to aſſaſſinate, ſtone, or otherwiſe deſtroy them. One ſees by the Example of *Rehoboam*, King of *Judah*, how dangerous it is to provoke the People by any imprudent Anſwer, or threatning Language, 1 *Kings* xii. 14. The Advice ſeems nearly the ſame with that ch. vii. 7. See Note on it. Ἀδικίᾳ, which follows, is not to be uſed, even towards a Stranger, but the Relations we may be engaged in, will claim even beyond ſtrict Juſtice. Something is due to our Acquaintance, more to our Friends, but moſt to a Partner, who may be conſidered as our other ſelf.

Ver. 19. *And of Theft in regard of the Place*

Place where thou ſojourneſt, and in regard of the Truth of God and his Covenant.] ἀπὸ τόπου οὗ παροικεῖς περὶ κλοπῆς, καὶ ἀπὸ ἀληθείας Θεοῦ καὶ διαθήκης. Some, and our Tranſlators in particular, ſeem to unite theſe Sentences, as if they related to the ſame thing, *viz.* Be aſhamed of any Cheating or Fraud in a ſtrange Place or Country, for thereby you ſhew your Forgetfulneſs of the Law of God: Or, Above all be aſhamed of Unfaithfulneſs in tranſgreſſing the Law and the Covenant of the Lord, by any Inſtance of Falſhood or Theft. Others make them diſtinct, and to relate to different Things, and refer the ſecond Clauſe to what follows, thus, Be aſhamed of violating the Truth and Covenant of the Lord, by mixing with Idolaters, and eating Meat offered to Idols at a prophane Table. *Janſenius* thinks it an Interpolation, and that it crept in here from ch. xlii. 2. becauſe no Sin is mentioned here, as in the other Sentences, of which a Man ſhould be aſhamed. *Grotius's* Emendation ſeems to ſet all right, and contains the Particular ſuppoſed wanting here, *viz.* Forgetfulneſs of God; for with great Probability he conjectures the true reading to be, ἀπὸ λήθης Θεοῦ, κ. τ. λ. *i. e.* Be aſhamed of Forgetfulneſs of God, his Law, and Covenant. Dr. *Grabe* accordingly adopts this as moſt preferable, *Prolegom.* c. iv. tom. 3. It may be proper to obſerve that ἀπὸ in moſt of the following Paſſages takes the Senſe in which περὶ hath been uſed.

Ibid. *And of ſcorning to give and take.*] i. e. Be aſhamed to uſe any Deceit with reſpect to what you pay or receive. One may cheat either by paying in bad Coin, or by paying too little, or by refuſing to do it but by Compulſion: And in receiving, the ſame Fault is committed by taking more than is due, or by demanding it too ſoon, or unſeaſonably, or by oppreſſive Methods. This may alſo be extended to Accounts, which are not fairly and honeſtly kept, when one enters more than he has paid, or leſs than he has received. Or a Wrong may be done to Creditors by refuſing to pay at all, or by deferring Payment unreaſonably, or by a fraudulent Bankruptcy. The Senſe briefly is, that in Matters of Commerce, for ſo the Phraſe is uſed ch. xlii. 7. and by the *Rabbins*, we ſhould be aſhamed to be diſhoneſt, and both pay and receive with Honour and Juſtice. Σκορακισμὸς, here rendred Scorning, means Cheating, and is equivalent, according to *Heſychius*, to ἀπάτη; if we take the Phraſe in the Senſe of Charity and Generoſity, as it is uſed *Phil.* iv. 15. the meaning then is, that we ſhould be aſhamed to alienate to a private Uſe publick Money, and particularly to abuſe or miſpend what is given for the Relief of the Poor, or to other pious Uſes; but this Caution is mentioned ℣. 21. and is better ſo underſtood there than of detaining a private Gift or Legacy.

Ver. 20. *And of Silence before them that ſalute thee.*] The wiſe Man having inſtanced in the former Verſe in a Species of Rudeneſs, *viz.* lolling on the Table, inſtead of reſting with the Elbow upon the *Triclinium*, as was the Cuſtom in this Writer's Time, proceeds to mention another Inſtance of Unpoliteneſs, *viz.* the not receiving Civilities kindly, and returning them obligingly; which diſtant Behaviour proceeds from Pride, and a Contempt of others. To return a Salutation is one Species of Debt due to thoſe that are ſo obliging to us; and we ſhould even prevent thoſe that are approaching us in a reſpectful Manner, however, not be behind Hand in returning their Civility. Politeneſs and Good-manners demand this, eſpecially towards our Friends, who are cordial and ſincere in their Affections, and Profeſſions towards us. They differ widely from ſuch Flatterers as addreſs, and would inſinuate themſelves by fulſom Language, whoſe Carriage is affected, and their Viſits inſidious. Such officious deſigning Perſons *Solomon* means, when he ſays, *He that bleſſeth his Friend with a loud Voice, riſing early in the Morning, it ſhall be counted a Curſe to him*, Prov. xxvii. 14. How much better and clearer is the Rendring of the ὁ, ὃς ἂν εὐλογῇ φίλον τὸ πρωῒ μεγάλῃ τῇ φωνῇ, καταρώμενος οὐδὲν διαφέρειν δόξει. *Non differt ab eo qui maledicit. Syr.* to which agrees the *Vulg.* After theſe the Author proceeds to mention ſome ſuſpicious Inſtances of Over Civilities, as too great Admiration of, and Regard for another Man's Wife, or too much Intimacy and Familiarity with his Maid: Next he inſtances in an over Fondneſs for a Man's ſelf, whereby he becomes tireſome by a tedious Repetition of his own Actions and Words, for ſo *Grotius* underſtands δευτερώσεις, ℣. 23. and, which may be reſolved into the ſame Cauſe, the ſpreading Reports, λόγος ἀκοῆς, publiſhing all one hears to the Detriment and Diſparagement of others. To be careful not to offend in any of theſe Particulars, will be to a Man's Honour.

CHAP. XLII.

Ver. 2. AND *of Judgment to juſtify the Ungodly.*] This carries a very bad Senſe, as it ſtands in our Verſion, as if the Advice was, not to be aſhamed of a Judgment or Sentence to juſtify the Ungodly; except δικαιῶσαι means here, as it does ſometimes in *Greek* Writers, to condemn or puniſh. The Senſe is, Be not aſhamed to oppoſe any Judgment or Sentence, in which a wicked Man is intended to be favoured, or acquitted; be ſo far from concurring in a wrong Sentence, as to reſolve to oppoſe all Wickedneſs, as ſoon as it is diſcovered, and known to you: Let neither Fear, nor Friendſhip, nor Intereſt, nor any human Regard ſtop you in the Proſecution of Juſtice, according to the Direction, *Deut.* i. 16, 17.

Ver. 3. *Of reckoning with thy Partners, and Travellers.*] περὶ λόγου κοινωνοῦ καὶ ὁδοιπόρων. *Grotius* underſtands this of not being aſhamed to entertain Companions and Fellow-Travellers, συνοδοιπόρους, with agreeable Diſcourſe, to ſhew Civility to thoſe we travel with, or meet on the Way, to take in good part what they ſay, and to contribute by friendly Intercourſe to make the Time and Journey paſs agreeably. Others more juſtly of doing Buſineſs uprightly, as an Agent for other People, whether Neighbours, or Strangers, and keeping a fair Account. *Badwell* explains it, which ſeems the beſt Senſe, of a judicial Hearing between an Acquaintance, and a Stranger, and of not being influenced by Prejudice in Favour of the former, but to judge equally and impartially between Friends and thoſe that are unknown, between Domeſtics and Foreigners. That ὁδοιπόρος is ſometimes uſed in the Senſe of ξένος, ſee *Montfauc. Hexapl.* 2 *Kings* xii. 4.

Ibid. *Or of the Gift of the Heritage of Friends.*] περὶ δόσεως κληρονομίας ἑταίρων. I do not greatly approve *Grotius*'s Expoſition, Be not aſhamed to declare your Friends for your Heirs, or to give Legacies to your Acquaintance, though your Relations be diſcontented, and take it amiſs. The Senſe may either be, Take great Care not to be partial in the dividing an Inheritance, where your Friends are concerned, and have an Intereſt, *Dans le partage d'un heritage où vos amis ſont intereſſez*, according to *Calmet*. For where a Man has ſeveral ἑταῖροι, and they have, as they naturally will have, different Degrees of Intereſt and Influence with him, he may be in great Danger of accepting Perſons, in making a Diviſion between them. Or, the Advice here may be, to diſtribute the Eſtate, Inheritance, or Effects of a deceaſed Friend, according to his Mind and Intention, and conformably to the Tenour of his Will, without liſtening to, or regarding the Sollicitations or Talk of intereſted and diſſatisfied Perſons: and, if the Truſt be veſted in you, to divide the Inheritance impartially among the ſeveral Coheirs. According to this Senſe δόσις is equivalent to διάδοσις.

Ver. 4. *Or of getting much or little.*] Look narrowly to the Weights and Meaſures of thoſe with whom you have any Dealing, and alſo to the Prices which are ſet upon their Goods, and trouble not yourſelf about thoſe who blame, or laugh at, your ſcrupulous Exactneſs in theſe Particulars; or adhere ſtrictly to Right and Equity, even at the Expence of your own Intereſt; mind not the getting more or leſs in any Dealing or Bargain, but the getting it honeſtly and fairly. Nor be aſhamed in Traffick, ſays *Calmet*, to be honeſt, and deal fairly, *Dans les petits comme dans les grands gains*, in ſmall, as well as large Gains, in little Matters, as well as greater.

Ver. 5. *And of Merchants indifferent ſelling.*] περὶ ἀδιαφόρου πράσεως ἐμπόρων. *Ni de corriger le deſordre qui regne dans le Commerce entre les marchands*, ſays *Calmet*, applying it to Magiſtrates, whoſe Buſineſs it is to prevent any Injuſtice between Buyers and Sellers. As referred to ſelling, the *Greek* literally may mean, Be not aſhamed to look out for a good Chapman, to treat with different Perſons or Merchants, and to chuſe among them him that offers the beſt Price. As referred to buying, Be not aſhamed to aſk the Price of Things, to examine and cheapen that which you are about to buy, if you cannot depend on the Perſon's Truth and Honeſty; or, if impoſed upon, to complain of a bad Commodity, to turn it back, or to inſiſt on an Exchange, or an Abatement. Moſt of the Verſions and Commentators underſtand διαφόρου in the Senſe of indifferent, as our Tranſlators do; but διάφορον in this Writer more generally ſignifies Money. See ch. vii. 19. xxvii. 1. and 2 *Maccab.* i. 35. According to this Acceptation it may mean, Be not aſhamed to aſk for the Money for Goods ſold and delivered to the Merchant; or, when you are about to receive a Sum of Money, ſcruple not to look at it, to try and examine it, to tell it, and, if need be, to weigh it.

Ver. 6. *Sure keeping is good, where an evil Wife is.*] ἐπὶ γυναικὶ πονηρᾷ καλὸν σφραγίς. Σφραγὶς here ſignifies a Signet or Seal, with which Things valuable and precious were ſealed, for their better Safety and Preſervation. A wiſe Maſter of a Family, ſays this Writer, denies even to his Wife the uſual Power in his Houſe, if he knows her to be indiſcreet, and has reaſon to queſtion her Management. This Advice, though well meant, is matter of great Tenderneſs; as one ſhould not diſtruſt, when there is no very preſſing Occaſion, nor raiſe a Commotion and Family Difference for only Trifles miſſing, or abuſed, leſt Reſentment ſhould make her throw off all Care in general; ſo neither, when there is room enough for Diſtruſt and Complaint, ſhould Things be carried to ſuch an Extremity, as to exclude the Miſtreſs of the Houſe her proper Province, and by putting Matters out of her Reach, or Cognizance, to make her, as it were, a Cypher in it. A generous Confidence in a Wife, joined with well-timed Perſuaſion, Obſervation on others thriving and flouriſhing by means of Management, and a ſenſible Experience of domeſtic Uneaſineſs, and their common Loſs for want of Œconomy, will at length, 'tis probable, produce a happy Change, and effect that, which Upbraiding or violent Methods muſt deſpair of attaining. Some extend this Advice further, and by γυνὴ πονηρὰ underſtand, not merely a careleſs Wife, who gives herſelf no Concern about Family Affairs, but one who is looſe and intrigueing; that ſuch a one, if not confined, ſhould at leaſt be kept within Doors, and be denied Opportunities of gadding abroad, cultivating, or continuing a dangerous Acquaintance, and executing any latent Scheme of Miſchief and Wickedneſs.

Ibid. *And ſhut up where many Hands are.*] A diſcreet Governor of a Family keeps an Account of all, and has an Eye to Things how they go, not ſo much out of a Spirit of Diſtruſt or Covetouſneſs, as not to give Servants an Opportunity to injure, or defraud, and to hinder that Miſchief and Waſte, which is a ſure Attendant upon Careleſſneſs and Negligence. This fine Precept of Œconomy, is chiefly intended, ſays *Calmet*, for the Benefit of great and rich Families, which can never be ſo grand and conſiderable, as to be above the Uſe of prudent Management, nor indeed long continue their Greatneſs and State without it. As their Number of Domeſtics and Dependents is conſiderably larger, ſo is the Danger of Extravagance and Waſte proportionably greater. As theſe have no Property in what is conſumed, and their Stay and Continuance generally but precarious, and imagine an unneceſſary Profuſion for the Credit of the Great, they cannot be ſuſpected of any Principles of Œconomy, nor to have either Inclination, or Forecaſt to prevent needleſs Expences. To ſtop ſuch Inconveniences, ariſing often merely from Wantonneſs, by prudent Inſpection or Proviſion will be no Reflexion, either upon the good Senſe, or Dignity, or Character of the Great. This wiſe Writer has obſerved upon another Occaſion, that *he that deſpiſeth little Things, ſhall periſh by little and little*, ch. xix. 1. which is equally applicable to Matters of Expence, the ſmall Particulars whereof, whether ariſing from Servants Negligence, or other Inſtances of Miſmanagement, ſeemingly trifling and inſignificant, and as ſuch taken no Notice of, will be found at length to compoſe large Sums, and the overlooking of theſe may be aſſigned as one probable Cauſe of the Decay of Eſtates. On the contrary, a great and well regulated Family, where Order, and a well conducted Plenty reigns, is a ſort of Microcoſm, or the natural World in Miniature, where, though the conſtituent Parts are numberleſs, nothing in the Structure of it is idle or ſuperfluous, every thing knows its Place, has its Uſe, keeps its Courſe, and the more minute, as well as greater Concerns of it, are adminiſtred with the moſt conſummate Wiſdom.

Ver. 8. *Be not aſhamed to inform the Unwiſe and Fooliſh, and the extreme Aged, that contendeth with thoſe that are young.*] It is never ſhameful to reprove or correct the Wicked and Unwiſe, of whatever Age, or Condition they be. If an old Man acts beneath himſelf, betrays a miſbecoming Levity in Words or Actions; if he falls into Crimes, which even the Giddineſs and Fire of Youth is no Excuſe for; ſcruple not to reprove and admoniſh him. Remember with what Zeal and Spirit young *Daniel* proceeded againſt the two incontinent Elders. The Marginal Reading is full to this Senſe, and *Hæſchelius* refers to a Copy which had κρινομένȣ περὶ πορνείας, an old Man accuſed of Fornication. *Grotius* underſtands it in the Senſe of our Verſion, that it is proper to admoniſh an old Man, differing or quarrelling with young Men, or Boys, as being unworthy of his Character, and a Conteſt unſuitable to his Strength and Age. According to others, the Senſe is, Scruple not to take the Part of elderly Perſons inſulted by the younger Sort; preſerve the Reverence due to old Age, and remind them who play upon them, if Occaſion be, of the Fate of thoſe jeering young Men (for ſo it ſhould be rendred) who inſulted the Baldneſs of the Prophet *Eliſha*, 2 *Kings* ii. 23. This is proper Advice literally taken; in a ſpiritual Senſe it may be underſtood as a Direction according to *Meſſ. of Port Royal*, to ſtand up for, and maintain the Truth and Purity of the Church, ſo venerable for its Antiquity, and recommended by the pious Zeal of ſo many Saints and Fathers, who have appeared in its Defence, when it is attacked by the upſtart Errors of ſuch, whoſe proper Character is a Fondneſs for Novelty.

Ver. 9. *The Father waketh for the Daughter, when no Man knoweth, and the Care for her taketh away Sleep; when ſhe is young, leſt ſhe paſs the Flower of her Age, and being married, leſt ſhe ſhould be hated.*] The received Senſe of the former Part is, that a Daughter is the Cauſe of ſecret, or hidden Inquietude to the Father, πατρὶ ἀπόκρυφος ἀγρυπνία, which our Tranſlation follows; but *Grotius*, and others, apply ἀπόκρυφος to θυγάτηρ, and thereby mean a Virgin Daughter, who has not yet left her Father's Houſe and Family, but continues confined to her Apartment, or the *Gynæceum.* The *Hebrews* called ſuch a one before Marriage, *Alma*, *i. e.* one concealed, becauſe before they were eſpouſed, and led in form to their Huſbands, they remained always ſhut up, and concealed from the Sight and Acquaintance of Men; and even, when a Propoſal was made for Marriage, the whole Courtſhip was tranſacted by Proxies, without either of the Parties ſeeing one another. The following Sentence, *When ſhe is young, leſt ſhe paſs the Flower of her Age,* the *Vulg.* renders, *Ne forte in adoleſcentia ſua adulta efficiatur*, which affords no Senſe, *adulta ætas*, being the prime Time for Eſpouſals: I think the Rendring ſhould either be, *ſuperadulta*; or, if the *Greek* would admit, *adultera efficiatur*, as *Jerom's* Bible has it, and that of *Sixtus* V. which indeed the *Syr.* and *Arab.* greatly confirm; the former has, *In pueritia ipſius ne injuriam patiatur*; the latter, *In adoleſcentia ipſius ne afficiatur injuria.*

ria. But ſtill there ſeems good Reaſon againſt admitting this Conjecture, as this very Senſe is expreſſed in the beginning of the next Verſe. *Superadulta* therefore ſeems preferable, and anſwers better to the *Greek*; and no wonder the Father ſhould be concerned on this Head, as, according to the common Notion of the *Jews*, it was eſteemed diſhonourable to paſs the Flower of Age unmarried, 1 *Cor.* vii. 36. and in particular, from the Precept to increaſe and multiply, they thought themſelves obliged to marry at Twenty, and declared, that whoſoever neglected this Precept, offended againſt the Law, and was guilty of Homicide. When married, the Parent's Care ſtill continued for his Daughter, leſt ſhe ſhould be diſagreeable to her Huſband by any bodily Infirmity, Badneſs of Temper, or Breach of conjugal Chaſtity, for ſo the *Orient.* Verſions underſtand, what our Tranſlators render Miſbehaviour; or, leſt ſhe ſhould at length prove barren, which was reckoned a great Diſgrace in *Iſrael*, a barren Wife being always looked upon with an evil Eye in her Huſband's Houſe. All, or any of which Caſes was a legal Cauſe of Divorce, and muſt occaſion freſh Concern, and new Difficulties to her near Relations, by her being returned with Diſgrace, τοῖς πατρικοῖς αὐτῆς, an elegant, and truly claſſical Expreſſion.

Ver. 12. *Behold not every Body's Beauty, and ſit not in the midſt of Women.* Ver. 13. *For from Garments cometh a Moth, and from Women Wickedneſs.*] The literal Rendring of the *Greek* is, Look not earneſtly on every Man for Beauty, which *Calmet* underſtands of Pædoraſtiſm, or Sodomy, and ſays this Piece of Advice was neceſſary to be directed to thoſe who lived among the *Greeks*, or Heathens, among whom this deteſtable Crime, and the moſt ſhameful and unnatural Actions, were notorious and common. It may be conſidered alſo as a Direction to young Women, not to gaze upon, or admire Mens Beauty, as what follows relates to Men, and their Behaviour, with reſpect to Women. The Caution is, not to avoid Womens Company altogether, or not to continue long in it, which is both inoffenſive, and agreeable; but not to communicate, or reveal Secrets, or Matters of Conſequence to them, or conſult about grand *Arcana* in their Preſence or Hearing; ſo συνεδρεύειν is ſometimes taken; and ſo it ſeems to be underſtood here by the *Arab.* Verſion. The next Verſe ſeems to bear harder ſtill upon them, which the *Vulg.* renders, *A muliere iniquitas viri*, and it makes the Senſe rather clearer. I cannot perſuade myſelf to think with many Expoſitors, that the Author here, rightly underſtood, declares againſt the Company and Converſation of Women in general, as if certain Danger and Miſchief attended it; or that he was ſuch an Enemy to the Sex as to forbid all Intercourſe with them, whom God made for Man's Society and Comfort: what is ſaid relates, I conceive, to bad or lewd Women, whoſe Acquaintance will kindle the Fire of Luſt, and from ſuch may be expected to come πονηρία, both Wickedneſs, and Miſery. For impure Love is as a Worm that gnaws the Soul, it preys upon, and eats inſenſibly what it faſtens upon, and the Danger is more to be feared, as it is leſs perceived, and the Temptations to it more engaging; it is as the Moth which breeds and engenders in Clothes, continually fretting the Garment without being perceived, till it is too late to prevent, and remedy the Miſchief. Such is the Danger, and ſuch the Decay that will enſue from an artful, deſigning, and wicked Woman.

Ver. 14. *Better is the Churliſhneſs of a Man, than a courteous Woman, a Woman, I ſay, which bringeth Shame and Reproach.*] *i. e.* Better and more to your Advantage, is the rough Admonition of a ſincere Friend, who means your Good, than the pretended Kindneſs of a Woman, who aims only at Miſchief. According to *Calmet* the Senſe is, It is better to have a Man for an Enemy, than a Woman, *i. e.* a deceitful Woman, for a Friend; the Hatred of the one is leſs dangerous, than the falſe Tenderneſs, and diſſembled Careſſes of the other. Such was *Dalilah* to *Sampſon*, and *Judith* to *Holofernes*. By a courteous Woman, we are not to underſtand here, one that is modeſtly civil, and obliging, and ready to do all good and commendable Offices, who is truly ἀγαθοποιὸς, but one, who is engaging by deceitful Arts, and a falſe Fondneſs, and courteous only to enſnare. It is obſervable, that this Writer himſelf ſeems purpoſely to deſign to prevent any Miſtake, by adding more explicitly, that the Woman he means, is one whoſe ſubtil and engaging Arts will in the End bring Shame, and Reproach, and Ruin, to ſuch unhappy ones as are drawn in by her. The *Romaniſts* object, that *Joſephus* quotes this Verſe as Scripture, and links it with ſeveral Precepts and Maxims of *Moſes*. *Cont. App.* L. ii. To this Objection it will be ſufficient to reply; 1. That he does not quote this Paſſage αὐτολεξεὶ, the Sentence which occurs there is different from this. 2. That it was not in the original Text of *Joſephus*, appears from hence, that it is not in the ancient Verſion of *Ruffin*. 3. Suppoſing him to quote this, it no more proves this Book canonical, than his citing ſomething out of *Plato de Legibus*, proves that Book to be ſo. 4. Γραφὴ is often uſed in a lax Senſe, to ſignify any eccleſiaſtical Writing, and not preciſely Scripture. See *Dupin's Hiſt. of the Can. Coſin's Scholaſt. Hiſt. Huet. Demonſt. Evang.* Prop. iv.

Ver. 15. *I will now remember the Works of the Lord, and declare the Things that I have ſeen: in the Words of the Lord are his Works*] ἐν λόγοις Κυρίου τὰ ἔργα αὐτοῦ. It ſeems, ſay *Meſſ. of Port Royal*, as if the following Verſes were a ſort of Song of the wiſe Man, who riſes on a ſudden, as it were by a holy Tranſport, which animates him through the Admiration of the greatneſs of God's Works. From this Place to the End of the Book, he is wholly taken up, either in praiſing the Lord, and enlarging upon the Excellence of his Works, or in publiſhing the Praiſes of the *Jewiſh* Worthies. He begins with a fine Thought, that his Word, or Almighty *Fiat*, was a perfect Work. 2 *Eſdr*. vi. 38. which greatly reſembles that of *Moſes*, *Gen*. i. 3. ſo much admired by *Longinus*, or that comprehenſive one of the *Pſalmiſt*, *Pſal*. xxxiii. 9. Ἐν λόγῳ Κυρίȣ, I think would have been more lofty, and conveyed a higher Idea of God's Power. *Philo* has the ſame Thought, ὁ λόγος ἔργον ἐςὶν αὐτῷ, *De Moſe*, L. i. and *Clem. Alexandr. Strom*. L. v. There is the like Plural Expreſſion, and upon the ſame Occaſion, in the very next Chapter, ℣ 5, 10. which our Tranſlators have there rightly rendred in the ſingular. *Grotius* ſpoils this beautiful Thought by joining ἐν λόγοις to the foregoing Sentence, and making (by what Authority I know not) Κυρίȣ τὰ ἔργα αὐτȣ̃, to be a Gloſs crept into the Text from the Margin.

Ver. 16. *The Sun that giveth Light, looketh upon all Things, and the Work thereof is full of the Glory of the Lord.*] This is not accurately rendred; the Author is not here ſpeaking profeſſedly of the Sun, and its wonderful Creation, as may ſeem at firſt View, (that follows in the next Chapter) it is brought in here only by way of Compariſon. The Senſe is, the Glory of God appears in the whole Creation, as the Light of the Sun is ſeen upon all the Earth. Ἔργον αὐτȣ̃ is not rightly rendred the Work *thereof*, underſtanding it of the making of the Sun, but relates to God, God's Work, or his whole Creation, is full of his Majeſty, or of the Majeſty of his Glory. So *Grotius*, *Sicut ſol omnia perluſtrat, ita & opus hoc Dei univerſum plenum eſt ipſius majeſtate.* The *Oriental* Verſions too take it comparatively, and ſome MSS have ὡς ἥλιος φωτίζων.

Ver. 17. *The Lord hath not given Power to the Saints to declare all his marvellous Works, which the Almighty Lord firmly ſettled, that whatſoever is, might be eſtabliſhed for his Glory.*] The *Vulgate* reads with an Interrogation, *Nonne Dominus fecit Sanctos enarrare omnia mirabilia ſua?* Underſtanding probably by the Saints, either the Angels, and Bleſſed in Heaven, who know, and celebrate his Power and Greatneſs, or in an inferior Senſe, the *Iſraelites*, to whom God made known his Laws, and wondrous Works, while other Nations continued in Darkneſs and Ignorance. The Author wiſely premiſes this, ſays *Calmet*, to excuſe his own Attempt in undertaking ſo lofty a Subject, which the Angels themſelves do not comprehend, much leſs can explain perfectly. But the Generality of Interpreters, with our Tranſlators, underſtand the Paſſage in a quite contrary Senſe, that God hath not given ſuch a Power, or enabled his Saints, to declare all the Wonders which he hath done; and, as Almighty Lord, hath eſtabliſhed, beyond all Power of Alteration, or Diſturbance, in ſuch a perfect Manner, that they may continue for ever, in the Order and Manner he has fixed them, to his Glory, and the good of the whole Syſtem; which ſeems confirmed by a parallel Paſſage, ch. xviii. 4. *To whom hath he given Power to declare his Works? and who ſhall find out his noble Acts? who ſhall number the Strength of his Majeſty; and who ſhall alſo tell out his Mercies?* where the Interrogation is equivalent to a Negative; and the *Greek* in the firſt Sentence ſo expreſſes it, ȣ̓θενὶ ἐξεποίησεν ἐξαγγεῖλαι τὰ ἔργα αὐτȣ̃.

Ver. 18. *He ſeeketh out the Deep, and the Heart, and conſidereth their crafty Devices: . . . . . . and he beholdeth the Signs of the World.*] Something ſeems here wanting, and is probably dropt from the Text, *Grotius* ſuppoſes it to be ἀνθρώπων, which indeed the *Vulgate* has inſerted, *Abyſſum, & cor hominum inveſtigavit*; but what are we to underſtand by the Signs of the World, which God is ſaid here to behold? The learned Critic above ſays, that the leaſt diſcernible Point of Time is called σημεῖον, and that God knoweth every Portion and Inſtant of time, and what paſſes in it. According to *Calmet* it means, that he ſees into, and underſtands all future Events, not by Inſpection of the Stars, or the help of any Signs natural, but he knows perfectly all the Changes that happen in Nature, without having any Occaſion to conſult ſecond Cauſes. And how indeed ſhould he be ignorant of them, who ſeeth from everlaſting to everlaſting, to whom all Things paſt and future, are preſent, and the Events of all Times and Ages, are known from all Eternity, and as it were written in his Mind; ȣ̓δὲ εἷς λόγος, *not even one thing*, for ſo it ſhould be rendred, is hidden from him.

Ver. 22. *Oh how deſireable are all his Works, and that a Man may ſee even to a Spark.* Ver. 23. *All theſe Things live, and remain for ever, for all Uſes, and they are all obedient.*] Who can refrain from praiſing God that ſees his Glory, and how do his Works command our Wonder, and merit to be extolled and reverenced by all that fear him? for after repreſenting to ourſelves, in the beſt Manner we are able, his Excellence and Beauty, all that we can attain to is, in Compariſon, but a Spark; ſo ſmall a part of his Works do we ſee, and ſo imperfect is our Knowledge. Or the Senſe may be, We ſee the Wonder of his Works even in a Spark, *i. e.* all his Creatures proclaim his Greatneſs, and there is none, how ſmall ſoever it be, in which we do not diſcern Marks of his Wiſdom, and Power. By this all created Nature has ſubſiſted through numberleſs ſucceſſive Generations, and will ſubſiſt to the Remainder of Time, fulfilling his Will, and ſerving the Purpoſes which he has aſſigned them. "All Things, ſays a very judicious Writer, "ſince the Time that God did firſt proclaim the Edicts of his Law upon the natural World, have continued their regular Courſe; Heaven and Earth have hearkned unto his Voice, and their Labour hath been to do his Will. If Nature ſhould intermit her Courſe, and leave, though it were but for a little while, the Obſervation of her own Laws; if thoſe principal and mother Elements, whereof all Things in this lower World are made, ſhould loſe the Qualities they now have; if the Frame of that heavenly Arch erected over our Heads, ſhould looſen and diſſolve itſelf; if the Celeſtial Spheres ſhould forget their wonted Motions, and by irregular Volubility turn themſelves any other way; if the Prince of the Lights of Heaven, who now, as a Giant, doth run his unwearied Courſe, ſhould as it were through a languiſhing Faintneſs begin to ſtand, and to reſt himſelf; if the Moon ſhould wander from her beaten Way; the Times and Seaſons of the Year blend themſelves by confuſed and diſordered Mixture; the Winds breath out their laſt Gaſp; the Clouds yield no more Rain; the Earth be defeated of heavenly Influence, and the Fruits of it pine away, as Children at the withered Breaſts of their Mother, no longer able to yield them Relief; what would become of Man himſelf, whom theſe Things do now all ſerve? See we not plainly, that the Obedience of the Creatures unto the Law of Nature, is the Stay of the whole World?" *Hooker's Eccleſ. Pol.* p. 73.

Ver. 24. *All Things are double one againſt another, and he hath made nothing imperfect.*] Each Thing has its contrary in Nature, and the one is oppoſed to the other, Night to Day, Evil to Good, Death to Life, Cold to Heat, Dry to Wet, *&c.* Many of the ancient Philoſophers maintained the like Contrariety of Qualities in Nature; they thought the Univerſe ſubſiſted by a juſt Temperature of theſe Oppoſites and Extremes, none of which predominated over the other, though there was a mutual Antipathy betwixt them. *Ovid*, ſpeaking of the Creation of the World, ſays, that God by his Wiſdom knew how to reconcile this Oppoſition, and to keep Things in a fixt and permanent State, notwithſtanding this continual Diſagreement, *Metamorph.* L. i. and ſo we find it; even this Diverſity, inſtead of diſturbing the Order of the Univerſe by any Confuſion, is, like to that of different Voices in an excellent Concert of Muſick, accompanied with an Order and Regularity, Connexion and Dependance, wonderful in ſuch a Variety of Bodies, whoſe Harmony, during ſuch a Revolution of numberleſs Ages, compoſes a Hymn to the Glory of the great Creator. See Note on ch. xxxiii. 14, 15.

CHAP. XLIII.

Ver. 1. *THE Pride of the Height, the clear Firmament, the Beauty of Heaven, with his glorious Shew.*] Dr. *Grabe* thinks that this Chapter ought to begin at ℣ 15. of the laſt, and ſo indeed the Subject and Connexion ſeem to require, and there is the more Probability that this begins wrong, as we cannot account for the Conſtruction of the *Greek*. If we do not refer γαυρίαμα, στερέωμα, and εἶδος to ὁρῶν in the preceding Verſe of the laſt Chapter, and put them in Appoſition to δόξαν immediately foregoing, to the following Senſe, who can be ſatisfied with contemplating his Glory, *viz.* the Immenſity of Height, the vaſt Expanſe of Clearneſs, *ſublime candens*, as *Ennius* well expreſſes it, the general Face of the Heavens, exhibiting to the Sight a moſt glorious Shew? The Obſcurity here ſeems to ariſe from a String of Hebraiſms, for which we have a parallel Place, *Pſal.* xxix. 2, 3. where הדרת קדש Beauty of Holineſs, means beautiful holy Place, אל־כבוד God of Glory means the glorious God, בהדר קול בכח a Voice in Might, and in Glory, means a mighty and glorious Voice. So the Words here rendered by γαυρίαμα ὕψους might ſignify a moſt exalted Altitude, στερέωμα καθαριότητος, a moſt clear Sky, *expanſum purum*, as *Junius* has it; and both theſe further repreſented, as being or exhibiting εἶδος οὐρανοῦ, the Face of Heaven, which is εἶδος ἐν ὁράματι δόξης, a glorious Sight, or View of his Glory; which anſwers in Nature, to what the Prophet ſaw in Revelation, which is called by him, ἡ ὅρασις ὁμοιώματος δόξης Κυρίου. *Ezek.* i. 28. I cannot here conceal from the learned Reader, an ingenious Conjecture, which aims at explaining this, by a Simile borrowed from Art, and ſuppoſes the Reading poſſibly might be, ἐν τορεύματι δόξης, *i. e.* that the Face of the Heavens to Appearance, is as one entire Piece of carved Work, one grand Sphere, moſt perfectly turned, and moſt beautifully engraven, the Difficulty of whoſe Workmanſhip is known to encreaſe, according to the Bulk of the Thing intended to be perfected. If *Phidias* then would find it difficult to turn a little Sphere, *Toreuma Cæli*, *Mart.* L. iv. 39. of ſome few Feet Diameter only, what an Idea muſt it raiſe of the great Creator of the Univerſe, whoſe Sphere is infinite in Height and Breadth, and yet ſmoothed to the greateſt Exactneſs? And indeed, conſidering the Philoſophy of thoſe Times when our Author wrote, the Deſcription here given of the Face of the Heavens, taken in this Light, carries in it ſomething ſublime and noble, and even poetical too, as being the exact Picture of Nature. If to this we add, that *Toreuma* was a Term of Art frequent in *Egypt*, when the *Greek* Language was in Uſe there, it may ſeem not improbable, that the Tranſlator of this Work, who reſided there ſo long, might borrow it from thence.

Ver. 2. *The Sun when it appeareth, declaring at his riſing a marvellous Inſtrument, the Work of the Moſt High.*] ἥλιος ἐν ὀπτασίᾳ διαγγέλλων ἐν ἐξόδῳ, σκεῦος θαυμαστὸν ἔργον ὑψίστου. The *Geneva* Verſion here is much clearer, *The Sun alſo a marvellous Inſtrument, when it appeareth, declareth at his going out the Work of the moſt High*, *i. e.* The very firſt Sight of the Sun, (ſo ὀπτασία is uſed ℣ 16.) in the Morning, is an Evidence of its being the Work of God, and a wonderful Inſtrument in his Hand, which the Sun itſelf is a further Evidence of, at his Noonday Height, ἐν μεσημβρίᾳ αὐτοῦ, ℣ 3. by his powerful Effects upon the Earth. As ὀπτασία hath been thought ſufficiently expreſſive without ἔξοδος, and διαγγέλλων ſeems to require, and uſually has ſomething after it, ſome have been induced to attempt an Alteration here. *Druſius* ſeems to like ἐνδόξῳ, *ſol in aſpectu glorioſo.* *Grotius* ἐν ἐνδόξῳ, *ſol in aſpectu illum glorioſum*, i. e. *Deum, annuntians*, which affords a good meaning, but does not follow from his Reading. It ſuggeſts to me, I think, the true one, τὸ ἔνδοξον, *i. e.* the beautiful Appearance of the Sun proclaimeth *the glorious one*; which is lofty, and truly expreſſive of God. *Boſſuet*, *Junius*, and *Druſius*, ſeem to favour this Explication. The Alluſion in this Verſe to *Pſal.* xix. is plainly diſcernible.

Ver. 4. *A Man blowing a Furnace is in Works of Heat, but the Sun burneth the Mountains three times more, breathing out fiery Vapours, and ſending forth bright Beams, it dimmeth the Eyes.* Ver. 5. *Great is the Lord that made it, and at his Commandment it runneth haſtily.*] If we change the Point, there may be another Senſe given of the Place beſides that in our Verſion, *viz.* that the Sun himſelf bloweth up a Furnace, or containeth a Heat three Times more intenſe, than that in Iron-works, or other Works of Metals, meaning, that extreme Heat, which is in the Region or Body of the Sun itſelf, from whence iſſue thoſe fiery Vapours here mentioned, as was the prevailing Opinion in the early Times of Science. Hence too proceed, thoſe harmleſs and bright Beams, which warm and cheriſh the Earth, which contribute to Viſion, and pleaſe and entertain the Organ of it, unleſs poured on it in too great Abundance. Of this great Body, this Globe of Fire, the wiſe Man obſerves, that it is as obſequious to its Maker's Will, as the meaneſt and moſt inconſiderable of his Creatures, and continues his conſtant daily Courſe, in the manner appointed, with incredible Swiftneſs; for I think κατέσπευσε, which is read by *Syr.* *Vulg.* and the three principal *Greek* Editions, means here no extraordinary Acceleration, but the conſtant Speed of the Sun. It might be tranſlated, *and by his Commandment maketh* his *Progreſs ſpeedy.* Some Copies have κατέπαυσε πορείαν, *ſedavit iter*, as *Junius* renders, and as the Marginal Reading is, alluding probably to the Sun's ſtanding ſtill in the Time of *Joſhua*, ch. x. 13.

Ver. 6. *He made the Moon alſo to ſerve in her Seaſon, for a Declaration of Times, and a Sign of the World.*] καὶ σελήνην ἐποίησε εἰς στάσιν, εἰς καιρὸν αὐτῆς, ἀνάδειξιν χρόνων, καὶ σημεῖον αἰῶνος: Thus the Pſalmiſt, he appointed the Moon for certain Seaſons, εἰς καιροὺς, *Pſal.* civ. 19. εἰς στάσιν, may ſignify to be in her Station, to be in waiting. Dr. *Grabe* has ἐν στάσει. The *Vulgate* renders, *Luna in omnibus in tempore ſuo*, from ſome Copies which have ἡ σελήνη ἐν πᾶσιν, κ. τ. λ. which reading indeed hath more Authority than the preſent, but affords no good or determinate Senſe. The great Difference that occurs in the firſt Part of the Verſe I ſuſpect is owing to the Aſtronomical Word φάσις, not generally underſtood, and here moſt probably made uſe of, and that the following, which is a reading betwixt the *Vat.* and *Alex. MSS.* and approaching to both, is the true one, καὶ ἡ σελήνη ἐν φάσει εἰς καιρὸν αὐτῆς, and then putting ἀνάδειξις for ἀνάδειξιν, as *Grabe* has it, the whole will be clear, (*viz.* and the Moon is in her Phaſe according to her Seaſon (*i. e.* has a different Phaſe to every different Day of her monthly Courſe,) a Proof of Times, and a Sign of Age, or a perpetual Sign. Her Change of Appearance marking out the leſſer Portions of Time, and her Periods or Revolutions the greater. It is plain from this Place, as likewiſe from *Joſephus* and *Philo*, ſays *Calmet*, that the *Jews* made Uſe of the *Grecian* Year, as to religious Matters and Ceremonies, after the Time of *Alexander the Great*, i. e. their Year was *Solar*, and their Months *Lunar*.

Ver. 7. *From the Moon is the Sign of Feaſts, a Light that decreaſeth in her Perfection.*] The firſt Part ſeems wrongly tranſlated, the *Greek* is ἀπὸ σελήνης σημεῖον ἑορτῆς, from the Moon is the Sign of the Feaſt, *i. e.* the Feaſt of the New Moon. The firſt Phaſis or Appearance of the Moon was of great Importance in the *Jewiſh* Religion; as God commanded that the New Moon ſhould be a Feſtival, and that they ſhould offer up a particular Sacrifice to him on that Day, *Numb.* xxviii. It is no wonder that the *Jews* took ſuch Care to diſcover this New Moon, at its very firſt emerging, and that even the great Sanhedrim ſhould be concerned in declaring and fixing it, ſince both the civil and religious part of the *Jewiſh* Calendar depended upon it; and for their better Help herein, they had Pictures, or Similitudes, of the Moon in Tables, and upon the Walls of their upper Rooms, from which they judged of the ſeveral Appearances of the New Moon. Nor is the latter Part more accurately tranſlated; it ſhould either be a Light that decreaſeth upon her Perfection, for ſo ἐπὶ ſignifies here; or a Light, leſſening till it is out, or to its End, and ſo the *Geneva* Verſion has it: συντέλεια is uſed thus, *Matt.* xiii. for when the Moon is at the Full, and her whole Diſk luminous, which may be called her Perfection, her Light, after that diminiſhes, and ſhe returns through the ſame Figures to her firſt Creſcent, and then ſhe re-enters the Rays of the Sun.

Ver. 8. *The Month is called after her Name, increaſing wonderfully in her changing.*] This holds true with reſpect to the *Greek* Tongue, which to us now is the only Original of this Work: μὴν, the Month, ſeems a Contraction from Μήνη, the Moon, and in our *Engliſh* Language, the Words *Moon* and *Month*, have as near an Affinity. But this was not ſo to an ancient *Iſraelite*, for the reſpective Words for Moon and Month in the *Hebrew*, have no ſuch Affinity to each other. Without doubt, the true Reading here is Μήνη κατὰ τὸ ὄνομα αὐτῆς ἐστιν; for not the Month, but the Moon is wonderful, and therefore αὐξανομένη, which the *Rom.* Edition hath, is better than αὐξανόμενος, which *Complut.* and *Alex.* have, which *Grotius* abſurdly refers to φωστὴρ, tho' αὐτῆς comes between. It is the Moon, which according to her Name, increaſes wonderfully in her Change, for in what Senſe can this be ſaid of a Month? but the *Hebrew* Word ירח *Luna*, agrees with this Senſe, as being derived probably either from רחב *dilatari*, or ארך *protrahere*, *i. e.* her Orb widens, or is drawn forth wonderfully from her Birth or Appearance, for ſo the Moon appears from the Time ſhe is New till ſhe is Full, when ſhe may be ſaid to be at her full drawing out, or Maturity. And therefore what expreſſes or alludes to her manner of ſpreading or drawing out to that Time of Maturity, ſhould be a very proper and moſt ſignificant Name for her, ſhe being after her Full in a a kind of dying State, ſhrinking in, or ceaſing to be continually, what ſhe was before; from being *immenſa orbe pleno*, ſhe becomes *repente nulla*, as *Pliny* deſcribes her Change, L. ii. c. 9. *Horace* ſeems to confirm this, *Epiſt.* xii. L. 1. The Aſtronomical Account of this is, when the Moon is before the Sun, ſhe is as it were ſwallowed up in his Rays; but as ſoon as ſhe begins to ſeparate from him, her Creſcent begins to ſhew itſelf, and to encreaſe through its different Phaſes inſenſibly, till at laſt her whole Diſk become luminous.

Ibid. *Being an Inſtrument of the Armies above, ſhining in the Firmament of Heaven.*] σκεῦος παρεμβολῶν ἐν ὕψει, *Syr.* ſeems to underſtand it, an Inſtrument of the Camps or Armies of the moſt High, as if it had been τοῦ ἐν ὑψίστοις. *Arab.* has *Lux omnium creaturarum.* *Grotius* underſtands it an Inſtrument on high of Camps or Armies. And indeed *Polybius* makes the Knowledge of the Moon's Riſing and Changes a very conſiderable Skill, and neceſſary to a General, L. ix p. 554. *Ed. Caſaub.* But would it not be more intelligible, and agreeable to the Nature of the Moon, if, as has been ingeniouſly conjectured, the reading was, σκεῦος παρεμβαλὸν ἐν ὕψει, an Orb encamping up and down in the Heavens, *i. e.* having more than any of the heavenly Bodies, a variable and irregular Courſe, as thoſe that dwell in Tents have, and as the Children of *Iſrael* had in their ſeveral Encampments in the Wilderneſs. And there is the more Reaſon to fix this Idea of irregular wandring to παρεμβάλλω, as in *Num.* ch. 33. where the frequent Encampments of the Children of *Iſrael* are deſcribed, it occurs above forty Times in this Senſe; and it is remarkable, that *Pſal.* cvii. 40. *Num.* xxxii. 13. *Joſh.* xiv. 10. this vague and unſettled Abode is called wandring; may not therefore the Moon, who is ſtyled *Vaga Luna*, by *Hor. Sat.* viii. L. i. be called here σκεῦος παρεμβαλὸν in this reſpect? The *Geneva* Verſion ſeems to glance at this Senſe.

Ver. 9. *The Beauty of Heaven, the Glory of the Stars, an Ornament giving Light in the higheſt Place of the Lord.*] κόσμος φωτίζων ἐν ὑψίστοις Κυρίου. This is generally underſtood of the Moon, which is called by *Horace*, *Lucidum cæli decus*, and according to the *Vat.* which has κύριος, ſhe is further the Sovereign of the Luminaries on high, as the ſame Poet likewiſe ſtyles her, *ſiderum Regina*, and perhaps ſo termed *Jer.* vii. 18. but as the Moon has been ſufficiently deſcribed in the three foregoing Verſes, I rather incline, with *Meſſ. of Port Royal*, *Junius*, and others, to underſtand this Verſe of the Stars, that their Glory is the Beauty of Heaven. And thus the *Geneva* Verſion more clearly and explicitly, *The Beauty of Heaven are the glorious Stars, and the Ornament that ſhineth in the high Places of the Lord.* Κόσμος φωτίζων is but indifferently rendred an Ornament giving Light, a World of Lights would be a more lofty Expreſſion, or, which from on high enlighten κόσμον, the World, as the *Vulg.* renders here. Of theſe it is obſerved, in the next Verſe, that they ſtand κατὰ κρίμα, according to Appointment, or continue in their Order, as *Gen. Verſ.* has it, *Prout ſtatutum eſt eis, perſeverant, & in curſu ſuo non mutantur.* Arab. As the *Heb.* uſes the Future for what is uſual, *will* might be left out there. *Baruch* iii. 34. finely expreſſes this, *The Stars ſhine in their Watches, and rejoice; when he calleth them, they ſay, Here we be, and ſo with Chearfulneſs they ſhew Light unto him that made them.*

Ver. 11. *Look upon the Rainbow, and praiſe him that made it, very beautiful it is in the Brightneſs thereof.* Ver. 12. *It compaſſeth the Heavens about with a glorious Circle, and the Hands of the moſt high have* *bended it.*] The Tradition of Antiquity concerning the Rainbow is very pretty, for *Iris*, which is the Name of the Rainbow, is ſaid to be the Daughter of *Thaumas*, *i. e.* the Daughter of Wonder. *Heſ. Theogon.* And very juſt is this Mythology; for how does that glorious Phænomenon at once fill our Eyes with Wonder, and our Hearts with joyful Aſſurance, not only upon account of the agreeable Variety of its mixed Colours, but as it is a natural Sign that there will not be much Rain after it appeareth; and ſo is an Emblem of Hope, and a ſignificant Aſſurance againſt a ſecond Deluge, and therefore by ſome properly ſtyled the ſacramental Sign of the Rainbow. *Homer* ſeems to have had the ſame Notion, that the Rainbow was at firſt ſet in the Cloud, to be a Sign unto Men, *τέρας μερόπων ἀνθρώπων*, *Il.* λ. The wiſe Man here properly obſerves, that the admirable Form and Compoſition of this glorious Bow ſhould not only naturally excite Curioſity, but carry a Man beyond the material or natural Cauſe to the final, and induce him to praiſe the Maker of it. It may be aſked, how God can be ſaid to have made the Rainbow, ſince it is only the Effect of certain Reflexions and Refractions of the Rays of the Sun from a watry Cloud. But to this the Anſwer is obvious; for if there was no Rainbow till God entered into Covenant with *Noah*, as the Learned with great Probability think, then, when God firſt placed this Bow in the Clouds, and appointed it to be a Signal of that Covenant, may he very juſtly be ſaid to have made it, by making it then *firſt* to be ſeen, and to be ſignificant. And therefore, *Gen.* ix. 13. God expreſly calls it *his* Bow, not only becauſe he is the Author of all Things which have natural Cauſes, but becauſe he made, or appointed it to a ſpecial End, as an Aſſurance of his future Mercy to Mankind; and on this Account it is called by the *Pſalmiſt*, the *faithful Witneſs in Heaven*, Pſal. lxxxix. 36. Or may not ℣ 12. be underſtood of the outward Form of the Univerſe, the whole of which God has included in one vaſt circumambient Circle, though only one half is diſcernible by us? *Corn. a Lapide*, with ſome other Interpreters, take it in this Senſe.

Ver. 13. *And ſendeth ſwiftly the Lightnings of his Judgment.* Ver. 14. *Through this the Treaſures are opened, and Clouds fly forth as Fowls.*] *Fulgetra pro judicio ſuo concitat*, *i. e.* according to his Will and Appointment. Or, it may mean, that he makes the Lightning the Miniſter of his Vengeance, or the Forerunner of his Judgments, as againſt the *Sodomites*, *Egyptians*, *Philiſtines*, *Siſera*, *Sennacherib*, &c. and for this Purpoſe, or for the Execution of his Judgments, he opens his Treaſures, *Deut.* xxviii. 12. or prepares the great Artillery of Heaven, *viz.* either the Winds to raiſe Storms and Tempeſts; or he bringeth forth the Clouds from the Ends of the World, *Pſal.* cxxxv. 7. which aſſemble and come ſpeedily together, like a Flight of Birds, and deſcend either in a Deluge of Rain, or fall in Snow, which comes down ſo thick as to reſemble not merely Birds in their Paſſage, but rather a Cloud of Locuſts, marching terribly from one Country to another; for ſo the latter Part of ℣ 17. ſhould be rendred, which relates to the ſame Subject; or, by his Power he condenſes the Clouds, and from thence Hail-ſtones break, or burſt forth like ſo many Shivers of a Rock, ſee *Wiſd.* v. 22. as ℣ 15. ſhould be rendred, and underſtood; and of theſe the *Pſalmiſt* ſpeaks, when he ſays, that God *caſteth forth his Ice like Morſels*, Pſal. cxlvii. See *De Muis in loc.*

Ver. 16. *At his Sight the Mountains are ſhaken.*] The *Vulg.* renders *in conſpectu ejus*, *i. e.* before him, which conveys a moſt grand Idea. This ſeems to exceed that much admired Deſcription of *Virgil*,—*Ille flagranti Aut Atho aut Rhodopen, aut alta Ceraunia telo Dejicit.* Georg. L. i. for what muſt we think of that omnipotent Being, who looks the Mountains into Fear and Aſtoniſhment? *Virgil's Jupiter* wields his Thunderbolt, and he beats down a Mountain; *Jehovah* appears only, and at the Sight of him the Foundations of the Mountains are toſſed to and fro, tremble and ſhake like the Joints of an affrighted Man; but that ſublime Deſcription of the *Pſalmiſt*, exceeds even this, *The Earth ſhall tremble at the Look of him*; *if he do but touch the Hills, they ſhall ſmoke*, Pſal. civ. 32. not a ſingle Rock only, or Mountain, trembles before him, but the whole Earth is in a Panic at his very Appearance.

Ver. 17. *The Noiſe of the Thunder maketh the Earth to tremble, &c.*] The Deſcription of his Thunder here is no leſs magnificent and terrible than that of his Appearance in the former Verſe. God ſends forth this his glorious Voice, the Earth echoes, groans, falls in Labour, and feels the Pangs of one in travail, for ſo the *Greek* literally ſignifies, and the Margin well expreſſes it. We meet ſomething like this in the Poet's lofty Deſcription of a Tempeſt,

> *Ipſe Pater, media nimborum in nocte, coruſca*
> *Fulmina molitur dextra, quo maxima motu*
> *Terra tremit.* Georg. L. i.

Here again the Majeſty of the Scripture-Language excels, for when the Higheſt thunders, he does but ſhew his Voice, and the Earth melts away, *Pſal.* xlvi. 6. It is obſervable, that our Author here aſcribes to the North-wind and Hurricane, the ſame Effect which he does to the Thunder itſelf, whoſe Roar they imitate.

Ver. 19. *The Hoar-froſt alſo as Salt he poureth on the Earth*; *and being congealed, it lieth on the Top of ſharp Stakes.*] This ſeems not well tranſlated, the Marginal Reading is preferable, It is as the Point of ſharp Stakes, *fit ſimilis palorum ſummitatibus*, i. e. It has the Form of ſharp Points. The Hoar-froſt, *Pſ.* cxlvii. 16. is compared to Aſhes, but its Reſemblance to Salt ſeems more expreſſive, as it has ſomething ſparkling in it, and its Whiteneſs is more conſpicuous. *Calmet* ſays, not every Species of Salt, but Marle, or the Salt of the Earth, is here meant, to which our Saviour alludes, *Matth.* v. 13.

Ver. 20. *When the cold North-Wind bloweth, and the Water is congealed into Ice, it abideth upon every Gathering together of Water, and cloatheth the Water as with a Breaſt-Plate.* Ver. 21. *It devoureth the Mountains, and burneth the Wilderneſs, and conſumeth the Graſs, as Fire.*] The firſt Part is not well rendred, it ſhould be, The cold North-Wind bloweth, and Ice ſhall be cruſted upon the Water, even Rivers and large Pieces of Water ſhall thereby become ſolid, and as it were dry Land, reſiſting any Impreſſion. The Wiſeman here aſcribes the ſame Effects to bleak Winds and Froſt, as, ℣ 3, 4. he does to the Heat of the Sun, which, though Contraries, in this reſpect affect the Earth alike. The Deſcription here is very poetical. *Virgil*, ſpeaking of the Effect of extreme Cold, ſays, *Boreæ penetrabile frigus adurit.* Georgic. Lib. i. and Naturaliſts and Philoſophers expreſs themſelves in like Manner. The Sublimity of Sentiments in this Chapter is truly admirable, and the Beauty of the Compariſons from ℣. 10. inexpreſſible: We cannot read them without a Sort of Rapture, nor help thinking, that one, who in Loftineſs of Thought and Expreſſion approaches ſo near to the inſpired Writings, and ſoars to ſuch an uncommon Height, muſt have had a more excellent Spirit in him, than is uſually allowed to him, or the Times he wrote in.

Ver. 22. *A preſent Remedy of all is a Miſt coming ſpeedily: A Dew coming after Heat refreſheth.*] In ℣ 19, 20. we have intenſe Froſt repreſented terribly, as an armed Man with a Spear and Shield, the Icicles have the Appearance of the former, and the ſolid Ice compoſes the latter: And yet this Body ſo fortified, and ſecured as it were with a Coat of Mail, a gentle Rain or a warm Miſt, or a mild Breeze, *Eurus caloris*, as *Chald.* renders *Pſ.* cxlvii. 18. ſhall effectually vanquiſh and ſubdue; a Conteſt ſeemingly as unequal as that of *David* with a Sling againſt the *Philiſtine* and his Shield. Such an agreeable Change of Weather after a ſevere Seaſon, is as welcome and refreſhing, as a balmy Dew after a ſcorching Heat; it reſtores the decayed Verdure, and loſt Beauty of Nature, and renews the Face of the Earth.

Ver. 23. *By his Counſel he appeaſeth the Deep, and planteth Iſlands therein.*] It would be better rendred, By his Word he appeaſeth the Storm, and maketh the Sea calm. And thus *Calmet*, *Par ſa parole la mer s'eſt calmée.* This was remarkably evidenced under the Old Teſtament, *Jonah* c. i. when the tempeſtuous Sea, which the Mariners Cries and Prayers to their falſe Deities could not aſſuage, at the Command of the great God of Heaven, to whom at length they happily applied, inſtantly ceaſed from raging. But the divine Power over that unruly Element never appeared more ſignally, than when our Saviour ſaid to it, *Peace, be ſtill; and immediately there was a great Calm*, Mark. iv. 39. The Reading of the next Clauſe in ſome ancient *Gr.* Copies is very ſurprizing, ϗ ἐφύτευσεν αὐτὴν Ἰησοῦς, and from thence ſome *Latin* ones have, *plantavit eam Dominus Jeſus*, and *Coverdale* renders accordingly. If this Reading was true, this Author, however late, or apocryphal, ſaw more clearly than all the acknowledged Prophets of the Old Teſtament, for we have here expreſsly the very Name of the *Meſſiah*, which none of them were acquainted with, or publiſhed. But this is a groſs Miſtake, and ſuch as a *Jew* would make Sport with; the true Reading undoubtedly is, ἐφύτευσεν ἐν αὐτῇ νήσους, which our Tranſlators follow. The Senſe is, that God has planted large Iſlands in the Boſom of the Sea, ſtanding, as the *Antediluvian* Earth itſelf is deſcribed 2 *Pet.* iii. 5. out of the Water, and in the Water; which, notwithſtanding the Violence of Storms and Tempeſts, and the Force and Impetuoſity of the Waves, have ſubſiſted numberleſs Ages, and have eſcaped periſhing by being overflowed with Water; which in ſome reſpects have the Advantage of the Continent, as by their Situation they have the Opportunity of a freer Commerce, and are leſs ſubject to hoſtile Attacks, and to be ſurprized on a ſudden by Invaſions.

Ver. 26. *By him the End of them hath proſperous Succeſs, and by his Word all things conſiſt.*] Δι' αὐτὸν εὐοδία τέλος αὐτοῦ, ϗ ἐν λόγῳ αὐτοῦ σύγκειται πάντα, *i. e.* God by his Wiſdom and Power directs all Things to a good or their proper End; ſo the *Geneva* Verſion, for all things are ſubject to, and obey his Will. Or, Through him ſuch as go to Sea have a good Voyage, and Trade and Navigation there is attended with proſperous Succeſs. The *Alex.* and ſome other *Greek* Copies have, which *Junius* follows, Δι' αὐτὸν εὐοδοῖ ὁ ἄγγελος αὐτοῦ, *i. e.* His Angel conducts thoſe that occupy their Buſineſs in great Waters, through the Dangers of the Deep, and brings them to the Haven where they would be. *Grotius's* Explication here ſeems very forced, that if the Sea is calm, and in good Temper, the Ship, which is the Sea's Meſſenger, ἄγγελος αὐτοῦ, ſails ſafely; but if tempeſtuous, at her Command all things are ſhattered, and go to the Bottom. Either of the other Senſes I think preferable.

Ver. 27. *We may ſpeak much, and yet come ſhort: Wherefore in ſum he is all.*] Τὸ πᾶν ἐστιν αὐτός. Here the wiſe Man finiſhes the

Theſis, which he began c. xlii. 15. that God made all Things by his Word, and through him all Things conſiſt. And having proved this Truth by a long Enumeration of Particulars, he ſays, in ſum, that God is all, *i. e.* He is the Cauſe and End of all Things. *Ipſe eſt in omnibus.* Vulg. *In him we live, and move, and have our Being.* He is the Soul of the Univerſe, *l'ame de tout*, as *Calmet* renders. Or his is the Univerſe, αὐτοῦ ἐστιν τὸ πᾶν, as *Grotius* conjectures the true Reading to be, *and without him was not any Thing made, that was made*; he gave Life, Being, Motion, Power, and Perfection, ſuited to the ſeveral Ranks of Creatures, himſelf being all in all. The higheſt Perfections that are in Men, are ſo infinitely diſproportionate to his, that they may be ſaid not to be in any of his Creatures. There is ſome kind of communicated Goodneſs, and Wiſdom, and Power, and Immortality in Men, and yet theſe Perfections are in Scripture appropriated to the divine Nature in ſuch a Manner, as if no Creature did partake of them. Accordingly it is ſaid, that there is none good, or wiſe, but he; that he is the only Potentate, and only hath Immortality. All the different Kinds of Perfections, that are to be found any where in his Creatures, are but diminutive Portions of his Fulneſs, and inconſiderable Emanations from the ſovereign Fountain.

Ver. 30. *When you glorify the Lord, exalt him as much as you can, for even yet he will far exceed.*] The Perfections of God are infinite, and beyond the Power of Deſcription, or Compariſon, for when we have raiſed our Notion of this infinite Being as high as is poſſible for the Mind of Man to go, it will fall infinitely ſhort of what he really is, for there is no End of his Greatneſs; as the great Poet and Philoſopher experienced, who, the more he contemplated the Nature of the Deity, found that he waded but the more out of his Depth, and that he loſt himſelf in the Thought, inſtead of finding an End of it. St. *Auſtin*, intent upon celebrating the Praiſes of God in a Manner worthy of him, acknowledges his own (and it may ſerve to expreſs all human) Inability for that high Work, in a Strain peculiarly pious and ſublime, *Si omnia membra noſtra verterentur in linguas ad rependendum tibi debitas laudes, nequaquam ſufficeret exiguitas noſtra.* Meditat. c. 15. And a more modern Light of the Church falls not much beneath him, when he ſays, "The Tongues of Angels ſtammer in uttering of God's Goodneſs, and we become dumb, the more we endeavour to ſpeak of it. The higheſt of our Praiſes is, humbly and affectionately to acknowledge, that we cannot ſufficiently praiſe him. The furtheſt we can ſtrain our Souls is to long for Eternity, wherein it may be our Employment to admire and praiſe him. Call upon the Armies of Angels, and wiſh them to praiſe him, ſeeing thou canſt not do it. Say as the *Pſalmiſt* does, *Bleſs the Lord, all ye Angels of his, ye Servants of his, that do his Pleaſure.* Call upon all Man, and bid them praiſe him: Wiſh that thou couldſt awaken all the World, that all Creatures might jointly praiſe him. And particularly call upon thine own Soul, every Day to praiſe him, *Pſ.* ciii." *Patrick's Menſ. Myſt.* "But though Words fail us in ſpeaking of him, who is ineffable, as *Meſſ. of Port-Royal* finely obſerve on the laſt Verſe, yet as we are capable, ſo ſhould we be never tired of loving him, as it is the Life of the Soul, the Source of Peace and Joy. For this reaſon the wiſe Man concludes this ſublime Chapter with ſaying, that to the Godly he hath given Wiſdom, not to thoſe who aim at mere Knowledge to underſtand or comprehend Myſteries, but to thoſe who live piouſly, and whoſe humble Faith operates by Love. For this Life is not for Speculation, but Action, and our Light ſhould be accompanied with an active Fire. It is by the Heart that we approach, and by a pure Heart, that we muſt hope to ſee God, and not by an elevated Genius, or ſuperior Underſtanding, in the way of human Wiſdom."

CHAP. XLIV.

Ver. 1. LET *us now praiſe famous Men, and our Fathers that begat us.* Ver. 2. *The Lord hath wrought great Glory by them through his great Power from the Beginning.*] The Author having finiſhed his Precepts of Morality and fine Reflections for the Conduct of Life, and the ſeveral Conditions of it, explained God's Works in Heaven and Earth, and ſet forth the Praiſes of the great Creator of them, the Fountain of Wiſdom, and of all Perfection, in a very ſublime Manner, though the moſt ſublime cannot reach or equal them; his *Epilogus* is a Hymn to God, containing the Praiſes of his Saints, and of ſuch *Jewiſh* Worthies in particular, as he had bleſſed their Nation with, Men famous in their ſeveral Generations, and Inſtances of thoſe Virtues taught and recommended by him; which reaches from hence almoſt to the End of the fiftieth Chapter. *Serug*, mentioned *Gen.* xi. 20. was the firſt, according to *Suidas*, that began annually to celebrate the Memory of famous Men deceaſed, and commanded them to be honoured as Benefactors. The Heathens had their anniverſary Feſtivals to commemorate their wiſe Men and Philoſophers, to recommend, by their Example, Wiſdom and Virtue. The *Jews* alſo had their ſet Times, wherein they honoured the Memories of their Progenitors, Prophets, and holy Men, and recited their Praiſes in the Temple and Synagogues; and this Writer here acquaints us with their *Formula*, or Manner of doing it. The *Chriſtian* Church,

Church after, in Imitation of this Practice, appointed certain Anniverſaries, which they called the Birthdays of their Martyrs, on which, from the public Rolls, or Diptycs, they rehearſed at the Altar their glorious Acts, to do Juſtice to departed Merit, and to excite an Emulation in others of thoſe, by whom the Lord hath gotten, ἐκτήσατο, as *Grotius* reads ℣ 2. to himſelf great Renown.

Ver. 5. *Such as found out muſical Tunes and recited Verſes in Writing.* Ver. 6. *Rich Men, furniſhed with Ability, living peaceably in their Habitations.* Ver. 7. *All theſe were honoured in their Generations.*] Such was *David*, whoſe Harp was ſtrung, and Breaſt inſpired by the Spirit of God, which diſperſed Melancholy, and adminiſtred Comfort to him, through the various Scenes of Affliction he underwent, which he often calls upon to awaken on ſolemn Occaſions, to chant the Praiſes of his mighty Deliverer. Such were the Bards and Poets of old, who ſang in tuneful Numbers, and with the Voice of Melody, whatever Philoſophy dictated of God, of Nature, of the Creation of the World, the Motion of the Stars, and the great and illuſtrious Actions of Heroes, and Benefactors. Such alſo were the Inventors and Promoters of uſeful Arts, and Sciences, and the religious Founders of Schools and Synagogues, whoſe Fortunes and Power were employed in publick Acts of Beneficence and to ſerve the Cauſe of Virtue; theſe were deſervedly eſteemed, emphatically *viri nominis*, ἄνδρες ὀνομαστοὶ, ℣. 3. On the contrary, thoſe who were of no Service in Life, only merely exiſted, were *ſine nomine turba*, Men of no Name, as the *Heb.* terms them, *Job* xxx. 8. As they were of no Account, they were overlooked and diſregarded; and for this reaſon probably it was, that the Scripture makes no Mention of the Time that *Cain*, or either of his Sons, lived, as it does of the Godly.

Ver. 8. *There be of them that have left a Name behind them, that their Praiſes might be reported.* Ver. 9. *And ſome there be which have no Memorial, who are periſhed, as though they had never been.*] The Glory of ſuch was not confined to their ſingle Perſons, but their Poſterity treading in their Steps (ſee ὄνομα uſed in this Senſe, *Deut.* xxv. 7.) by their Actions renewed the Memory, and added to the Glory of their Fathers. *Abraham* was not leſs diſtinguiſhed by the Merit of *Iſaac* and *Jacob*, than by his own: The Patriarchs too had a numerous and illuſtrious Poſterity; in them their Name ſurvived, and their Praiſe flouriſhed with them. But others, as well in early as later Times, either being evil themſelves, or for want of Poſterity, or through Deſcendants tainted as it were with hereditary Wickedneſs, have been inſenſibly forgot, or remembred with Diſgrace.

Ver. 11. *With their Seed ſhall continually remain a good Inheritance, and their Children are within the Covenant.*] Some Copies have διαμένει. And ſo the *Vulg. Cum ſemine eorum permanent bona.* As applied to the *Iſraelites*, the Senſe is, Their Poſterity enjoy a rich Inheritance, they are Sons of the Covenant, and Heirs of the Promiſes made to the Fathers, and by Virtue thereof have poſſeſſed the Land of *Canaan* for numberleſs Ages: This Covenant ſhall be perpetuated to their Children, and their Seed ſhall never be extinct, nor their Glory be blotted out. It may alſo be underſtood in a general Senſe, that the Generation of the Righteous ſhall be bleſſed, as being ever mindful of God's Covenant; Riches and Plenteouſneſs ſhall be in his Houſe, and his Seed ſhall be mighty upon Earth, and continue long in Glory therein, *Pſ.* cxii.

Ver. 16. *Enoch pleaſed the Lord, and was tranſlated, being an Example of Repentance to all Generations.*] When, or to what Place, he was tranſlated, is not ſaid, but, according to the *Vulg.* it was into Paradiſe. See Note on *Wiſd.* iv. 10. It is probable he was tranſlated in ſome ſuch viſible extraordinary Manner as *Elijah* afterwards was, and that God, beſides beſtowing a Reward on his Righteouſneſs, did this to comfort Mankind in their State of Mortality, with the Hopes of a better Life, and made him a living Teſtimony of the Immortality of Souls and Bodies. The Tradition of *Jews* and *Chriſtians* is, that *Enoch* is ſtill alive, and that he ſhall come with *Elias* before the laſt Judgment to encounter *Antichriſt*; and in this Senſe *Apoc.* xi. 3. is generally underſtood. *Boſſuet*, accordingly underſtands the latter Clauſe of his perſonal Appearance with that Prophet in the laſt Times, to turn the Hearts of the Diſobedient, and to give Repentance unto the Nations, as the *Vulg.* has it, or ταῖς γενεαῖς, to the Generations then in Being; for [*all*] is neither in the *Gr.* nor *Vulg.* As we meet with no Account in Scripture of *Enoch's* ſinning or Repentance, it ſeems better to underſtand ὑπόδειγμα μετανοίας of his exhorting the People, that ſhall *then* be alive, by his Words and Example to a ſpeedy Repentance, to prepare for the approaching Judgment, and to reſiſt the Power of *Antichriſt.*

Ver. 17. *Noah was found perfect and righteous in the Time of Wrath; he was taken in Exchange for the World: Therefore was he left as a Remnant unto the Earth, when the Flood came.*] He is ſaid to be perfect in his Generation, *Geneſis* vi. 9. *i.e.* with reſpect to all others of his Time. The firſt Sentence ſeems wrongly pointed; it ſhould run thus, *Noah was found perfect and righteous, in the Time of Wrath he was taken in Exchange* [*for the World.*] The Words in the Parentheſis are not in the *Greek.* It looks, according to our Verſion, as if *Noah* was the Sufferer, and the reſt of the World excuſed; as was indeed the Caſe of the holy *Jeſus*, who might properly be ſaid to be taken in Exchange for the World; but the Caſe was otherwiſe with *Noah*. Ἀντάλλαγμα is here to be underſtood in the Senſe of ἐξίλασμα, by which the ὁ mean a Ranſom or Propitiation, *pretium redemptionis*. At the Time of the Deluge, ἐγένετο ἀντάλλαγμα, there was a Redemption, *Noah* and his Family were preſerved from the general Deſtruction, and he himſelf was the ἀντάλλαγμα. This ſeems to be the Meaning of the *Vulg. in tempore Iracundiæ factus eſt reconciliatio.* But how was *Noah* a Propitiation or a Reconciliation? His Goodneſs probably was the Cauſe or Motive of God's delivering his Family, his Righteouſneſs was the Means, or Reaſon of a Remnant being ſaved, διὰ τοῦτο ἐγενήθη κατάλειμμα τῇ γῇ. *i. e.* Upon the Score or Account of his being accepted, there was a Remnant left or preſerved to the Earth, *viz.* Eight Souls were ſaved by Water, 1 *Pet.* iii. 20. διεσώθησαν δι' ὕδατος, eſcaped out of the Water, ὅτε ἐγένετο ὁ κατακλυσμὸς, for ſo the *Vulg.* and *Alex.* Copy, and a MS. mentioned by *Druſius* have, with which our Verſion agrees, and not διὰ τοῦτο, which perplexes the Senſe.

Ver. 18. *An everlaſting Covenant was made with him, that all Fleſh ſhould periſh no more by the Flood.*] *by a Flood.* To ſecure Mankind from the Danger of another Deluge, God promiſed that there ſhould not be any more a like Flood to deſtroy the Earth, and the Rainbow was the viſible Token of the Covenant between him and all Fleſh, *Gen.* ix. 11. What our Tranſlators render an everlaſting Covenant, in the *Gr.* is διαθῆκαι αἰῶνος, *Teſtamenta ſæculi.* Vulg. *i. e.* The Covenant of the Age was given him; for *Noah* was the Father of the Age, and had the Covenant of the Age after the Flood, in like Manner as *Chriſt* was the Father, and brought in the new Covenant of the ſucceeding Age. See Biſhop *Sherlock on Prophecy*, *Diſc.* iv. This Covenant with *Noah and his Seed*, and with every living Creature, was, *That while the Earth remaineth, Seed-time and Harveſt, and Cold and Heat, Summer and Winter, Day and Night ſhall not ceaſe*; and it is expreſsly called *his Covenant of Day and Night*, Jer. xxxiii. 20, 21. and to this Covenant the *Pſalmiſt* is thought to allude, *Pſ.* xxxvi. 5, 6.

Ver. 19. *Abraham was a great Father of many People, in Glory was there none like unto him.*] The Succeſſion in the Houſe of *Abraham* was preſerved in ſingle Perſons till *Jacob's* Time; but *Abraham* then firſt began to be the Father of many Nations, when *Jacob*, being near his End, appointed twelve Rulers to govern the Houſe of *Iſrael*, whoſe Tribes were called Nations, and their Heads Princes. This was implied in the Change of his Name from *Abram*, i. e. A high Father, to *Abraham*, which imports the Father of a Multitude. In Glory there was none like him, as he had the ſingular Honour, for the Excellency of his Faith, to be called the Friend of God, and of becoming the Head of the choſen Seed, the ſpiritual Parent of all Families, or Members of God's Church, with whom he entred into an everlaſting Covenant, in and by him, the Father of the *Meſſiah*, and a Pattern to all Believers. And to his perſonal Faith, and that of his immediate Deſcendants, God had ſuch a Regard, that he is not aſhamed to call himſelf often in Scripture by the Name of the God of *Abraham*, the God of *Iſaac*, and the God of *Jacob*. With this Patriarch God was pleaſed to diſcourſe familiarly. See *Gen.* xviii. And all Antiquity has believed, that it was the *Logos* himſelf, who, appearing under a Human Shape, did, as it were, give him a Specimen of his Incarnation. The *Word*, I ſay, is generally ſuppoſed to be one of the three Angels, which appeared to *Abraham* in the Plains of *Mamre*, and promiſed him, that he would one Day be born of his Poſterity. *Abraham* worſhipped him, and acknowledged him to be the Almighty God, and this Diſcourſe tranſported him with Joy. And perhaps it is to this famous Appearance of his, that *Jeſus Chriſt* alludes in the Goſpel, when he ſays, *your Father Abraham rejoiced to ſee my Day, and he ſaw it, and was glad*, John viii. 56.

Ver. 20. *Who kept the Law of the Moſt High, and was in Covenant with him: He eſtabliſhed the Covenant in his Fleſh, and when he was proved he was found faithful.* Ver. 21. *Therefore he aſſured him by an Oath, that he would bleſs the Nations in his Seed, and multiply him as the Duſt of the Earth.*] The Covenant on God's Part was, that he would multiply his Seed, and make it great, and give him the Land of *Canaan*, from the River in *Egypt*, to the great River *Euphrates*, and that the Nations, or all Families of the Earth, ſhould be bleſſed in his Seed: And the Token or Seal of this Covenant was, the Rite of Circumciſion, the Mark of which was to be in the Fleſh of his Family, and Deſcendants. This diſtinguiſhed the *Hebrews* from other Nations, and they gloried in this Sign, calling other People, the Uncircumciſed, by way of Contempt. Covenants, or Alliances were uſually engraven on Tables of Marble, or Stone; ſometimes public Monuments were erected in Memory of them, or they were tranſacted before Witneſſes, who were to tranſmit them down to Poſterity: But with reſpect to the *Jews*, God was pleaſed that the Mark of his Covenant with them ſhould remain for ever, not on Braſs or Stone, but on the Body of him, with whom the Covenant was made, and on thoſe of his Deſcendants; and that no one might be diſpenſed with in this Point, he threatens to cut off the uncircumciſed Perſon, as a Violator of his Covenant. It was cuſtomary among the *Eaſtern* Nations, to mark or ſtigmatize themſelves, as a Token of their being devoted to ſome particular Deity; this Uſage was in Practice before *Abraham's* Time, or, which ſeems more probable, was done in Imitation of him. See *Calmet's Diſſert. on Circumciſion.* Moſt certain it is, their Deſign in ſo doing was the ſame with his, *viz.* as a ſolemn and indelible Mark of their being dedicated to ſome particular God. Hence they who were conſecrated to *Bacchus*, were diſtinguiſhed by an Ivy-Leaf wrought in their Fleſh, 2 *Maccab.* vi. 7. 3 *Maccab.* 2. and hence the Votaries of the *Syrian* Goddeſs were burnt, ſome on the Wriſts, and others in the Neck. *Lucian de Dea Syria.* From this Procedure of God with his favourite People, this uſeful Reflection offers itſelf, that as our Knowledge and Obedience to him encreaſes, ſo does likewiſe his Favour, and the Teſtimonies of that Favour. At the Beginning of the Friendſhip between God and *Abraham*, he only made him a Promiſe, *Gen.* xii. 1, 2, 3. But in Proceſs of Time, when Love was encreaſed between them, this Promiſe became a Covenant, when he and his received the Token of Circumciſion, *Gen.* xvii. But when he had walked longer with God, and had perfected his Obedience, by offering up his only Son, then God confirmed the Covenant by an Oath, and ſware by himſelf, that he would do what he had promiſed, and ſealed, *Gen.* xxii. And thus God deals with his Servants now; at their firſt Entrance into his Family, he gives them many Promiſes, which depend upon Conditions, and afterwards he renews the Covenant with them, and does further aſcertain them of his Favour, but ſtill on Terms of Perſeverance; and at length he ſwears unalterably, when they have given repeated Proof of their Obedience to him, that he will not take away his Mercies, nor his loving Kindneſs from them.

Ver. 22. *With Iſaac did he likewiſe eſtabliſh* [*for Abraham his Father's ſake*] *the Bleſſing of all Men, and the Covenant:*] *Iſaac* was the Heir of his Father, and of the Bleſſings promiſed to him; for God renewed the ſame Promiſe to *Iſaac*, which he had made before to his Father *Abraham*. By the *Bleſſing of all Men* we are to underſtand the Promiſe made to *Abraham*, that in his Seed, *i. e.* the *Meſſiah*, all the Nations of the Earth ſhould be bleſſed, *Gen.* xii. 3. xvii. 19. The other Part of the Bleſſing, which is here rightly diſtinguiſhed into two Parts, this Writer calls the Covenant, intimating hereby the Covenant made with *Abraham*, to give him the Land of *Canaan*, *Gen.* xv. 18. And both theſe Parts of the Bleſſing were given to *Iſaac* for *Abraham's* ſake. Theſe two Promiſes went inſeparably together from the Beginning, and were continued in ſome Degree to the End. See Biſhop *Sherlock*, *Diſſert.* iii. This Covenant, or rather God's Oath, ὁρκισμὸς, as the ό render, with the Promiſes made by ſucceſſive Prophets, was the Ground of Hope of the Bleſſings expected by the *Jews*, both before, and in, our Saviour's Time.

Ver. 23. *And made it reſt upon the Head of Jacob. He acknowledged him in his Bleſſing, and gave him an Heritage, and divided his Portions, among the twelve Tribes did he part them.*] As God deſigned that *Jacob* ſhould be an Inheritor of the Promiſe, and as he had obtained the Bleſſing from his Father, through his Permiſſion, ſo God himſelf confirmed it, and renewed the Promiſe to him, which before he had made to his Grandfather *Abraham*, and his Father *Iſaac*, and reſted the whole Bleſſing entire upon *Jacob* alſo, and, as the *Greek* ſhould be rendred, gave it to him in Heritage, ἔδωκεν αὐτῷ ἐν κληρονομίᾳ. Thus far the entire Bleſſing, and all the Parts of it were veſted in ſingle Perſons only; but the next Words contain an Alteration, for God divided *Jacob's* Portions among the twelve Tribes, διέςειλε μερίδας αὐτȣ̃, *i. e.* He ſeparated, as it ſhould be rendred, the Parts of the Bleſſing. When the Bleſſing came to deſcend to *Jacob's* Children, it did not go entire according to Birthright, nor to any one Perſon, who had deſerved it better than the reſt; but as God at firſt made the Promiſe and Covenant to *Abraham*, not to *Lot*, and gave the Title to it afterwards to *Iſaac*, not to *Iſhmael*; then to *Jacob*, not to *Eſau*; ſo in the next Generation, he conveyed it entire to no one ſingle Perſon, but divided it, and gave the Bleſſing of all Men to *Judah*, who was *Jacob's* fourth Son, and parted the Covenant about *Canaan* amongſt all of them, giving to *Joſeph*, in his two Sons *Ephraim* and *Manaſſeh*, two Parts of it. See *Shuckford's Connect.* Vol. ii. A very learned Writer obſerves on this Paſſage, that it undoubtedly relates to the Settlement, and the Bleſſing of the Tribes of *Jacob*, in the xlviiith and xlixth ch. of *Geneſis*; and it ſhews us, that the ſeveral Bleſſings, given to the ſeveral Tribes, are but Parts or Portions of the Bleſſing, which *Jacob* received from *Iſaac*, *Iſaac* from *Abraham*, and *Abraham* immediately from God. And in this View the ſeveral Bleſſings, mentioned. *Gen.* ch. xlixth and limited to the ſeveral Tribes, may be conſidered as an Expoſition of the original Bleſſing given to *Abraham*. And indeed *Gen.* ch. xlixth which is commonly called *Jacob's* Bleſſing of his Sons, might as well be called *Jacob's* Appointment of twelve Rulers, or Princes, to govern the Houſe of *Iſrael*. Biſhop *Sherlock*, *Diſſert.* iii.

CHAP. XLV.

Ver. 1. MOSES, *beloved of God and Men, whoſe Memorial is bleſſed.*] The *Jews*, when they make Mention of any of their deceaſed Worthies, do it with this Encomium, Let his Memory be bleſſed! or, Be his Memory bleſſed to Eternity! See c. lxvi. 11. 1 *Maccab.* iii. 7. ἕως τȣ̃ αἰῶνος τὸ μνημόσυνον αὐτȣ̃ εἰς εὐλογίαν. Let his [*Judas Maccabeus*] Memorial be bleſſed for ever. But what is the Meaning of this Form? In what Senſe is the Memory of the Righteous εἰς εὐλογίαν, or with Bleſſing? The LXX Tranſlation of *Prov.* x. 7. from whence this Form of honourable Remembrance ſeems to be taken, will explain it, for they, inſtead of the Words, The Memory of the Righteous is bleſſed, or with Bleſſing, have μνήμη δικαίων μεθ' ἐγκωμίων, The Memory of the Righteous is with Praiſes. To make Mention therefore of the Righteous by way of Benediction, or with Bleſſing, is to praiſe them. See *Mede's Works*, L. i. *Diſc.* 22. Inſtances of this Sort of Bleſſing, are the anniverſary Remembrances of the Martyrs, and Saints departed, in the primitive Times, the appointing of Feſtival Days for their Memorial, the aſſembling at their Sepulchres, and making Panegyric Orations in Honour of them; and above all, that ancient, and ſo long continued, Cuſtom, to commemorate at the holy Table, when the Euchariſt was celebrated, the Patriarchs, Prophets, Apoſtles, Evangeliſts, Martyrs, and Confeſſors; all which Commemorations tended to this, that the Memory of the Righteous might be with Bleſſing.

Ver. 2. *He made him like to the glorious Saints, and magnified him; ſo that his Enemies ſtood in Fear of him.*] The whole of what is ſaid of *Moſes* in this and the following Verſes is to this Effect, that he was eminent by the wonderful Appearance of God to him in the Buſh, and by that ſingular Privilege of ſeeing the Glory of God paſs before him, *Exod.* xxxiii. and the Revelation which God made of himſelf then to him; by his immediate Converſation with God apparently, and without dark Speeches, and the Largeneſs, as well as Intimacy of the Divine Communications, without the Medium of Dreams and Viſions; and by being called up to him into the dark Cloud, and hearing his Voice in a more particular Manner, on the Top of the Mount, at the Delivery of the Law; and conſtituted by him Legiſlator to his People, and made the Type of the great Prophet that ſhould come, *Deut.* xviii. 15. He was further eminent for his own perſonal Conduct, for his Faithfulneſs and Meekneſs; by the former, acquainting God's People with all his Will, delivering to them Laws, both religious and civil, and executing punctually all his Commands; by the latter, gently leading a ſtubborn and refractory People through a barren Wilderneſs forty Years, and conducting them happily out of *Egypt*; and for the extraordinary Succeſs of his Arms, warring without Money, according to *Philo de Præm.* and laſtly, for the Power of his Miracles, and the Number, and Strangeneſs of them, controuling thereby the Wonders, *i. e.* the falſe Miracles of the Magicians before *Pharaoh* and his Nobles. Theſe are the Characters by which *Moſes* ſtands diſtinguiſhed among the *Jewiſh* Prophets; and was any, that ſucceeded him, like unto him, in all, or any of theſe reſpects? The Prophets that ſealed the Canon of the Old Teſtament, and probably *Eſdras* at the Head of them, in their Additions, which cloſe the Book of *Deuteronomy*, have acknowledged, that none to their Days, ſoon after which Prophecy itſelf ceaſed, had come up to him in the abovenamed Particulars, *Deut.* xxxiv. 10. Some have exalted *Moſes* not only above the Patriarchs, but even above all Creatures in Heaven and Earth, placing the very Angels at the Feet of this Prophet. St. *Cyril* mentions Μωσῆν τὸν καλȣ́μενον θεόν. *Cont. Jul.* L. i. and *Euſebius*, that he was honoured among the *Egyptians*, τιμῆς ἰσοθέȣ. *Præp. Evang.* L. ix.

Ver. 7. *An everlaſting Covenant he made with him, and gave him the Prieſthood among the People; he beautified him with comely Ornaments, and clothed him with a Robe of Glory, &c.*] The Lord eſtabliſhed *Aaron* to be his High-Prieſt in *Iſrael*, and appointed the ſame Dignity to his Children, in Succeſſion for a Perpetuity, preferring his Family above all the reſt of the Tribe of *Levi*: He endowed him for his Inheritance with the Tythes, and Firſt-fruits of holy Things, and with choice Portions of the Sacrifices, which were offered to him in the Tabernacle, and Temple, beſides other Privileges and Prerogatives among his People. This was God's Part of the Covenant in their Favour. *Aaron* and his Family on their Part engaged, to ſerve the Lord faithfully, and to obſerve his Laws and Statutes, as well thoſe given in common to his People, as thoſe which concerned them in particular, and delivered by *Moſes* for the right Diſcharge of their holy Office. The principal Obligations upon *Aaron* and his Succeſſors are ſet down ỳ 15, 16, 17. following. God cloathed, or bleſſed, as the Margin has it, his High-Prieſt, to procure the greater Reverence to him, with all the Decorations and Ornaments, which the Prieſts of other Religions wore only ſingle, or in part, but *his* Habit at once contained all their Beauties. See *Spencer de Leg. Hebr.* p. 987. *Lamy*, *App. Bibl.* Vol. i. c. 8. Hence they are called comely Ornaments, the Robe of Honour, the Perfection of Glory, &c. by this Writer. The Beauty of Holineſs, diſplayed in the Garments of the High-

Prieſt, ſtruck even Heathen Princes with Reverence and Awe, and if the High-Prieſt and his Company had met *Alexander*, when he came with full Purpoſe to deſtroy *Jeruſalem*, in common Attire, he would probably have been far from that Reſpect and Reverence, which he ſhewed to them, when adorned with their Prieſtly Robes, and glorious Garments. A very judicious Writer obſerves, "That the wiſe Son of *Sirach*, who feared God from his Heart, and honoured the Service that was done unto him, could not mention ſo much as the Garment of Holineſs, but in Terms of moſt ſingular Reverence and Eſteem; and infers, that the Love, which Men bear to God, ſhould make the leaſt things, which are employed in his Service, amiable, rather than that the overſcrupulous Diſlike of ſo mean a Thing, as a Veſtment, ſhould withdraw Mens Hearts and Affections from the Service of God." *Hooker's Eccleſ. Pol.* L. v. And in another Place he adds this further Reaſon, why this Writer here, ſpeaking of *Aaron*, dwells ſo much upon the Circumſtance of his prieſtly Attire, and urges it as an Argument of much Dignity and Greatneſs in him, *viz.* "That the good Government, either of the Church or Commonwealth, dependeth ſcarcely on any one external Thing ſo much, as on thoſe public Marks, and honourable Tokens, whereby the Eſtimation, that Governors are in, is made manifeſt to the Eyes of Men. Hence Princes and Judges are diſtinguiſhed by external Honours, and Marks of their Excellency; the former by the Ornaments of Sovereignty, the latter by Garments of judicial Authority, tho' the Robes of either do not add to their Virtue, whoſe chiefeſt Ornament is Juſtice. Hence likewiſe Biſhops, thro' their very Attire, are marked and manifeſted to be ſuch, as God hath poured his Bleſſing upon, by advancing them above others, and placing them where they may do him principal Service; but are more diſtinguiſhed by Holineſs and Purity of Converſation, than by the peculiar Form of clothing, which adorns them." *Ibid.* L. vii.

Ver. 10. *With a Breaſt-Plate of Judgment, and with Urim and Thummim.*] Theſe two Words ſignify Light and Perfection, but what this *Urim* and *Thummim* was, is not determined; all agree, that they were ſomething in the High-Prieſt's Breaſt-Plate, whereby God was pleaſed to reveal himſelf, when he was conſulted in difficult and weighty Caſes, that concerned the Public, and were therefore a ſort of Oracle; but all differ about the Matter of them, and the Manner of God's giving Anſwer by them: Nor does the Scripture any where acquaint us what this *Urim* and *Thummim* was, neither is there any Mention of them *Exod.* xxxix. where the making of all *Aaron's* Garments is related. Moſt Writers ſeem to miſtake in confounding them together, and making them one and the ſame thing, whereas in Reality they were two different Oracles. Some think by *Urim* and *Thummim* is meant only that Divine Power and Virtue, given to the Breaſt-Plate of Judgment in its Conſecration, of obtaining an oracular Anſwer from God; and that δήλωσις ϗ ἀλήθεια, by which the ό tranſlate theſe, or the Light and the Truth, are ſaid to be in the Ephod, becauſe the High-Prieſt having this Ornament on him, received from God the Light and the Truth which he declared to Men. See *Pocock on Hoſ.* iii. 4. *Dupin's Hiſt. of the Can.* L. i. Whatever they were, God was pleaſed to ſignify his Will thereby to his People, when they conſulted him. But how this was done is uncertain: whether by an extraordinary Shining of the Stones, or by inſpiring the High-Prieſt being arrayed with the Ephod, to give an Anſwer to what was deſired, or by a Voice, or ſome other way unknown. There are ſome Paſſages of Holy Writ, wherein, when Counſel was aſked by the Prieſt, having his Ephod on him, and ſtanding with his Face towards the Ark, the Anſwer is introduced with *And the Lord ſaid*, which ſeems to confirm the Opinion of thoſe, who ſuppoſe the Anſwer was given by an audible Voice from the Mercy Seat. See *Judg.* i. 1, 2. xx. 18. xxiii. 18. 1 *Sam.* xxiii. 2, 11, 12. 2 *Sam.* ii. 1.

Ver. 12. *He ſet a Crown of Gold upon the Mitre, wherein was engraven* HOLINESS. Ver. 13. *Before him there were none ſuch, neither did ever any Stranger put them on, but only his Children, and his Childrens Children perpetually.*] Upon *Aaron's* Triple Crown, which like a Sovereign he wore, was an Inſcription of the ſacred Name of God, HOLINESS UNTO THE LORD being engraved in the Golden Plate upon the Forehead, to intimate the high and moſt honourable Service he was employed in, and to remind him, and his Succeſſors, of that ſuperlative Degree of Holineſs, which is the Duty, and Luſtre of the ſacred Function. The Ornaments of the High-Prieſt above deſcribed, which he wore on the ſolemn Day of Expiation, and other great Feſtivals, when he officiated himſelf in Perſon, were peculiar to him, and his Succeſſors in that ſupreme Dignity; no other *Jew*, not even their King, nor any Prieſt of an inferior Order, preſumed to be ſo arrayed. The High-Prieſt himſelf never put them on but in the Temple, and that only on very extraordinary and ſolemn Occaſions. Herein was intimated, that ſuch as officiate in holy Things ſhould be diſtinguiſhed by a ſolemn and peculiar Habit, as likewiſe that none ſhould take this Honour to himſelf, but he that is called of God, as was *Aaron*.

Ver. 15. *Moſes conſecrated him, and anointed him with holy Oil: this was appointed unto him by an everlaſting Covenant, and to his Seed, ſo long as the Heavens ſhould remain.*] ἐπλήρωσε Μωσῆς τὰς χεῖρας αὐτοῦ. To fill the Hands of the Prieſt, in Scripture ſignifies to conſecrate, as it is here rightly rendred, ſee *Exod.* xxviii. 41. *Num.* iii. 3. *Judg.* xvii. 5. It is a Periphraſis, expreſſing the Manner of *Moſes* conſecrating him and his Sons, which he did by the following Ceremonies, 1. By clothing them with a proper and particular Garb and Habit, *Lev.* viii. 6, 7, 13. 2. By putting into their Hands Parts of the Victims and Offerings which belonged to them, *Exod.* xxix. 24. *Lev.* viii. 27. and thereby giving them Poſſeſſion as it were of their Rights. 3. By anointing them upon the Head with the holy Oil, and with the Blood of the Ram of Conſecration, tinging particular Parts of their Bodies with it, ℣ 23, 24. This Conſecration, and anointing of *Aaron*, was as a Mark or Seal of the Alliance, or Covenant which God made with him and his Sons, and by which he aſſured them of the Prieſthood for ever. But the Prieſthood of *Aaron* muſt be conſidered rather as a Type of that of *Jeſus Chriſt*, in whom, what is here ſaid of a perpetual Prieſthood, was literally accompliſhed, *Heb.* vii. 11, 12, 13. but it is not true of the legal Prieſthood, which is abrogated, and long ſince ceaſed.

Ver. 23. *The third in Glory is Phinees, the Son of Eleazar, becauſe he had Zeal in the Fear of the Lord. . . .* Ver. 24. *Therefore was there a Covenant of Peace with him.*] The meaning may either be, that *Phinees* was the third in Glory after *Moſes* and *Aaron*, or, as *Boſſuet* underſtands it, the third in pontifical Glory after his Father *Eleazar*, and his Grandfather *Aaron*. God commendeth him for his great Forwardneſs and Heat of Zeal, *Numb.* xxv. 11. for whereas *Moſes* and all the Congregation ſat weeping, or lay groveling upon the Earth, ſorrowing for their Sin and the Plague, to whoſe Grief, eſpecially the Righteous among them, the bold Lewdneſs of *Zimri* muſt greatly add, only *Phinehas*, burning with a holy Indignation, thought it was no longer Time to ſit ſtill, and weep; but rouſing himſelf with a very fervent Zeal, made haſte to execute immediate Judgment upon the daring Offenders: As a Reward for this Inſtance of Juſtice and Courage, a Covenant of Peace was made with him, which does not contain any Promiſe to him, or his Family in particular, to make them proſperous, but rather extends to, and includes the People: and the Meaning is, that God made *Phinehas* the Inſtrument of obtaining Pardon for the Sin, upon account of which the People were under his Diſpleaſure. See *Shuckford's Connect.* Vol. iii. p. 340. From whence it appears, that this Covenant of Peace, and of the Prieſthood, which is mentioned in the next Sentence, were two diſtinct Things; and ſo *Philo* underſtands it, God, ſays he, crowned his Piety, διτταῖς δωρεαῖς, εἰρήνῃ καὶ ἱερωσύνῃ.

Ibid. *That he ſhould be the Chief of the Sanctuary, and of his People, and that he and his Poſterity ſhould have the Dignity of the Prieſthood for ever.*] Dr. *Grabe* with great Probability conjectures, that the true reading of the *Greek*, is προςατεῖν ἁγίων καὶ λαοῦ αὐτοῦ. *Prol. Tom.* iii. c. 4. The *Jews* before, and about our Saviour's Time, had a Notion that *Phinehas* had by God's Appointment a Grant of an everlaſting Prieſthood to him and his Poſterity; the Author of this Book ſeems to be of the ſame Opinion, and ſo do *Philo*, *De Vit. Moſ.* L. i. and the Compiler of the firſt Book of *Maccabees* ii. 54. but in Fact there was not ſuch a Perpetuity of the Poſſeſſion of the Prieſthood in this Family. The Notion of ſuch a Promiſe ſeems founded on *Num.* xxv. 13. which runs thus, *He ſhall have it and his Seed after him, even the Covenant of an everlaſting Prieſthood.* The Term *everlaſting* here joined to the Prieſthood, has been generally thought to expreſs a Deſign of a perpetual Continuance of it to *Phinehas's* Deſcendants, without being at any time tranſlated into any other Branch of *Aaron's* Family, which is not true, particularly with reſpect to *Eli*, who was High-Prieſt in the Days of *Samuel*, for he was of the Family of *Ithamar*, the Brother of *Eleazar*; and therefore the Prieſthood went out of the Hands of the Deſcendants of *Phinehas*, when it came to *Eli*, and did not return again to them, until, after ſome Succeſſions, it came to *Zadoc*, in the Days of *David*. The Term *everlaſting* is rather to be annexed to the Prieſthood, in its Limitation to the Family of *Aaron*, and ſuggeſts no more than that the Prieſthood of *Aaron* ſhould deſcend to them. God made to *Phinehas*, and to his Seed after him, not an *everlaſting Grant* of the Prieſthood, as ſome have explained it, nor a Grant of an *everlaſting Prieſthood*, as our Verſion renders it; but rather a Grant of *the everlaſting Prieſthood*; of the Prieſthood limited to *Aaron*, and his Deſcendants by that Appellation. See *Shuckford's Connect.* Vol. iii. p. 342, 3, 4.

Ver. 25. *According to the Covenant made with David, Son of Jeſſe, of the Tribe of Judah, that the Inheritance of the King ſhould be to his Poſterity alone; ſo the Inheritance of Aaron ſhould alſo be unto his Seed.*] It is certain from *Maimonides*, and other *Jewiſh* Writers, that, upon the Demiſe of the King, the High-Prieſt, or any other ſuperior Dignitary, whoſe Function was perpetuated, the Son, or the Perſon that was next in an hereditary Line, was ſubſtituted in his Place; for whoever could make out a Priority of Blood was acknowledged thereby to have the beſt Title to the Office, Rights, and Privileges of the Deceaſed, provided he could diſcharge his Truſt with Wiſdom, at leaſt with a juſt Senſe and Fear of God, if his Wiſdom was not altogether equal to his Station. This they obſerved in purſuance of what is written *Deut.* xvii. 20. *To the End that he may prolong his Days in his Kingdom, he, and his Children in the midſt of Iſrael.* From hence they inferred a ſucceſſive Right in that Family, to which God choſe to give the Kingdom, if they continued in a conſtant Obſervance of his Laws. The ſame hereditary Right likewiſe held in all high Dignities which were in the midſt of *Iſrael*, ſo that whoever was promoted to any ſuch Dignity, enjoyed it not only for his Life natural, but alſo for the Lives of his Poſterity. *Selden* confirms this with reſpect to the immediate hereditary Succeſſion of the Prieſthood, and that this, like the other Poſts of Honour which were continued among them, obſerved the ſame Rule of Deſcent. *Joſephus* remarks, that the firſt who broke in upon the ſucceſſive Right in the Prieſthood, was *Antiochus Epiphanes*, who removed *Jaſon* to make way for his Brother *Onias*. *Ariſtobulus* was the ſecond, who ſupplanted *Hyrcanus*, and *Herod* was the third, who depoſed *Ananel* to make room for a Boy High-Prieſt. *Antiq.* L. xv. c. 3. We have in this Verſe a manifeſt Compariſon between the *Regale*, and the *Pontificat*; the *Regal* and *Sacerdotal* Family agreed both in this Point, that the Inheritance was fixed in the Male Line, and went according to Proximity, or rather Priority of Blood, and in both the Succeſſion was endangered by Diſobedience to God's Commands. The reading of the *Greek* here is perplexed and obſcure in all the Editions, nor do the Verſions give much Light to it, Καὶ διαθήκην τῷ Δαυὶδ υἱῷ ἐκ Φυλῆς Ἰούδα· κληρονομία βασιλέως υἱοῦ ἐξ υἱοῦ μόνου, κληρονομία Ααρὼν καὶ τῷ σπέρματι αὐτοῦ. I would either read with Dr. *Grabe*, Κατὰ διαθήκην τῷ Δαυὶδ, υἱῷ Ἰεσσαὶ ἐκ Φυλῆς Ἰούδα, κληρονομίας βασιλέως υἱοῦ ἐξ υἱοῦ μόνου, κ. τ. λ. Or rather thus, as many Copies omit Ἰεσσαὶ, Κατὰ διαθήκην τῷ Δαυὶδ, υἱῷ ἐκ Φυλῆς Ἰούδα κληρονομία βασιλέως, υἱῷ ἐξ υἱοῦ μόνῳ κληρονομία Ααρὼν, καὶ τῷ σπέρματι αὐτοῦ, *i. e.* according to the Covenant made with *David*, that as the Inheritance of the Kingdom (in the LXX, βασιλέως is very frequently put for βασιλείας) ſhould remain to his Son of the Tribe of *Judah*, ſo the Inheritance of *Aaron* ſhould be to the only Son of his Son, *i. e. Phinehas*, the Son of *Eleazar*, the Son of *Aaron*, and to his Seed for ever. This laſt Senſe a very judicious Writer prefers, See *Jackſon's Works*, Tom. I. p. 455. and indeed it is more agreeable to this Author's Opinion of *Phinehas's* everlaſting Prieſthood in the foregoing Verſe.

Ver. 26. *God give you Wiſdom in your Heart to judge his People in Righteouſneſs, that their good Things be not aboliſhed, and that their Glory may endure for ever.*] δῴη ὑμῖν σοφίαν ἐν καρδίᾳ ὑμῶν, κρίνειν τὸν λαὸν αὐτοῦ ἐν δικαιοσύνῃ, ἵνα μὴ ἀφανισθῇ τὰ ἀγαθὰ, καὶ τὴν δόξαν αὐτῶν εἰς γενεὰς αὐτῶν. The wiſe Man concludes this Chapter with a pious Wiſh or Prayer, the Senſe of which ſeems to be, May God give to all who are the Seed and Succeſſors of *Aaron*, Wiſdom to inſtruct and guide his People in Righteouſneſs, and to preſerve them in Proſperity and Peace; and may they ſo conſcientiouſly diſcharge their high Calling, that their good Deeds may ſtill be remembered, and their Glory perpetuated through all Generations. *Grotius* points the *Greek* thus, Δῴη ὑμῖν σοφίαν ἐν καρδίᾳ ὑμῶν κρίνειν τὸν λαὸν αὐτοῦ ἐν δικαιοσύνῃ, ἵνα μὴ ἀφανισθῇ τὰ ἀγαθὰ αὐτῶν, : καὶ τὴν δόξαν αὐτῶν εἰς γενεὰς αὐτῶν, *i. e.* May God give to you, the preſent Sons and Succeſſors of *Aaron*, Wiſdom to conduct and judge his People, that they may be happy and proſperous; and continue to ſuch as ſucceed you the Inheritance and Glory of their Predeceſſors, to the lateſt Generations.

CHAP. XLVI.

Ver. 1. JESUS *the Son of Nave. . . was the Succeſſor of Moſes in Prophecies.*] The *Jews* diſtinguiſh *Moſes* as having immediate Communication with God from all other Prophets, and the higheſt Degree of Inſpiration is ſtyled by them, *gradus Moſaicus.* He could propheſy at all Times, whereas others propheſied only on particular Occaſions, when the Word of God came to them. Immediately from the Death of *Moſes* they had a Succeſſion of Prophets, of whom *Joſhua* was the firſt. See *Biſhop Sherlock on Prophecy, Diſc.* vi. God commanded *Moſes* before his Death to lay his Hands upon him, and to put ſome of his Honour upon him, *Num.* xxvii. 20. whereby he committed to him the ſupreme Authority after his Departure. And as upon this Ceremony uſually followed a more abundant Meaſure of the Spirit, ſo *Deut.* xxxiv. 9. it is ſaid of *Joſhua*, that he was full of the Spirit of Wiſdom, *i. e.* of all the Gifts neceſſary in an excellent Governor, and the Succeſſor of *Moſes*, among which was reckoned the Spirit of Prophecy. And perhaps the Reaſon why little or no Mention is made throughout the whole Book of *Joſhua*, of his conſulting the Lord after the Judgment of *Urim*, may be, as ſome have concluded from *Judg.* i. 1. becauſe the Spirit of Prophecy reſted upon him, and conducted him without this Oracle. Or theſe Words, *the Succeſſor of Moſes in Propheſy*, may refer to ch. i. 1. of the Book of *Joſhua*, or to his being the Author of that Book, as moſt modern Writers conclude, from the 26th Verſe of the laſt Chapter, and ſome learned Men have inferred it from this Place. See *Dupin's Prelim. Diſſert.* And then the Senſe is, that *Joſhua* was the next Writer of inſpired Scripture after *Moſes*; though others, it muſt be confeſſed, have concluded from *Acts* iii.

24. that *Samuel* was the firſt after *Moſes* that wrote his Prophecy. See *Lightfoot in Loc.*

Ibid. *Who according to his Name was made great for the ſaving of the Elect of God, and taking Vengeance of the Enemies that roſe up againſt them.*] ἐγένετο μέγας ἐπὶ σωτηρίᾳ ἐκλεκτῶν αὐτοῦ. Probably the true Rendring is, Who according to his Name was, or became great, upon account of his ſaving the Elect, or God's People. The *Geneva* Verſion is much clearer, *Who, according to his Name, was a great Saviour of the Elect of God. Joſhua*, or *Jeſus*, ſignifies a Saviour, or Deliverer, and in ſuch Places of the *Old Teſtament*, where Saviours are mentioned, as *Obad.* ii. 21. we are to underſtand ſuch as were ſent, or raiſed up by God to fight the Battles of God's People againſt their Enemies. In this Senſe the Word Saviour is taken *Judg.* iii. 9. *Iſai.* xix. 20. and upon theſe two Reſpects of avenging them on, or delivering them from, their Enemies, the Title of Saviours and Judges was at firſt beſtowed.

Ver. 3. *For the Lord himſelf brought his Enemies unto him.*] Various are the Readings of this Place. Some Copies have τοὺς γὰρ πολέμους Κυρίου αὐτὸς ἐπήγαγεν, For he fought the Lord's Battles; which *Grotius* and *Badwell* prefer, and is the Reading of the *Syr.* and *Geneva* Verſions. In others it is, τοὺς γὰρ πολεμίους Κύριος αὐτὸς ἐπήγαγεν, for the Lord himſelf afflicted his Enemies. *Druſius* has τοὺς γὰρ πολεμίους Κυρίου αὐτὸς ἐπήγαγεν, For he afflicted or deſtroyed the Enemies of the Lord. *Camerarius* conjectures the true reading might be, τοὺς γὰρ πολεμίους Κύριος αὐτὸς ἐπάταξεν. The *Vulg.* only agrees with our Verſion here, the Senſe of which, it muſt be confeſſed, is low and obſcure.

Ver. 4. *Did not the Sun go back by his means?*] A very learned Writer obſerves how pertinent this Miracle was to the Circumſtances of the Perſons concerned: As the Sun, Moon, and Lights of Heaven were the Deities worſhipped at this Time by the Inhabitants of *Canaan*, a greater Demonſtration could not be given of the Power of the true God, to ſupport the *Iſraelites* his Servants, or of the Inability of the falſe Deities of the *Canaanites*, to aſſiſt their Worſhippers, than to ſee that the God of *Iſrael* could controul the Courſe of the Sun, and cauſe theſe their Deities to contribute to, inſtead of preventing the Ruin, that was coming upon thoſe that ſerved them. *Shuckford's Connect.* Vol. III. p. 451. Some have been ſo idle, to ſay no worſe of their Attempt, as to invent Solutions of this Miracle; they pretend, either that God placed in the Heavens ſome extraordinary light Body, repreſenting the Sun, or that he kept up the Light thereof only by Refraction: in ſome ſuch Manner, Mr. *Le Clerc* endeavours to naturalize and explain away this Miracle; to depreciate it, he ſays, *Quod fieri potuit inſolitis refractionibus, quibus, ut notum eſt, ſol nobis ſupra horizontem eſſe videtur, cum nondum ortus ſit, & jam occiderit.* Annot. in Joſh. x. 12. 'Tis uſual indeed for Refraction to make the Sun appear higher than it is, but this will not make ſuch an Object as the Sun, in a very ſwift and oblique Motion, to appear to the Eye as quieſcent, or to ſtand ſtill for one Moment, much leſs to make a Winter's Day as long, or longer than a Summer's. See *Reeve's Prelim. Diſc. to Vincent. Lirin.* p. 177. where this is fully and ingeniouſly diſcuſſed. Even the great *Grotius* in this Inſtance ſhews no more of the Philoſopher, than Believer, when he ſays on this Occaſion, *Forte poſt occaſum ſol diutius lucere viſus eſt, repercuſſu nubis exiſtentis ſupra horizontem.* See alſo *Annot. in Joſh.* x. 12. The Scripture it is certain mentions it as a Miracle, and in particular the Prophet *Habakkuk*, repreſents it as ſuch, ch. iii. 11. Our Author ſo eſteemed it, and ſuch was the concurrent Senſe of the *Jewiſh* Rabbins. Such as diſbelieve this Hiſtory, or would receive Satisfaction in the Point, would do well to conſult *Huetius, Quæſt. Alnet.* L. ii. c. 12. See Note on c. xlviii. ℣ 23.

Ver. 6. *And with Hail-ſtones of mighty Power he made the Battle to fall violently upon the Nations.... that the Nations might know all their Strength, becauſe he fought in the Sight of the Lord.*] ἐν λίθοις χαλάζης δυνάμεως κραταιᾶς. Moſt of the *Greek* Copies, with *Coverdale's* and the *Geneva* Verſion, join this Sentence to the foregoing Verſe, and all of them make the full Point at κραταιᾶς, as if the Senſe was, The Lord heard, *i. e.* anſwered him with, or by Hail-ſtones of mighty Power. But the Connection of our Tranſlators ſeems better, and the Senſe rather is, that God was pleaſed by a Storm of mighty Hail-ſtones to deſtroy more of the Enemy, than fell by the Sword of the *Iſraelites*, *Joſh.* x. 11. that the Nations might know πανοπλίαν αὐτοῦ, *Potentiam ejus*, Vulg. All his [*Joſhua's*] Strength, *i. e.* might be convinced from theſe Hail-ſtones, that the Lord was his Helper and Strength, and that this War of *Joſhua* was with God's Approbation, and under his Direction, *Deo favente*, for ſo ἐναντίον Κυρίου, ἐνώπιον Κυρίου, and לפני יהוה, ſignify. The *Geneva* Verſion does not render it amiſs, *The Lord favoured his Battell.* Some Copies read, ἐναντίον Κυρίου ὁ πόλεμος αὐτῶν, *contra Dominum bellum ipſorum*; which furniſhes a Reaſon for God's aſſiſting *Joſhua*.

Ver. 11. *And concerning the Judges, every one by Name, whoſe Heart went not a whoring, nor departed from the Lord, let their Memory be bleſſed.* Ver. 12. *Let their Bones flouriſh out of their Place.*] Honourable Mention ſhould likewiſe be made of the Judges of *Iſrael*, the laſt of which was *Samuel*; who proſtituted, or defiled not themſelves by idolatrous Worſhip, among which *Abimelech*, the natural Son of *Gideon*, is not worthy to be mentioned, whoſe Name is juſtly odious for his Crimes, particularly his Cruelty in ſlaying his threeſcore and ten Brethren, that he might obtain the Power. But of ſuch as ſubdued Kingdoms, and wrought Righteouſneſs, let their Bones flouriſh out of their Place. This is a Form of well-wiſhing to the Dead, or bleſſing the Bodies of thoſe that departed in Peace and Honour. The Phraſe occurs again ch. xlix. 10. and means, Let their Memory flouriſh, or may their Bodies, like ſome hopeful and bleſſed Seed, put forth and germinate from the Bottom of their Tombs, and their Virtue revive, and flouriſh on the Earth, and thoſe that are alive revere their Aſhes. 'Tis an Alluſion to the Cuſtom of placing Sepulchres in Gardens, and ſuch other verdant Places, 2 *Kings* xxi. 18, 26. *John* xix. 41. which were probably choſen to intimate, as well the Freſhneſs and Perpetuity of their Memory, as the Hope and Expectation of good Men of a joyful Reſurrection; for their Bones then ſeemed to flouriſh out of their Place, or to revive, and live again from their Sepulchres, when theſe Cœmeteries were in their greateſt Beauty and Verdure, as if they partook of the Richneſs of the Soil, and germinated by its Fruitfulneſs. As this Phraſe ſhews the *Jews* firm Aſſurance of a future Reſurrection, ſo the Prophets repreſent the Return of that People from the *Babyloniſh* Captivity, by a like Expreſſion, *viz.* that their Bones ſhall flouriſh like an Herb, *Iſai.* lxvi. 14. *Ezek.* xxxvii. 3.

Ver. 18. *He deſtroyed the Rulers of the Tyrians, and all the Princes of the Philiſtines.*] The Ancients frequently confound the *Phœnicians* with the *Philiſtines*, but the ſacred Writers, as well as our Author, plainly diſtinguiſh one from the other. The *Phœnicians* oppreſſed the *Iſraelites* in the Time of the Judges, *Jud.* x. 11. And in the beginning of the Government of *Samuel* they entered into Alliance with the *Philiſtines* againſt the People of the Lord; but the *Philiſtines* being worſted, the *Phœnicians* after that never undertook any thing againſt the *Hebrews*.

Ver. 19. *And before his long Sleep he made Proteſtations in the Sight of the Lord and his Anointed, I have not taken any Man's Goods.*] πρὸ καιρȣ̃ κοιμήσεως αἰῶνος. In the next Verſe Death is expreſſed by ὕπνος, and in Scripture it is often called a Sleep. The *Old Teſtament* Phraſe, for ſuch as are departed is, that they ſlept with their Fathers. St. *Stephen* is ſaid, after ſtoning to fall aſleep, *Acts* vii. 60. Hence Burying-Places are called κοιμητήρια. *Homer* has the ſame Metaphor, τȣ̀ς δ' αὖ τε ϗ ὑπνώοντας ἐγείρει. The ſolemn Proteſtation here made by *Samuel* of his Integrity, was not out of Oſtentation, but partly for his own Vindication, that they might not reproach his Government, and partly that being publicly acquitted from all Faults in it, he might more freely reprove the Sins of the People, and particularly that of deſiring a King, deſpiſing thereby the Theocracy they were honoured with.

Ver. 20. *After his Death he propheſied.*] Learned Men are of very different Opinions in relation to the Reality of *Samuel's* Appearance, ſome imagining that it was an evil Spirit in his Form that appeared unto *Saul*, and others that it was *Samuel* himſelf, who, on this Occaſion, foretels his impending Death. A late very learned Writer ſays, "The Opinion that it was really *Samuel* is "very ancient, the moſt ancient of any, "and ſeems to have been the Perſuaſion of "the *Jewiſh* Church, long before the coming of *Chriſt*. Not only the Author of "this Book, who lived within an hundred "Years or leſs of the Prophet *Malachi*, ſuppoſes that it was *Samuel* himſelf that appeared in Perſon, (he was a conſiderable "Man in his Time, and likely to know the "true Senſe of Scripture, and to give the "general Sentiments of the *Jewiſh* Church, "as any Man of that Age,) but the *Greek* "Tranſlators of the *Old Teſtament*, who "lived not long after that Time, were in "the ſame Perſuaſion, as appears by an additional Note which they inſerted 1 *Chron.* "x. 13. where the LXX read very expreſly, that *Samuel* the Prophet gave the "Anſwer to King *Saul*, when he enquired "of the Sorcereſs, ἀπεκρίνατο αὐτῷ Σαμȣὴλ "ὁ προφήτης, which it is ſtrange that our "Verſion ſhould wholly omit. In the ſame "Sentiment was *Joſephus*, the *Jewiſh* Hiſtorian, who lived in the Apoſtles Time; "and thus thought many of the *Chriſtian* "Fathers. This Interpretation is plain and "natural, and leaſt forced of any, agreeing "with the Words of the Text, for the "Story is there told in ſuch a way, as one "would expect to find upon Suppoſition "that it really was *Samuel*. It is ſaid, that "the Woman ſaw *Samuel*, 1 *Sam.* xxviii. 12. "and that *Saul* perceived that it was *Samuel*, "℣ 14. The Words in the LXX ſeem ſtronger, ἔγνω Σαȣ̀λ ὅτι ȣ̃τος Σαμȣὴλ, *i. e.* that "this was *Samuel* himſelf. How could he "know this if it was not ſo, or why is it "ſaid, that he perceived and knew it, rather than that he imagined, or ſuppoſed "it ſo? In the Sequel of the Narrative it "is added, *Samuel ſaid unto Saul*, ℣ 15. "and again, *Then ſaid Samuel*, ℣ 16. which "would not be true, if it was only a perſonated *Samuel*, a Familiar in *Samuel's* "Shape; and it is ſtrange that the Text "ſhould thus word it, if *Samuel* was not "really there. It is as plainly ſaid that *Samuel* appeared and talked, as it is elſewhere ſaid that *Moſes* and *Elias* appeared and talked with our Bleſſed Saviour, "*Matt.* xvii. 3. And good Reaſon was there "that it ſhould be the real *Samuel*, becauſe "God thereby was pleaſed to diſappoint "both the Sorcereſs and him, by ſending

“*Samuel* himſelf with a true and faithful Preſage quite contrary to what the Woman, or *Saul* expected. Add to this, that *Samuel* was the ſame Prophet that predicted this Event, and God now raiſed him up from the Dead to confirm the Sentence. For 'tis to be obſerved, that before the *Pythoneſs*, to whom *Saul*, anxious about the great Event, applies to aſſiſt him by her Incantations, and to call up the Spirit of *Samuel*, begins one Word of her Spells, or makes any Attempt by her Charms: the Prophet interpoſes, frightens her, and pronounces, or rather repeats *Saul's* Doom, and ſhe herſelf witneſſeth the Truth of his Appearance.” *Waterland's Poſth. Serm.* Vol. ii. It ſeems probable from this Account, that the *Jews* at leaſt did believe, that this was the true Soul of *Samuel*, which is recorded thus to have ſpoken to *Saul*; and from this Suppoſition we may infer, 1. That the *Jews* did believe a ſeparate Exiſtence of human Souls; and perhaps the eſtabliſhing this Truth upon the Foot of ſenſible Evidence, was not the loweſt End of *Samuel's* Appearance upon this Occaſion. 2. This is a pregnant Inſtance of the Evocation of the Dead, and the Antiquity of Necromancy; this Opinion prevailed long among the *Jews*, for *Iſaiah* alludes to it, ch. xxix. 4. and it is evident likewiſe from ch. lxv. 4. that they were wont to go to the Sepulchres of the Dead, there to conſult them. *Æſchylus* has a Tragedy, entitled *Perſæ*, in which the Shade of *Darius* is called up, like that of *Samuel*, and foretels Queen *Atoſſa* all her Misfortunes. And to that Book of *Homer's*, *viz.* *Odyſſ.* xi. containing the Interview between *Ulyſſes*, and the Shades of the Dead, the Ancients have given the Name of νεκυομαντεία; but this Notion was not of *Homer's* Invention, it prevailed long before his Days among the *Chaldæans*, and ſpread over all the Oriental World.

Ibid. *And lift up his Voice from the Earth in Prophecy.*] It has been objected by ſome learned Men, that if it had been real *Samuel* himſelf that appeared, he ſhould rather have been repreſented as coming down from Heaven, inſtead of bringing him up as it were out of the Ground, or lifting up his Voice from thence. But this Objection is no more againſt the Suppoſition of its being *Samuel's* Ghoſt, than againſt the ſuppoſing it to be any other Spirit whatſoever; for we have Reaſon to believe, that even evil Spirits have not their Dwelling under Ground, but in the Air rather; hence the Devil is ſtyled in the *New Teſtament*, the *Prince of the Power of the Air*. But the true Reaſon why *Samuel* is repreſented as being brought up, as the Expreſſion is in the Book of *Samuel*, and here ſaid to lift up his Voice from the Earth, is becauſe his Body was under Ground, to which the Soul was ſtill conceived to bear a relation; and it was upon this chiefly, that the popular prevailing Notion of all ſeparate Souls being in the Heart of the Earth was founded; which popular Notion, as it obtained among the *Jews*, and is often alluded to in the Language of Scripture, and, adapting itſelf to vulgar Capacities, it is no wonder that the Relation of this Apparition of *Samuel* ſhould be accommodated thereto; ſo that nothing can be concluded in this Caſe, merely from the manner in which *Samuel* is ſaid to come. See *Waterland's Serm. ibid.* In the laſt Sentence we have a further Reaſon of his appearing at this Time, beſides ſhewing the King his End, *viz.* that *Iſrael* might be admoniſhed, and moved to a ſpeedy Repentance by ſuch a Warning, or, as others underſtand it, to acquaint the People, that they alſo ſhould be delivered into the Hands of the *Philiſtines*, and be deſtroyed with him: or, as the *Geneva* Verſion has it, more agreeably to the *Greek*, *That the Wickedneſs of the People ſhould periſh.*

CHAP. XLVII.

Ver. 1. AND *after him roſe up Nathan to propheſy in the Time of David.*] Nothing is here ſaid of *Nathan*, but that he propheſied in the Time of *David*, which may ſeem ſtrange, as in all other Inſtances the Author expatiates on the Praiſes of the *Jewiſh* Worthies, which he produces, and his Deſign in this Hymn is to beſtow a Panegyric on each. But this ſingle Circumſtance is itſelf a ſufficient Commendation of him, as he contributed ſo much by his fine Artifice and Addreſs to that Prince's Repentance and Converſion. The *Oriental* Verſions ſeems to glance at this, making him to propheſy *coram Davide*, in his hearing or Preſence, or, which will come nearer to the Caſe, to his Face. *Nathan* was not the only Prophet in *David's* Time, but he choſe to inſtance in him, as being moſt eminent in other Reſpects likewiſe, as being appointed to aſſure *David* of the Continuance of the Kingdom to his Poſterity, and that his Son ſhould build the Houſe, or Temple of the Lord, and at length he anointed *Solomon* to be King over *Iſrael* and *Judah*.

Ver. 2. *As is the Fat taken away from the Peace-Offering, ſo was David choſen out of the Children of Iſrael.*] The Meaning briefly is, that *David* was preferred before others for his great and extraordinary Merit, and was ſeparated to his high Office and Dignity, as the Fat of the Peace-Offering was ſet apart for the Altar. That the Cauls and the choiceſt Fat of the Victim were ſelected, as the beſt Part of it, to be offered to the Gods, See *Th.* L. li. This Compariſon is ſo far from being mean and deſpicable, as it may ſeem, that it has been uſed and applauded by the beſt Writers, and looked upon with Veneration by Antiquity. The ſame Alluſion which is here uſed to diſplay the Worth and Excellence of *David*, we find applied by *Homer* to *Ulyſſes*. *Odyſſ.* xx. the Juſtneſs of which M. *Dacier* defends, and even extols.

Ver. 3. *He played with Lions as with Kids, and with Bears as with Lambs.*] The ingenious Writer of King *David's* Life, p. 42. takes Notice of his Modeſty. As the Account is recorded in Scripture, he deſcribes his Combat with the Lion in the ſimpleſt and ſhorteſt Narration, that ever was made of ſuch a Combat, *I caught him by his Beard, and ſmote him, and ſlew him.* And to avoid dwelling upon his own Exploits, he ſays no more of his Fight with the Bear, but only that he ſlew him; ſo far were theſe ſavage Creatures from being a Match for him, that, according to our Author, they afforded him only Sport and Paſtime, the moſt terrible, was as inoffenſive as a Kid, and the moſt ſurly, as good-natured and harmleſs as a Lamb.

Ver. 4. *Slew he not a Giant when he was yet but young; and did he not take away Reproach from the People when he lifted up his Hand with the Stone in the Sling, and beat down the boaſting of Goliah?* Ver. 5. *For he called upon the moſt High Lord, and he gave him Strength in his Right Hand, to ſlay that mighty Warrior, and ſet up the Horn of his People.*] The Giant *Goliah* is deſcibed in Scripture, as being ſix Cubits, and a Span in Height, *i. e.* nine Feet and nine Inches. His Coat of Mail is ſaid to weigh five Thouſands Shekels of Braſs, *i. e.* about one hundred and fifty Pounds; the Head of his Spear alone weighed ſix hundred Shekels of Iron, *i. e.* about eighteen or nineteen Pounds. Againſt one ſo formidable, and compleatly armed, goes forth *David* with the Apparatus only of a ſimple Shepherd. The Difference between the Threats of the Combatants is likewiſe very remarkable: *Goliah*, in full Confidence of his own Strength, bids *David* come up, and *he would give his Fleſh unto the Fowls of the Air*: *David*, confiding only in the Protection of the Almighty, which he had often experienced, retorts, *This Day will the Lord deliver thee into my Hand*, and then tells him what he is to expect, that he will deal with him, as a Warrior, and not as an inhuman Savage. That a young Man diſarmed, ſhould, only with a Sling and a Stone, ſlay ſo mighty a Champion, whoſe very Appearance made Armies flee before him, is indeed ſurprizing; but what is moſt to be admired is, that after having ſlain ſuch an experienced Champion, in ſo unequal a Combat, he ſhould be able to ſuppreſs all Sentiments of Pride, which muſt neceſſarily ſpring up, after an Action, which raiſed him above the King himſelf, and was accompanied with ſuch Acclamations, and Songs of Triumph.

Ver. 6. *So the People honoured him with Ten thouſands, and praiſed him in the Bleſſings of the Lord, in that he gave him a Crown of Glory.*] If this be applied to the People, it will be clearer to read οὕτως ἐδόξασαν, ϗ ᾔνεσαν, as ſome Copies have it, which our Tranſlators follow, and then by ἐν εὐλογίαις Κυρίȣ may either be meant, that they beſtowed on him the higheſt Commendations, as the *Geneva* Verſion underſtands it; or that, whilſt they praiſed him, they bleſſed and praiſed the Lord at the ſame Time, for the Benefits received through him by the Succeſs of that Day. But there is another Reading, which applies the whole to God, *viz.* that God honoured *David* by the Slaughter of his Ten thouſands; the *Syriac* has, with the Praiſes of Ten thouſands, and by his own Bleſſings added to his Praiſes, in giving him the Kingdom of his People.

Ver. 8. *In all his Works he praiſed the holy one Moſt High, with Words of Glory.*] In all the Editions the Reading is, ἐν παντὶ ἔργῳ αὐτȣ̃ ἔδωκεν ἐξομολόγησιν, with a full Point there; but the other Reading which is followed by our Tranſlators, *Junius*, and the *Vulg.* and is confirmed by the *Alex.* MS. is preferable, *i. e.* in all his Victories he gave God the Praiſe, in Terms of the higheſt Reſpect, and compoſed ſolemn Hymns on the Occaſion. There is alſo another good Senſe may be given of this Paſſage, *viz.* that he ſung Hymns to the Holy One moſt High with his whole Heart, in the moſt dutiful Manner, in Words full of his Glory. Thus *Meſſ. of Port Royal, Il a beni le Tres-haut par des paroles pleines de ſa gloire.* He made the Praiſes of God glorious, whenever he awaked his Lute and Harp, by the moſt exalted Strains of Praiſe and Thankſgiving, *Carminibus honorificis, ac voce gratiarum actionis, ac laudis, plena.* Arab. He was inſpired to ſanctify Poetry and Muſick, and employed them upon the nobleſt Subjects, to celebrate the Glory of God, and to excite a grateful Acknowledgment in all Men for his Mercies, and deſervedly is ſtyled the ſweet *Pſalmiſt* of *Iſrael*, 2 *Sam.* xxiii. 1. *Joſephus* ſays, that *David* added Songs and Hymns to the Harmony of his Harp, when he played before King *Saul*, and that the Energy of both was ſuch, as repreſſed the Suggeſtions of the evil Spirit.

Ver. 11. *The Lord took away his Sins, and exalted his Horn for ever, he gave him a Covenant of Kings, and a Throne of Glory in Iſrael.*] Upon *David's* Confeſſion of Guilt and Humiliation before God, and a long ſucceeding Repentance, God pronounced the Sentence of Pardon by *Nathan* the Prophet. But is this Change of his own Condition all we are to underſtand by the Words, *He exalted his Horn for ever?* *Horn* is an *Eaſtern* Figure for a King, and by it is meant the future budding forth or future Kingdom of the Meſſiah: and this Idea being joined with the Covenant of Kings, or rather of a Kingdom, as the Margin, more agreeably to the *Greek*, has it, the Senſe will be briefly this, that God engaged to make the Horn of

David to flouriſh, *i. e.* to make a glorious King to bud, like a Branch in the Houſe of *David*, and would ordain, and had decreed a Lanthorn, or Kingdom for his anointed, as is expreſſed *Pſ.* cxxxii. 18. See the like Metaphor, 1 *Kings* xi. 36. The Words *for ever* incline me to think, that beſides the Promiſes made to *David*, and his Poſterity, according to the Fleſh, the Kings of *Judah*, that they ſhould continue long beyond any other regal Race in the known World, in earthly Splendor and Authority, the Author refers to that Promiſe, 1 *Chron.* xvii. 12. that *his Houſe, and the Throne of his Kingdom, ſhould be eſtabliſhed for ever before him*, which includes an everlaſting Dominion over the Church, and People of God, and is more fully expreſſed in the Supplement to this Account, ℣ 13, 14. *I will be his Father, and he ſhall be my Son, and I will not take away my Mercy from him, but I will ſettle him in my Houſe, and in my Kingdom for ever, and his Throne ſhall be eſtabliſhed for evermore*; which contains a Promiſe, that can only reſpect *that* Son of *David*, who was at the ſame Time ſtrictly, and immediately the Son. And to him many Paſſages in the *Pſalmiſt* refer, which are otherwiſe unintelligible. See *Pſ.* xxi. 4, 5, 6. *His Kingdom ſhall ſtand faſt for ever, and his Throne ſhall be like as the Sun before me*, and *Luke* i. 32, 33. where this Promiſe is accordingly applied to our Saviour by an Angel from Heaven. The Completion of the Promiſe made to *David*, that the *Meſſiah*, or *Branch*, ſhould come out of the Stem of *Jeſſe*, which was renewed by *Iſaiah*, *Jeremiah*, and *Zachariah*, was ſtill looked for by this Writer in the Beginning of the *Greek* Monarchy. And that *Solomon* was not meant by the *Horn*, or *Branch*, appears from hence, becauſe *Iſaiah*, and *Jeremiah*, long after *Solomon's* Death, promiſe *his* Coming, to whom theſe Titles do belong: And at the Conception of *Jeſus Chriſt*, *Zachary*, the Father of *John the Baptiſt*, and a Prophet alſo, declared, that *God had raiſed up the Horn of Salvation, in the Houſe of his Servant David*, Luke i. 68, 69.

Ver. 12. *After him roſe up a wiſe Son, and for his ſake he dwelt at large.*] Δι' αὐτὸν κατέλυσεν ἐν ϖλατυσμῷ, *i. e.* Through the Bleſſing of the Lord he dwelt at large. The Meaning of which either is, that he lived quietly and in Peace, or that he reigned far and near, and had a very extenſive Dominion, 1 *Kings* iv. 21. *Druſius* underſtands it of his Subjects under his Reign, or through his Means, living happily. The *Vulg.* has, *Propter illum dejecit omnem potentiam inimicorum*, i. e. ſays *Calmet*, for his ſake the Lord ſubdued, or quieted all his Enemies round about, ℣ 24, 25. *A cauſe de lui, le Seigneur détruiſit toute la puiſſance de ſes ennemis.* *Junius* renders moſt unaccountably, *Per quem in lato habitabit Deus.* *Grotius* approves of none of theſe Senſes, and conjectures the true Reading to be, δι' αὐτὸ κατέλυσεν ἐν ϖλατυσμῷ, *i. e.* Upon Account of his ſuperior Wiſdom, neighbouring Nations willingly ſubmitted to his Sway.

Ver. 14. *How wiſe waſt thou in thy Youth, and as a Flood filled with Underſtanding?* Ver. 15. *Thy Soul covered the whole Earth, and thou filledſt it with dark Parables.*] This is according to a Mode of Speech, frequently made uſe of in Scripture, wherein the ſame Word that denotes to flow, as out of a Fountain, is often uſed for ſpeaking, or haranguing: And by the ſame Metaphor Words are ſometimes reſembled to Waters. Thus *Prov.* xviii. 4. *The Words of a Man's Mouth are as deep Waters, and the Well-Spring of Wiſdom as a flowing Brook.* See alſo ch. i. 23. xv. 28. In Alluſion to this, we meet with *Torrens ingenii*, *Flumen eloquentiæ* in approved Claſſic Writers. The Extenſiveneſs of *Solomon's* Knowledge is here ſaid to be ſo great, as like a Deluge to cover the whole Earth, for he excelled in all Sorts of Wiſdom, which as he aſked of God preferably to Riches, or Honour, ſo he gave it to him without Meaſure. He delivered moſt admirable Maxims and Precepts for the Service and Conduct of Life, called here Parables, or Proverbs, ſo many in Number, even Three thouſand, 1 *Kings* iv. 32. as comparatively to fill the Earth: Herein *his Wiſdom excelled that of all the Children of the Eaſt Country, and all the Wiſdom of Egypt*, ℣ 30.

Ver. 18. *By the Name of the Lord God, which is called the Lord God of Iſrael.*] This Sentence, though ſeemingly very eaſy, and generally admitted as it ſtands in our Verſion, gives me ſome Suſpicion: I think it is by no Means to be connected to the latter Part of this Verſe, but hath immediate Reference to the foregoing Verſe. The Commentators indeed all agree in expounding it of *Solomon's* great Riches through God's Bleſſing, but is there any need of ſuch a formal Preamble, ſuch a ſolemn Seal as it were of Authority, not unlike that, 1 *Cor.* v. 4. to introduce only that *Solomon* was very rich? I would rather refer this Sentence to the former Subject, and explain it, Foreign Nations, and Perſons of the greateſt Note in them, admired thee for thy Wiſdom in all the Branches of it, for thy Songs, ἐν ᾠδαῖς, Proverbs, Parables, and Interpretations, ἐν ὀνόματι, for the Name, *i. e.* the Power and Bleſſing of God accompanying thee (the God of all the Earth, but of *Iſrael* in a more particular Manner) viſible in the Gift of Wiſdom to thee in ſuch Profuſion and Abundance. But we ſhall come ſtill nearer the Meaning, if we underſtand ὀνόματι as an Hebraiſm, and render it *Praiſe*, *Honour*, or the like. No Doubt can be made, but the *Heb.* had it לשם, and in the Senſe in which it occurs, *Deuteron.* xxvi. 19. *And to make thee high above all Nations that he hath made in Praiſe, in Name,*

Name, לשם, *and in Honour.* Where the LXX render לשם by ὀνομαστὸν, which is to the ſame Senſe. We may therefore render this Paſſage thus, The Countries marvelled at thee for thy Songs, and Proverbs, and Parables, and Interpretations, to the Glory of the Lord God, which is called the Lord God of *Iſrael*. This Senſe ſeems eaſy and natural, and is further ſo confirmed by the *Syr.* and *Arab.* Verſions, which mention *Majeſtas & Honor* here, as to leave but little Room to doubt, but that it is the true one. I once indeed conjectured that ἐν ὁράματι Κυρίȣ τȣ̃ Θεȣ̃, κ. τ. λ. might poſſibly have been the true Reading, referring to the particular Honour vouchſafed to *Solomon* in the Lord's appearing to him twice, 1 *Kings* iii. 5. and ch. ix. 2. but where the preſent Reading can tolerably well be accounted for, I am the more backward to attempt an Emendation.

Ibid. *Thou didſt gather Gold as Tin, and didſt multiply Silver as Lead.*] Vaſt Sums of Money are mentioned in the Hiſtory of the *Jews*, as belonging to *David*, and *Solomon*. When the former conquered the Kingdom of *Edom*, he thereby became Maſter of two Sea-Ports on the Red Sea, or *Arabian* Gulph, *viz. Eloth* and *Eſiongeber*. 2 *Sam.* viii. 14. compared with 1 *Kings* ix. 26. from whence *Solomon* maintained a great Traffick for Gold to *Ophir* (which *Joſephus* ſays is ſince called the Golden Land, *Antiq.* L. viii.) ſuppoſed to be the *Aurea Cherſoneſus* of the Ancients: And that by the Aſſiſtance of ſkilful *Tyrian* Pilots and Mariners, whom *Hiram* King of *Tyre*, being a Friend and an Ally, had ſent, in one Voyage there were brought to *Jeruſalem* Four hundred and twenty Talents of Gold. A moſt immenſe Sum however computed, ℣ 27, 28. inſomuch that it made Money in *Jeruſalem* to be as Stones for Plenty, 1 *Kings* x. 27.

Ver. 19. *Thou didſt bow thy Loins unto Women, and by thy Body thou waſt brought into Subjection.* Ver. 20. *Thou didſt ſtain thy Honour and pollute thy Seed, ſo that thou broughteſt Wrath upon thy Children.*] Every tranſient Act of Sin, as it is called, leaves a laſting Stain behind it, ſee *Joſh.* xxii. 17. *Jer.* ii. 22. But that of Luſt is of a deeper Dye, as being generally more complex. *Solomon's* Luſt was the more aggravated from its Conſequence, as being the Means of ſeducing him to Idolatry, for into this he fell through the Charms and Softneſſes of his many Heathen Miſtreſſes, *Moabites*, *Ammonites*, and other ſtrange Women. So fatal an Evil is Luſt to the beſt Underſtanding. This Impiety was manifeſt in him about the Thirtieth Year of his Reign, according to Chronologers, but the more ſecret Beginning of his Defection is by *Joſephus*, and other *Jews*, dated from the Images of Oxen, made by his Command, as Supporters of the Brazen Sea. It is obſervable, that in this whole Catalogue of famous Men, whom this Author purpoſely celebrates from the xlivth to the End of the lth Chap. *Solomon* is the Chief, if not the only Perſon, that he caſts any Reflexion upon. There is not one Word mentioned of the Sins of *David*, of the Murder and Adultery he was guilty of, but every thing is enlarged upon that can any way tend to the Honour of that Prince: What Reaſon then can be aſſigned for this Difference? This Silence with reſpect to *David's* Sins ſeems to intimate his Repentance and Forgiveneſs; but of *Solomon* we may ſay with St. *Auſtin*, that nothing is more certain than *Solomon's* Idolatry and Sin, and nothing more uncertain than his true Repentance. *Contr. Fauſt.* It is the Opinion of many Writers that *Solomon* died in this Sin without Repentance; it is more certain, that before he died he perſiſted in it, notwithſtanding the repeated Appearance of God's *Schecinah*, 1 *Kings* xi. 9, 10. And from that Chapter it appears, that the Divine Protection viſibly departed from him. After the Mention of *Solomon's* Glory, Wiſdom, Wealth, *&c.* we have in this Account a ſad Inſtance of human Frailty. As this wiſe and great Man had forſook the Lord his God, the Lord ſtirred up an Adverſary to him, *Jeroboam* his Servant, the Effect of which was, the rending ten Tribes from the Houſe and Family of *David*, ſo that the Kingdom came to be divided into two Kingdoms, or rather Factions, thoſe of *Judah*, and *Iſrael*.

Ver. 21. *So the Kingdom was divided, and out of Ephraim ruled a Rebellious Kingdom.*] When the Kingdom was divided, Ten Tribes went over to *Jeroboam*, and Two Tribes, thoſe of *Judah* and *Benjamin*, ſtill adhered to *Rehoboam*, *Solomon's* Son, 1 *Kings* xi. 12. The Part which adhered to *Rehoboam*, or the Houſe and Family of *David*, was called the Kingdom of *Judah*, the other the Kingdom of *Iſrael*. The Capital or chief City of *Judah*, was *Jeruſalem*, and that of *Iſrael*, was at firſt *Schechem*, 1 *Kings* xii. 25. and then *Tirzah*, 1 *Kings* xiv. 17. xvi. 8. Afterwards the Royal City was by King *Omri* removed to *Samaria*, being the Head City of the Tribe of *Ephraim*, 1 *Kings* xvi. 23, 29. This continued to be the Regal City of *Iſrael*, till a Period was put to that Kingdom. Whence the Prophets by *Samaria* and *Ephraim* often mean the Kingdom of *Iſrael*; as by *Judah* and the Houſe of *David*, and *Jeruſalem*, and *Sion*, they mean the Kingdom of *Judah*. And in this Senſe we are to underſtand *Ephraim* here, and in ℣ 23. But ſince the Return from the *Babylonian* Captivity, *Iſrael* and *Judah* are taken promiſcuouſly for the ſame People, and are all, without any Diſtinction, ſometimes called *Iſrael*, and ſometimes *Judah*. In reading the Hiſtory of the Kings of *Judah* and *Iſrael*, it is obſervable, that many of the Kings of *Iſrael* came to the Throne by Violence, and not by rightful Succeſſion, whereas the Kings of *Judah*, being the Poſterity of *David*, all reigned by Right of Inheritance, each King ſucceeding his Father in the Throne, according to God's Promiſe to *David*, that he would ſet up his Seed after him, 2 *Sam.* vii. 12. *Pſ.* lxxxix. 29, 30.

Ver. 22. *But the Lord will never leave off his Mercy.*] And though for *Solomon's* Idolatry the Kingdom was divided, yet God's Covenant with *David* ſtill comforted them, *Pſ.* lxxxix. 29. they ſtill depended upon, and pleaſed themſelves with the Expectation of the ſure Mercies of *David*. But why is the *Meſſias* termed *the Mercies of David?* Becauſe deſigned in God's Promiſe to *David* by *Nathan*, which Promiſe is there called *God's Mercy, that ſhould not depart from him.* He is called *the ſure Mercies of David*, from the Certainty of the Performance of this Promiſe, becauſe God had *ſworn by his Holineſs, that he would not fail David.* Accordingly the ſacred Writers of the New Teſtament with good Reaſon ſay, that the ſure Mercies of *David* were fulfilled in *Chriſt's* Kingdom, *Acts* xiii. 34. See Biſhop *Chandler's Def.* p. 224.

Ibid. *Wherefore he gave a Remnant unto Jacob, and out of him a Root unto David.*] See ch. xliv. 21, 22. and ch. xxxvi. 8. This moſt probably ſhould be read in the Future, as the Words before are, Wherefore he *ſhall* give a Remnant unto *Jacob*, and a Root, or chief Stem, unto *David*, out of his Loins; becauſe it refers to the fulfilling of *Eſay's* Prophecy, ſtill to be completed. And thus the *Syr.* and *Arab.* Verſions read. Very remarkable is the Gloſs of thoſe Interpreters upon this Paſſage, which probably was the Expoſition of the *Jews*, among whom thoſe Tranſlators lived, *Dabit Jacobo ſalutem, & Davidi regnum maximum*, i. e. He ſhall give Salvation to *Jacob*, and a great Kingdom to *David*. Which Words imply, that the Covenant of the Kingdom related not ſo much to *Solomon*, and his Race, as to the Saviour of *Jacob*, whoſe Kingdom ſhould far exceed *Solomon's*, or *David's*, and who ſhould, as *Iſaiah* foretold, derive from *David*, as the Branch, or Stem from his Root. Ibid. p. 228.

CHAP. XLVIII.

Ver. 6. WHO *broughteſt Kings to Deſtruction, and honourable Men from their Bed.*] *Elias* foretold the Death of *Ahab*, *Jezebel*, *Ahaziah*, *Joram*, &c. and is therefore ſaid here to have brought them to Deſtruction. This is according to the Scripture Phraſe, which repreſents the Prophets often as doing what they only foretold, to mark and intimate the Certainty and Infallibility of their Predictions. He was commiſſioned to oppoſe evil Kings, and to reprove and check their Wickedneſs, and none ever ſupported that Character with more Reſolution, or corrected Wickedneſs in high Places with more Freedom and Liberty. His Zeal was ſo great that it is well compared to Fire, ℣ 1. What is here mentioned of his bringing honourable Men from their Bed to their Grave, relates particularly to *Ahaziah*, who died on his ſick Bed, not long after this Prophet foretold his Death; and to *Jehoram*, according to the Writing or Letters of *Elijah* to him, 2 *Chron.* xxi. 15.

Ver. 7. *Who heardeſt the Rebuke of the Lord in Sinai, and in Horeb the Judgment of Vengeance.*] *Elias* fleeing from the Perſecution of *Jezebel*, came at length to Mount *Sina*, and from thence to *Horeb*, the Mount of God; here it was he learnt God's intended Judgments againſt the Houſe of *Ahab*, and the whole Kingdom of *Iſrael*. This ſeems to be the Author's Meaning here, but this Text hath been ſeriouſly alledged by ſome *Jews*, for the προΰπαρξις, or Pre-exiſtence of Souls. The *Rabbins* will have it, that *Elias*, and all the Prophets were preſent at the giving of the Law, and from *Deut.* xxix. 14, 15. have inſinuated, that God making his Covenant with the abſent as well as the preſent, the Souls of the Poſterity of the *Jews* were then in Being, though not there preſent at the Publication of the Law. And ſome have gone ſo far as to ſuppoſe, that at the general Judgment, not only the whole Creation will be ſummon'd into one grand ſolemn Aſſembly, but thoſe alſo, who never actually came into their Bodies, *ſhall* appear in their ideal Perſonalities, as they term it. See *More's Myſtery of Godlineſs*, p. 22. Theſe are *Jewiſh* Conceits, which are almoſt infinite. The next Verſe will ſhew, that the Rebuke of the Lord, and the Judgment of Vengeance, here referred to, relate to Threats againſt *Ahab*, and his Poſterity. As to *Elias's* perſonal Preſence at the Giving of the Law, founded chiefly on this Paſſage, it is a groundleſs Whim, invented chiefly to ſerve an Opinion.

Ver. 8. *Who anointedſt Kings to take Revenge, and Prophets to ſucceed after him.*] This relates to *Hazael*, King of *Syria*, and *Jehu*, King of *Iſrael*, whom *Elias* anointed by God's Order, to execute his Judgment of Vengeance upon ſuch *Iſraelites*, as had fallen into Idolatry, 1 *Kings* xix. 17. By Prophets the Author ſeems principally here to allude to the calling of *Eliſha* to that Office. Though *Elias* had a great Number of Diſciples, or holy Catechumens, whom he trained up, and inſtructed, to ſtem the Torrent of Wickedneſs and Idolatry, which ſpread more and more in *Iſrael*, and there were whole Societies, or Schools of the Sons of the Prophets, of which *Elias* had the Direction and Superintendency; yet *Eliſha* was thought the propereſt Perſon to aſſiſt, and at length ſucceed him, and *Elias*, by God's Order, formally anointed and conſecrated him.

Ver. 10. *Who waſt ordained for Reproofs in their Times.*] Ὁ καταγεγραφεὶς ἐν ἐλεγμοῖς εἰς καιροὺς, i. e. *Elias* was ordained or appointed to appear again to denounce Reproofs, and by Threats of the greateſt impending Evils to reform the World, reconcile the *Iſraelites*, prevent God's Judgments, and to prepare all for the great and terrible Day of the Lord approaching. And ſo the *Orient.* Verſions have it, *Idemque venturus es, antequam veniat dies Domini.* It was the unanimous Senſe of the *Jews*, that *Elias* ſhould firſt come himſelf in Perſon before the *Meſſiah*, and reſtore all Things. See Note on c. xliv. ℣ 16. and here the Author of this Book, ſpeaking of the true *Elias*, and his perſonal Appearance, makes one Reaſon of it to be, for Reproofs in After-times, *i. e.* in the appointed Times, or in due Seaſon, according to the *Geneva* Verſion. A very learned Writer obſerves, that the Tranſlation of this Paſſage ſhould be, He was deſcribed to be, or written of, as the Margin has it, *viz.* in *Malachi's* Prophecy, a Type for Times to come. *i. e. Elias* was a Type or Exemplar, ἐλεγμὸς, for ſo the *Alex.* MS. reads, of what the Forerunner of the *Meſſias* ſhould be, or do. *Mede's Works, Diſc.* xxv. See alſo Biſhop *Chandler's Def.* p. 252.

Ibid. *And to turn the Heart of the Father to the Son.*] This alludes plainly to the laſt Verſe of the Prophet *Malachi*, where the Expreſſion is the ſame. The Meaning is, that *Elias* at his Appearance ſhould put an End to thoſe religious Differences, which divided the neareſt Relations from each other, and make them all join in the ſame Faith, and in the Duties of Repentance and Reformation, and thereby prepare themſelves for the Reception of the *Meſſias.* But another, and more eaſy Senſe, may be given to this Paſſage, if we tranſlate עַל not *to*, but *with*, ſee *Exod.* xxxv. 22. and then the Meaning will be, that this Prophet's Office will be, to turn the Heart of the Father with the Son's, *i. e.* His Reproof and Preaching ſhall produce a general Reformation in the Minds and Manners of all Sorts of Perſons, as before he was a great Reformer of the Law, under its greateſt Degeneracy and Corruption.

Ibid. *And to reſtore the Tribes of Iſrael.*] i. e. deliver, and redeem *Iſrael*, or reſtore the Kingdom to *Iſrael*, through the *Meſſiah's* Advent, which was Part of his Office. See *Iſ.* xlix. 6. Or the Meaning may be, to preach, and accompliſh the Reſtoring of the Tribes of *Jacob*, whoſe Gathering this Writer prays for, ch. xxxvi. 11. Theſe Words may alſo be referred to the Coming of *Elias*, at the End of the World, or at the Time of the Reſtitution of all Things, ἀποκαταστάσεως πάντων, *i. e.* the Conſummation of all things, which God has ſpoken by the Mouth of all his Prophets, ſince the World began, *Acts* iii. 21. A Notion entertained by very many of the Fathers, and ſeems to have its Foundation in our Saviour's own Words, *Matth.* xvii. 10, 11. And this Conjecture I am the more encouraged to offer, as I find it countenanced by a moſt learned Writer, who enforces it with many cogent Reaſons, and applies this very Paſſage to ſupport the Opinion, explaining it of an *Elias*, which ſhall be the Harbinger of *Chriſt's* ſecond Coming, the ἐλεγμὸς, or Type for the Times to come. The foregoing Paſſage likewiſe of *Malachi*, of turning the Hearts of the Children to their Fathers, he refers to *Chriſt's* ſecond Advent, and to an *Elias*, which ſhall precede that, and the great and dreadful Day of Judgment; who ſhall labour to bring the unbelieving Poſterity of the *Jewiſh* Nation, to have the ſame Heart and Mind their holy Fathers and Progenitors had, *i. e.* to convert them to the Faith of *Chriſt*, whom their Forefathers, the Patriarchs, hoped in, and looked for, leſt continuing obſtinate in their Unbelief to that great Day, they ſhould be ſmitten with a Curſe, and periſh among the reſt of the Enemies of *Chriſt's* Kingdom. See *Mede's Works*, L. i. *Diſc.* xxv. In this and the five foregoing Verſes we have a beautiful Specimen of the Figure *Anaphora*, like that admired one, *Catil. Orat.* i. or that in *Pſ.* xv.

Ver. 11. *Bleſſed are they that ſaw thee and ſlept in Love.*] The rendring would be better, *Bleſſed are they that ſee thee*, or *ſhall ſee thee, at thy Return, and ſhall be honoured with thy Love, and Friendſhip*, κεκοσμημένοι, as ſome Copies have it, and ſo the Vulg. *Beati ſunt qui . . . in amicitia tua decorati ſunt.* The Margin alſo is to the ſame Effect. Which may be underſtood either as a Wiſh, or to be ſpoken *more prophetico.* Such he pronounces will be happy, becauſe immediately after him they will ſee the *Meſſiah.* This is exactly agreeable to the Notions of the then *Jews*, for in the *Talmud*, *Targum*, and their later Comments, the Coming of *Elias*, and the *Meſſiah*, uſually go together: And this is the Reaſon why the *Jews* pray ſo heartily for the Coming of *Elias*, even without the Mention of the *Meſſiah*, becauſe the Coming of the one, according to the Prophet *Malachi*, infers the other. See Biſhop *Chandler's Def.* p. 81. If we read κεκοιμημένοι, which our Tranſlators follow, the Senſe then will be, Bleſſed are the Dead, thoſe good *Iſraelites*, which died in the Lord, not merely thoſe that ſlept in Love, as our Verſion has it, but ſuch as departed in his Favour and Love, they ſhall obtain a better Reſurrection, *i. e.* ſhall be preferred to have a Part in the firſt, and with his other Saints ſhall reign gloriouſly with him.

Ibid. *For we ſhall ſurely live.*] Ζωῇ ζησόμεθα. We may obſerve here, that the Converſion of the *Jews* at the Return of *Elias*, is repreſented by a new Life. And indeed, the Reſtoration of the Church is ſometimes repreſented as a Reſurrection of it from the Dead; and her Return from a low afflicted

State, under the Metaphor of a new Life, a Reviviſcence of God's Church and People from the Dead. This Figure is no where more ſtrongly or frequently uſed than in *Ezek.* ch. xxxvii. where God is introduced enquiring of the *Jews* in *Babylon*, εἰ ζήσεται, *Can theſe Bones live?* ℣ 3. and promiſing to put into them πνεῦμα ζωῆς, *the Breath of Life*, ℣ 5. Καὶ ζήσεσθε, *and ye ſhall live.* And bidding the Prophet blow on them, ϗ ζησάτωσαν, that they may live, ℣ 9. and declaring, that when he had done ſo, Breath entred into them, ϗ ἔζησαν, and they lived again, ℣ 10. In all which Places ζωὴ is uſed to expreſs the Return of the Church from her Obſcurity and Thraldom, to a glorious State. Mr. *Mede* underſtands this Place in like Manner of the *Jews* Converſion, and obſerves, that this is agreeable to the ancient and general Doctrine, both of *Jew* and *Chriſtian*, that they ſhall have an *Elias* ſent to inſtruct them, a Deliverer ἕνεκεν Σιών, for the Sake of *Sion*, as the LXX well expreſs it, *Iſai.* lix. 20. For it may be fit to conceive magnificently of ſo great a Work of God, towards a People for whom he hath formerly ſhewn ſo many Wonders, eſpecially this being the greateſt Work of Mercy, ever done for them, far beyond the bringing them out of *Egypt*. The common Interpretation of this Paſſage, either reſpects the Hopes of a general Reſurrection, or that of the Saints in particular, ſuppoſed to be previous to it. And in this laſt Senſe St. *John* uſes ἔζησαν, *Rev.* xx. 4. to expreſs the early Reſurrection of the Martyrs, ſlain for the Teſtimony of the Truth.

Ver. 12. *Elias it was who was covered with a Whirlwind, and Eliſeus was filled with his Spirit; while he lived he was not moved with the Preſence of any Prince, neither could any bring him into Subjection.*] Inſtead of Ἠλίας, ὃς ἐν λαίλαπι ἐσκεπάσθη, which is the Reading in all the Edit. *Grabe* prefers ὡς ἐν λαίλαπι, κ. τ. λ. *Prolog.* Tom. iii. c. iv. And ſo do *Badwell* and *Beza*, which the *Geneva* Verſion follows, *i. e.* As ſoon as *Elias* was taken up in a Whirlwind, *Eliſha* was filled with his Spirit, and ſucceeded him immediately in the Prophetic Office. And he ſhewed on all Occaſions a Courage, worthy of the Succeſſor of *Elias*. Neither Fear nor Careſſes, Promiſes nor Threats could overcome him; he reſpected not the Perſons of the Mighty, and was indifferent about their Frowns or Smiles, 2 *Kings* iii. 14. Some underſtand πᾶς λόγος οὐχ ὑπῆρξεν αὐτὸν, in the Beginning of the next Verſe, of his great Penetration, and Knowledge of Things done at a Diſtance, as his preſignifying the Coming of *Benhadad's* Meſſengers to ſlay him, 2 *Kings* ch. vi. 32. and detecting the Villany of his own Servant *Gehazi*, 2 *Kings* v. 26. but the former Senſe ſeems preferable.

Ibid. *And after his Death his Body propheſied.*] To propheſy is a Term of large Signification, and beſides the Foretelling of future Events, which is the ordinary Notion of it, it ſignifies to work Miracles, in which Senſe it is taken here, for the Author refers to what happened, when a dead Corpſe being caſt into the Sepulchre, where *Eliſha's* Body lay, it revived upon touching his Bones, 2 *Kings* xiii. 21. Hence it was conceived that the Spirit of God in ſome Sort accompanied even the dead Body of that holy Prophet, and that he continued to work Miracles in his Grave. The Senſe here is ſomewhat different from that in the latter Part of the next Verſe, *viz.* *At his Death were his Works marvellous*, i. e. when he was juſt a dying, he foretold the Downfal of the *Syrians*, after ſmiting them three Times, an Event of great Conſequence to God's diſtreſſed People, whom he comforted with his laſt Breath.

Ver. 15. *For all this the People repented not, neither departed they from their Sins till they were ſpoiled and carried out of their Land, and were ſcattered through all the Earth: Yet there remained a ſmall People, and a Ruler in the Houſe of David.*] The *Jews* were a People remarkably diſtinguiſhed by the Favour of God; the exemplary Piety and Faith of their firſt Fathers procured the Bleſſing of a numerous Poſterity, and they became a flouriſhing and potent State. But as Sin is the Ruin of any People, the Degeneracy of their Deſcendants forfeited by Degrees God's Favour, and brought down his Judgments. For when neither Miracles nor Commands, Promiſes nor Threats, nor the Inſtructions and Examples of holy Men and Prophets among them, had any Effect upon them, but they continued obſtinate in their evil Courſes, God determined to remove *Iſrael* out of his Sight, and the ten Tribes were at length carried away captive by *Salmanaſſar*, beyond the *Euphrates*, the ſmall Kingdom of *Judah* with its Sceptre ſtill ſubſiſting. God had threatned by his Prophet upon their Diſobedience to ſcatter them among all People, from the one End of the Earth even unto the other, *Deut.* xxviii. 64. and hereby in ſome Meaſure it had its Completion. But the *Jews* themſelves acknowledge this Prophecy to be fulfilled at their laſt general Diſperſion, after the Deſtruction of *Jeruſalem* by the *Romans*, which thoſe emphatical Words of *Joſephus*, *The Jews are diſperſed over all the Earth*, confirm. *De Bell. Jud.* L. vii. c. 3. which indeed appears from their preſent State and Circumſtances, for they are Vagabonds and Exiles from their native Country, and ſtraggle through all the World, neither God nor Man being their King, and they are debarred the Privilege of ſetting their Foot on their own Country, though merely as Foreigners.

Ver. 23. *In his Time the Sun went backward, and he lengthened the King's Life.*] When *Hezekiah* was ſick unto Death, *Iſaiah* foretold his Recovery, and as an Aſſurance of the Truth of his Prophecy, told him that the Sun ſhould return backward, ch. xxxviii. *i. e.* ſays the learned *Uſher*, *Tantum nocti detractum, quantum diei fuit additum.* Ann. ad A. M. 3291. As much was deducted from the [next] Night, as was added to this Day, the Divine Providence ſo ordering this miraculous Retrogradation, that it was no Hindrance to the Regularity of the Motions of the other heavenly Bodies, as appears from the Calculation of the ſame Eclipſes, by the ancient *Chaldeans*, and modern Aſtronomers: Nor was it diſcerned, or taken Notice of, in other Countries, which occaſioned an Embaſſage from *Babylon*, to enquire about the Truth of it, 2 *Chron.* xxxii. 31. Hence ſome have thought this a particular Miracle, manifeſted only by the Shadow on the Sun-dial of *Ahaz*.

Ver. 24. *He ſaw by an excellent Spirit what ſhould come to paſs at the laſt.*] Πνεύματι μεγάλῳ. *Iſaiah* was filled with the Holy Spirit in a greater Degree than the other Prophets. Hence *Greg. Nazianzen* calls him μεγαλοφωνότατον τῶν προφητῶν. By his ſeeing τὰ ἔσχατα we may underſtand the laſt, or latter Times, which Phraſe is frequently uſed in Scripture, to ſignify the Days of the *Meſſiah*. One certain Time had been prefixed by God, for beſtowing a great Bleſſing on the World; this was known to all in the Age of the Prophets, and therefore when the Prophets ſpeak of things to be done then, they often, by way of Eminence, call that Time the laſt Time, the laſt Days, the latter Days, the End of Days, and ſometimes the End of the Age, τοῦ αἰῶνος as in the following Verſe. It is particularly true of *Iſaiah*, above all the other Prophets, that he ſaw what regarded theſe Times, for he foretold the Coming, the Character, Offices, Life, and Death of the *Meſſiah*, the future Glories of the Church, the Enlargement and flouriſhing of it under the Goſpel, and the bringing the Fulneſs of the Gentiles into it, more clearly and frequently, than any of them. Accordingly he is often cited in the Writings of the New Teſtament, and obtained the Character of the *Evangelical* Prophet.

Ibid. *And he comforted them that mourned in Sion.*] *Iſaiah* foreſaw not only the Evils coming upon *Sion*, but likewiſe their Period and End. He foretold the *Babylonian* Captivity long before it happened, and he revived the *Jews* with the comfortable Proſpect of a Reſtoration from it, and a Return into their own Land. The learned *Vitringa* obſerves, that the Prophecy of *Iſaiah* is more in a conſolatory Way, than the Generality of the other Prophets, and inſtances in many Particulars, in which this Prophet foretells comfortable Things, as to the Future State and Condition of the Church. On this Account ſome of the ancient *Jews* ſaid, *Liber Jeſaiæ eſt totus conſolatorius*: Prolegom. in Jeſai. *Calmet* thinks our Author particularly alludes to *Iſ.* ch. lxi. 1. Or if we underſtand the Phraſe [*at the laſt*] of the Days of the *Meſſiah*, then his Coming, ſo clearly mentioned in his Prophecy, may be here referred to, who was ſpoken of, and expected by the *Jews*, as the Comforter and Conſolation of *Iſrael*, Luke ii. 25.

CHAP. XLIX.

Ver. 1. THE *Remembrance of Joſias is like the Compoſition of the Perfume that is made by the Art of the Apothecary.* Ver. 2. *He behaved himſelf uprightly in the Converſion of the People, and took away the Abominations of Iniquity.*] *Joſias* of all the Princes mentioned in Holy Writ, has the moſt unſullied Character; his Life was ſo pure, and his Conduct ſo unblamable, that the Scripture repreſents him without Fault, and as having no Equal, 2 *Kings* xxiii. 25. He began to reign at Eight Years old, and was as early in his Duty to God. Though he always expreſſed a great Regard and Attachment to the true Religion, it was at Eighteen that he zealouſly ſet about the Work of Reformation, and correcting the idolatrous Abuſes, which former Reigns had either introduced, or allowed. Inſtead of the Lukewarmneſs and Indifference of many of his Predeceſſors, who, though religious and well-diſpoſed Princes, attempted not to take away the High Places, *Joſias* exerted a laudable and diſintereſted Courage: he demoliſhed the High Places, overthrew the Altars, burnt the Groves, and even the Bones, which he cauſed to be dug up, of the falſe Prophets. And in the midſt of a corrupt Age, and perverſe Nation, he ſucceſsfully made Uſe of his Authority, for the Service and Eſtabliſhment of the true Religion. The Aſſemblage of ſo many good Qualities, and uncommon Virtues in one Prince, the Author here compares to a refreſhing Perfume, compoſed with the niceſt Art of the moſt precious and exquiſite Spices. But the Beauty of this Compariſon is loſt, without obſerving that his very Name ſignifies Perfume, or *Thymiama.* See *Pagnin. Heb. Lex. Meſſ. of Port-Royal* have a good Reflexion here: "Kings generally pride "themſelves in Victories gained in Battle, "and Trophies from conquered Provinces; "but God has taught us, by the Praiſes "beſtowed on King *Joſias*, that the trueſt "Honour is to ſerve him, by whom Princes "reign, and that *their* Glory ſhall be eternized after Death, who in their Life labour to promote *his*: That as *Joſias* contented not himſelf with his own perſonal "Goodneſs, or Inſtances of private Piety, "nor was eaſy till he had brought off his "People from great Wickedneſs and Idolatry,

“ latry, to the Service of the true God, ſo Princes ſhould be reminded from ſo celebrated an Example, not only to be good and religious themſelves, but, as Perſons inveſted with the ſupreme Authority, ſhould labour with all their Power to maintain a true Faith, and keep up a public Spirit of Religion in their Dominions, and firmly eſtabliſh in the Hearts of all their Subjects, *his* pure Worſhip, who put, and continues, the Crown on their Heads.”

Ver. 4. *All except David, and Ezekias, and Joſias were defective.*] *i. e.* Fell into Idolatry, or however tolerated it by not deſtroying the High Places, or acted in ſome Way, or Manner, contrary to the Purity of God's Worſhip, or againſt his Will. The Scripture commends *Jehoſaphat* in moſt Inſtances, but blames him for making an Alliance with the Kings, *Ahab* and *Ahaziah*, and not taking away the High Places. Of *Aſa* too it is mentioned, whoſe Heart in other reſpects was perfect, that in his Time the High Places were not removed, 1 *Kings* xv. 14. and if *David*, here inſtanced in as a Pattern of Perfection, ſinned with *Bathſheba*, and by the Murder of *Uriah*, he expiated theſe Crimes, ſays *Calmet*, by a ſignal and unfeigned Repentance: And if *Hezekiah* offended God by putting too much Confidence in the Friendſhip and Alliance of foreign Princes, and in the Splendor and Multitude of his own Riches, he atoned for theſe Faults, by a firm Attachment to the true Worſhip of God all his Life, and a perfect Reſignation to his Will at the Approach of Death.

Ibid. *Even the Kings of Juda failed.*] This was true of all of them from the firſt to the laſt, except the few here mentioned. We read, 2 *Chron.* xii. 1. that when *Rehoboam* had eſtabliſhed the Kingdom, he forſook the Law of the Lord, and all his People with him, and *Manaſſeh*, one of the later Kings of *Judah*, before their Captivity, ſeems to have taken up a Reſolution to deſtroy even the very Name of the true God, and his Service from off the Earth, and to eſtabliſh Idolatry, though he repented before his Death, 2 *Kings* xxi. 2. And whoever reads the ſeveral Inſtances of Abomination, 2 *Kings* xxiii. 4 to ℣ 15. would ſuſpect, that the People had even received the Idols of all Nations to worſhip them; and therefore no wonder God was ſo incenſed with them, whoſe Offences were aggravated by his Favours to, and Fondneſs of *Judah*. That *Judah* obtained the Royal Dignity, which *Reuben* by Tranſgreſſion forfeited, and *Levi* was prevented from, was an Inſtance of God's Love, and particular Affection, and therefore that *Judah* ſhould fall into Idolatry, muſt heighten his Diſpleaſure. With what a tender Regard and particular Emphaſis is *Judah* ſpoken of by God, *Hoſ.* iv. 15. *Though Iſrael play the Harlot, yet let not Judah offend.* As if God expected a more ready and willing Obedience from a People ſo highly favoured.

Ver. 5. *Therefore he gave their Power unto others, and their Glory unto a ſtrange Nation.*] The Kingdom of *Judah*, conſiſting of the Tribes of *Judah* and *Benjamin*, though they were often oppreſſed by God's Permiſſion for their Sins, yet continued in ſome Meaſure an hundred and fifteen Years after the Deſtruction of the former Kingdom of *Iſrael* by *Shalmanaſſar*; at length, God being more and more provoked, notwithſtanding the many Warnings of his Prophets, by the Idolatry and other Wickedneſſes both of Kings and People, decreed to remove *Judah* alſo out of his Sight, or, as it is expreſſed 2 *Kings* xxi. 13. *To ſtretch over Jeruſalem the Line of Samaria, and the Plummit of the Houſe of Ahab*, *i. e.* (dealing with them by the ſame Meaſure) utterly to deſtroy *Jeruſalem*, and the whole Kingdom of *Judah*, as he had done that of *Iſrael*, and *Samaria* the chief City of it, and as he had threatned to do, from their firſt ſettling in *Canaan*, Deut. xxviii. 32, 33. which great Calamity God was pleaſed at length to bring to paſs by the *Babylonians*. Many *Gr.* Copies have ἔδωκαν γὰρ τὸ κέρας αὐτῶν ἑτέροις, which Reading is confirmed by the *Orient.* Verſions, and the *Vulg. Dederunt enim regnum ſuum aliis.* This, ſays *Calmet*, literally happened, for the Kings of *Judah* in ſome Sort delivered up their Kingdom to Strangers, when *Ahaz* called to his Aſſiſtance *Tiglath-Pileſer*, King of *Aſſyria*, 2 *Kings* xvi. 7. After that Time, the Kings of *Aſſyria* and *Babylon* pretended that the Kingdom of *Judah* was tributary to them, and held of them: It was on this Pretext, that *Sennacherib* came up to attack *Hezekiah*, pretending that he had failed in ſome Articles of the Treaty, agreed upon between the Kings of *Judah*, and his Predeceſſors, 2 *Kings* xviii. 7, 14. *Nebuchadnezzar* had the ſame Pretence for his Attack, that the Kings of *Judah*, contrary to their Agreement, and to withdraw themſelves from their Obedience to him, had made an Alliance with *Egypt*, 2 *Kings* xxiv. 1, 2, 3. where it is expreſly ſaid, that all theſe Evils came upon *Judah*, at the Commandment of the Lord, to remove them out of his Sight.

Ver. 6. *They burnt the choſen City of the Sanctuary, and made the Streets deſolate, according to the Prophecy of Jeremiah.*] Chap. xxxiv. 22. ch. xxxvii. 8. xxxix. 8, 9. Upon King *Zedekiah*'s revolting from, or rebelling againſt, *Nebuchadnezzar*, and giving a freſh Provocation unto the *Babylonians*, *Nebuchadnezzar* with his Army once more came up againſt *Jeruſalem*, the head City of the Kingdom of *Judah*, and beſieged it, where the People ſuffered a moſt miſerable Famine. At length, after a Year and

a half

a half Siege, the City was broken up, and burnt, and with it the King's Houſes, and the famous Temple of *Solomon* were all laid in Aſhes, and the Walls of the City broken down by *Nebuzaradan*; and the Remnant of the People, who eſcaped the Sword, were all carried captive into *Babylon*. *All theſe Evils*, ſays the Scripture, *came to paſs in Jeruſalem, and Judah, through the Anger of the Lord, until he had caſt them out from his Preſence*, 2 Kings xxiv. 20.

Ver. 7. *For they entreated him evil, who nevertheleſs was a Prophet ſanctified in his Mother's Womb.*] This is agreeable to what God ſays of him, *Jer.* i. 5. That he was ſet apart for the Prophetical Office by a particular Decree of God, and the Infuſion of his ſanctifying Grace, even before his coming into the World. The ſame Phraſe is uſed of *John* the *Baptiſt*, and our *Saviour*, *John* x. 36. before they entred on their public Miniſtry. In the Character which this Writer draws of the Prophet *Jeremiah*, he ſeems to dwell chiefly upon the Perſecutions which he endured; and indeed he was all his Life-time expoſed to the ill Treatment of the *Jews*, whoſe Irregularities and Apoſtaſy he was always reproving, and reminding them of their approaching Ruin on that Account. It is mentioned here, as one principal Cauſe of the Deſtruction of their State, that they had contemptuouſly and unjuſtly perſecuted and afflicted God's Prophet, whom he raiſed up on purpoſe to declare his Will, and denounce his Judgments. For there is nothing that fills up the Meaſure of Mens Iniquities ſooner, or draws down God's Diſpleaſure upon them more ſeverely, than when they not only deſpiſe, and trample on his Laws, but evil entreat, and injure thoſe whom he has appointed his Meſſengers, and the Miniſters of Reconciliation, and who affectionately endeavour, wiſh, and pray for their Good and Converſion.

Ver. 8. *It was Ezekiel who ſaw the glorious Viſion, which was ſhewed him upon the Chariot of the Cherubims.* Ver. 9. *For he made Mention of the Enemies under the Figure of the Rain, and directed them that went right.*] *i. e.* He alſo mentioned the Judgments on the Enemies of God under the Figure of Rain, and that it would go well with them that went right. It has been objected by learned Men, that *Daniel* is here omitted, where it ſeems proper to have inſerted him, as a *Jewiſh* Prophet and Author, whom *Joſephus* calls one of the greateſt of the Prophets, and deſcribes as a particular Foreteller of good Things. *Antiq.* L. x. On this Account Mr. *Whiſton* inclines to think, that *Daniel* is meant and ſpoken of in ℣. 9. For, ſays he, where does *Ezekiel* make mention of the Enemies under the Figure of Rain, or what Senſe is there in that Aſſertion, or how is it peculiar to *Ezekiel* that he foretold good Things to thoſe that walked uprightly? But *Daniel* made mention of the Enemies in that famous Dream or Viſion, wherein he foretold what the Enemies of God's People would attempt againſt them, as alſo what Happineſs God would at length beſtow on his Choſen: He conjectures therefore that ἐν ὀνείρῳ is the true Reading, though ἐν ὄμβρῳ obtains in all the preſent *Gr.* Copies. *Addenda to Hiſtor. Memoirs*, p. 183. But I cannot altogether approve of this Conjecture; for as to the firſt Enquiry, how the Prophet *Daniel* comes to be omitted by the Writer of this Book, many probable Reaſons may be aſſigned; he might, ſays a learned Prelate, forget *Daniel*, as he did *Abel*, *Melchiſedeck*, *Job*, *Ezra*, and other Scripture Worthies, the latter of whom was as famous in his Generation, as *Nehemiah*, whom he praiſes. It may be, he reſerved ſpeaking of *Daniel* to another Place in his Book, (for he obſerves no Order of Time) which he lived not to finiſh. Or *Daniel* might at firſt be numbred with the other Prophets by the firſt Compoſer of *Eccleſiaſticus*; and yet by reaſon of the Author's imperfect Work, or Loſs of one of his Volumes in *Egypt*, or the Tranſlator's Unſkilfulneſs, or the Tranſcriber's Careleſſneſs, the Name of *Daniel* might be wanting in all the Copies. Biſhop *Chandler's Def.* Vol. i. p. 81—85. To theſe Reaſons I muſt add one, which ſeems to me to carry great Weight with it, *viz.* That *Daniel* being not reputed and placed among the Prophets in the *Hebrew* Code, but among the *Hagiographi*, if our Author had intended any where to have mentioned him, yet it was not to be expected that he ſhould do it in this very Place, becauſe here he follows the Order of the Books in the *Heb.* Diviſion,—*Jeremiah*, *Ezekiel*, and the Twelve Minor Prophets,—whereas *Daniel* is placed between *Job* and *Ezra*, of whom, as is before obſerved, he takes no Notice. As to the ſecond Enquiry, where does *Ezekiel* make Mention of the Enemies under the Figure of Rain, the Margin will anſwer this, referring us to ch. xiii. 11. and xxxviii. 9, 16, 22. which are ſufficiently clear and expreſs. And it is remarkable, that the Margin there refers us back to this Paſſage of *Eccleſiaſticus*, as explanatory of each other. Nor is it a forced or unuſual Metaphor, to expreſs God's Judgments either againſt *Gog*, or his other Enemies, by an overflowing Rain, or Shower. The Pſalmiſt, it is certain, uſes this Figure, when he ſays of God, that *upon the Ungodly he ſhall rain Snares, Fire and Brimſtone, Storm and Tempeſt, this ſhall be their Portion to drink*, Pſ. xi. 7. As to the laſt Reaſon alledged, for adjudging this 9th Verſe to *Daniel*, viz. His foretelling good Things to come to thoſe who walked uprightly, it may be replied, this is not peculiar to *Daniel*; for which of the Prophets did not foretell the ſame, though perhaps not ſo eminently, or at ſo great a Diſtance? On the contrary with regard to *Ezekiel*, it may be ſaid, that he ſtands ſingle in the two following Reſpects, which are both mentioned by our Author: 1. That he ſaw the Viſion of the *Cherubim*. And 2. Declared and publiſhed the Security of the Righteous, and the Safety of them that went right in the perilous Time, when God ſhould viſit, by introducing three of the moſt eminent for Righteouſneſs, who ſhould deliver themſelves by their Righteouſneſs under the ſevereſt of his Judgments, ch. xiv. 14, 20. This Verſe, therefore, I preſume, may very conſiſtently be referred to *Ezekiel*, as our Tranſlators ſeem to underſtand it. It It may not be amiſs to obſerve, that inſtead of *he made Mention of the Enemies under the Figure of Rain*; the *Syr.* and *Arab.* have it, *he made Mention of Job*; which I do not imagine to have ariſen from a different Reading, but to be another Tranſlation of the ſame Reading, becauſe אִיֹּב, or with the *Vau* quieſcent איב (like as אלוֹה ſometimes wrote אלה) is either the proper Name *Job*, or *Hebrew* Word for *inimicus*. Hence Mr. *Hutchinſon's* Obſervation, that *Job* ſignifies, *perſecuted*; for איוב, *Job*, is the Participle paſſive of the Root איב, *inimicitias agere*. Therefore *Job* ſignifies one evil treated by Enemies, *&c.* Then as to the other Words ἐν ὄμβρῳ I ſuppoſe the *Heb.* gave it שער, which either ſignifies Rain, and is rendred by ὄμβρος, *Deut.* xxxii. 2. or a Storm, and is ſo rendred *Iſai.* xxviii. 2. where it has the Signification of *procella*, and by our *Tranſlators* called *a deſtroying Storm*. If therefore the *Hebrew* was איב בשער, it might either be rendred τοῦ ἐχθροῦ, or τῶν ἐχθρῶν ἐν ὄμβρῳ, *the Enemies in Rain*, or *Job in a Whirlwind*, out of which God anſwered him, ch. xxxviii. or *Job under a Storm*, *viz.* of Afflictions. And it is remarkable, that *Ezekiel* is the only Prophet that does make Mention of *Job*; in this he is ſingular, as likewiſe in the Viſion of the *Cherubim*, which are the two Points here mentioned, Perhaps the Storm means the Judgments of God, ſpoken of in the Places where *Job* is mentioned, as one who ſhould deliver his own Soul, *&c.* So that Ἰὼβ ἐν ὄμβρῳ is not unlike Νῶε ἐν καιρῷ ὀργῆς, c. xliv. 17. and both are joined together by the Prophet, as worthy to be delivered in the Time of Wrath. But how comes *Job* to be mentioned in this Place, and not alſo *Noah* and *Daniel*, who are joined with him in the ſame Paſſages of *Ezekiel*? I anſwer, if the *Syr.* and *Arab.* would bear me out in gueſſing at a Miſtake in rendring the Original, as well in theſe two Names, as they do in *Job's* Name, I would venture to conjecture, that ἀγαθῶσαι is the rendring of the Original *Heb. Noah*, and *Daniel*; for in both theſe Places of *Ezekiel*, *Daniel* is written without the *Jod*, *Dan el*, and being miſtaken, if ſo tranſcribed, for two Words, would give another Senſe; ſo that נוח רן אל, might ſignify either the two proper Names, and ſo the *Greek* might by Miſtake be, καὶ ἀγαθῶσαι τοὺς εὐθύνοντας ὁδοὺς, inſtead of καὶ τοῦ Νῶε, καὶ τοῦ Δανιὴλ, τῶν εὐθυνόντων ὁδοὺς; or as נוח ſignifies *requies*, the rendring might be, as is the Senſe of our Verſion, *Et requiem adjudicavit ad dirigentes vias ſuas.* Could this be admitted, how apt it would be in this Place, I need not ſay. I ſhall only add, that if this Conjecture, for as ſuch only it is propoſed, might be allowed, the Paſſage would be pretty clear; whereas, as it now ſtands, it is indeterminate, and liable to many Objections.

Ver. 10. *And of the twelve Prophets let the Memorial be bleſſed, and let their Bones flouriſh again out of their Place, for they comforted Jacob, and delivered them by aſſured Hope.*] See Note on ch. xlvi. 12. The Author, having mentioned *Iſaiah*, *Jeremiah*, and *Ezekiel*, ſpeaks here of the Twelve Minor Prophets, as they are called, who compleated the *Old Teſtament Canon*. Theſe too in their reſpective Times promiſed the *Jews* with great Aſſurance, that Deliverance which they looked, and prayed daily for, at the Temple; and ſucceſſively comforted them, that God would perform, or confirm his Mercy with them, and deliver them at his own good Time. This Comfort, expreſſed in the Twelve Prophets, could be no other than the Redemption by the *Meſſias*, becauſe Three of the Twelve that promiſed it, lived after the Return from *Babylon*, to which ſome would apply this, and the like Paſſages, and yet after that Return, they foretold it as a Thing ſtill future. The *Jews* expected it as a happy Event yet to come, and prayed for it in the Days of *Simon* the High-Prieſt, *i. e.* near the Days of *Alexander the Great*, and the Writer of this Book renews the Petition, that God would make the Time ſhort, for the Accompliſhment of their Deliverance, ch. xxxvi. 8. See Biſhop *Chandler's Def.* p. 44. From the mention of the Twelve Prophets here, it ſeems manifeſt, that the Canon of the ſacred Books was already made, when this Tract of *Eccleſiaſticus* was compoſed, and their Prophecies collected, and digeſted into one Body, or ſmall Volume, and that the *Old Teſtament* was in the ſame Order that now it is, with reſpect to the prophetical Writings at leaſt. See *Dupin's Hiſt. of the Old and New Teſtament.*

Ver. 11. *How ſhall we magnify Zorobabel? Even he was as a Signet on the Right Hand.* Ver. 12. *So was Jeſus the Son of Joſedec, who in their Time builded the Houſe, and ſet up an holy Temple to the Lord, which was prepared for everlaſting Glory.*] The former of theſe was Governor of *Judah*, or Viceroy of the Province of *Judæa*, and the latter High-Prieſt, at the Time of the *Jews* Return from the *Babyloniſh* Captivity. To theſe was recommended the Direction, and

Superintendency of rebuilding the Temple; to theſe the Prophets *Haggai* and *Zechariah* addreſs themſelves, encouraging them, and the *Jews* under their Conduct, to go on with the great Deſign, by a Promiſe of God's Aſſiſtance and Protection, and an Aſſurance, that the Glory of that Houſe ſhould be ſuperior to that of the former. They readily obeyed, finiſhed, and perfected the Temple, and reſtored the public Worſhip of God, and prepared and fitted it for everlaſting Glory, *i. e.* according to *Calmet*, *à ſon éternelle gloire*, for the Lord's everlaſting Glory, and not of the Builder's, as *Grotius* explains it; or rather, fitted this ſecond Temple, for the King of Glory to come into it, for the Appearance of the *Meſſiah* in it; in which conſiſted principally the Glory of this latter Houſe. Theſe Chiefs are the two anointed ones, referred to *Zech.* iv. 14. and are ſaid by this Writer to be *Signets on the Right Hand*, *i. e.* near, and dear to God, as having the Care of his People and Church, and commiſſioned thereto by his Signet, or Authority. Both *Zerubbabel* and *Joſhua*, the High-Prieſt, were Figures of the *Meſſiah*, or *Jeſus Chriſt*, the Governor, and High-Prieſt of the *Chriſtian* Church, the true Temple, or Houſe of God.

Ver. 16. *Sem and Seth were in great Honour among Men.*] All the Verſions, except ours, put *Seth* before *Sem*, and indeed ſuch an Order is neceſſary in point of Time, for *Seth* was the Father of the Righteous before the Flood, as *Sem* was after it. The *Syr.* and *Arab.* Verſions inſert *Enos* after *Seth*: and there ſeems to be good Reaſon to place *Enos* among theſe Worthies, for he was the firſt Man that was celebrated for Piety, and began to call upon the Name of the Lord, and therefore was he named *Enos*, *i. e.* a true Man, as if there had been no true Man before him in that Generation, becauſe there was no pious Man. Anciently there were a ſet of Men called *Sethians*, who derived their Name from this Patriarch, and maintained, that he too, as well as *Enoch*, was tranſlated without ſeeing Death; but the Church condemned theſe, as Heretics.

Ibid. *And ſo was Adam above every living thing in the Creation.*] *Adam* had the Honour, which belonged to no other, of being created immediately by the very Hand of God himſelf, of being conſtituted by him Lord of the Creation, and endowed with higher Faculties, and greater intellectual Powers, and, above all, of being born in a State of Innocence, and ſpotleſs Purity; ſo that he could truly boaſt of having God for his Father in a higher Senſe, than any of his Poſterity. All others are by lineal Deſcent, and from Men like themſelves, and bring into the World with them Sin, Corruption, and hereditary Guilt. The ancient Fathers gather, that *Adam* was much more in favour with God, than any of his ſinful Seed, from God's walking in the Garden in his Preſence, and his hearing his Voice there; from whence they conclude, that before the Commiſſion of Sin, God appeared to *Adam* in a bodily Shape, and like a Friend, ſpoke to him Mouth to Mouth. Nothing can be cloſer, or more worth obſerving than what *Philo* ſays of *Adam*, ὃς ἕνεκα εὐγενείας οὐδενὶ θνητῷ σύγκριτος, κ. τ. λ. *Cui mortalis nemo hac nobilitate conferendus eſt; qui in corpoream ſtatuam Dei manibus affabre formatus eſt, ſummo artificio: animi verò dignitatem adeptus eſt a Deo, inſpirante divinæ virtutis tantum quantum mortalis natura potuit capere. Præſtans adeo nobilitas, ut nulla alia quævis earum, quæ illuſtres nominantur, in comparationem venire poteſt*, &c. Περὶ εὐγενείας. See alſo more to the ſame Purpoſe, *De Mundi Opificio.*

CHAP. L.

Ver. 1. S*IMON the High Prieſt, the Son of Onias, who in his Life repaired the Houſe again, and in his Days fortified the Temple.*] We find in the *Jewiſh* Hiſtory two *Simons*, Sons of *Onias*, both High Prieſts, but at Times very diſtant from each other; the firſt was *Simon the Juſt*, ſo called for his great Piety towards God, and for his Good-will and Benevolence to the Children of his People. *Joſeph. Antiq.* L. xii. c. 2. The ſecond is mentioned likewiſe by the ſame Hiſtorian, *ibid.* c. 4. and is the ſame High-Prieſt, who in his great Zeal oppoſed *Ptolemy Philopator's* Entrance into the Sanctuary, *3 Maccab.* Learned Men are divided which of theſe the Author here ſpeaks of. *Grotius*, *Boſſuet*, and *Calmet* contend for the latter; *Euſebius*, *Janſenius*, *Corn. a Lapide*, *Druſius*, *Badwell*, and the very learned Author of the *Diſcourſe concerning the Age of the Two Sirachides*, hereto prefixed, are for the former, whoſe Opinion is ſupported by the following Reaſons. 1. The great Character here given of *Simon*, with which agrees the Teſtimony of *Joſephus*, who ſays nothing in honour of *Simon* II. 2. *Simon the Juſt* was cotemporary with this Writer, for he mentions him as officiating, and takes particular Notice of the Gracefulneſs of his performing the Service, ℣ 11, 12. and was himſelf then probably about Ten Years old. 3. The Author manifeſtly ſpeaks of a *Simon* then dead, for he mentions what he did in his Life-time, ℣ 1. particularly his good Deeds for the Houſe of the Lord, and the Offices thereof; but the Pontificate of *Simon* II. was at a good Diſtance from the Time of this Writer, and will ſuit better with that of the Tranſlator.

Ver. 3. *In his Days the Ciſtern to receive Water was covered with Plates of Braſs, being in Compaſs as the Sea.*] In, or rather before, the Tabernacle of *Moſes*, there was only a Laver or Kettle; afterwards when the

Jewiſh Church was in its flouriſhing and ſettled State, *Solomon* enlarged it to be a brazen Sea, or Ciſtern, 1 *Kings* vii. 23. It is affirmed by many Writers too haſtily, that in the ſecond Temple there was no proper Ark, no Throne encompaſſed by Cherubims, no viſible Glory, no molten Sea. However the Learned may determine the three former Particulars, there ſeems great Reaſon to conclude from the Words of this Writer, that there was a molten Sea. See 2 *Chron.* v. 12. In the Catholick Church of *Chriſt*, as repreſented in the *Book of Revelations*, there is a Sea of Glaſs, like Cryſtal, infinitely more precious and beautiful, than either of thoſe in the *Jewiſh* Temple, or any thing made of Metal. See *Daubuz* on *Apoc.* c. iv.

Ver. 7. *And as the Rainbow giving Light in the bright Clouds.*] ὡς τόξον φωτίζων νεφέλας δόξης. I would rather render, As the glorious Bow ſhining in the Clouds, or, As the Rainbow enlightning the Clouds with Glory. One cannot help obſerving, what Pains this Writer takes from ℣ 5, to ℣ 12. to ſet forth the graceful Preſence, and auguſt Appearance of this favourite High Prieſt; he ſearches Heaven and Earth for Compariſons to illuſtrate the Piece; whatever is either grand, magnificent, beautiful, precious, or lovely, is introduced upon the Occaſion. The Sun, Moon, and Stars, in their greateſt Luſtre and Perfection, are all made to aſſiſt in their Turns. The glorious Bow on high, as well as the variegated Flowers beneath, lend their Colours. The Gold, and ſuperb Ornaments of the Temple, the odoriferous Incenſe, and holy Fire on the Altar, the rich Vaſes, *&c.* meet to reflect Honour on him. In ſhort, the Works both of Nature and Art, the moſt curious and valuable in their kinds, are borrowed, either to expreſs the ſuperior Dignity of his Perſon, amidſt his ſurrounding Brethren, like a tall Cedar; or the Perfection and Glory of his pontifical Apparel, as if, when he put on the Robe of Honour, in *his long Garment was the whole World*, as the *Book of Wiſdom* expreſſes it, ch. xviii. 24.

Ver. 15. *He ſtretched out his Hand to the Cup, and poured of the Blood of the Grape; he poured out at the Foot of the Altar a ſweet ſmelling Savour unto the moſt high King of all.* Ver. 16. *Then ſhouted the Sons of Aaron, and ſounded the Silver Trumpets, and made a great Noiſe to be heard for a Remembrance before the Moſt High.* Ver. 17. *Then all the People together haſted, and fell down to the Earth upon their Faces to worſhip their Lord God Almighty, the Moſt High.* Ver. 18. *The Sinners alſo ſang Praiſes with their Voices, with great Variety of Sounds was there made ſweet Melody.* Ver. 19. *And the People beſought the Lord by Prayer, before him that is merciful, till the Solemnity of the Lord was ended, and they had finiſhed his Service.*] The 18th Verſe ſeems out of Place here, it ſhould follow the 16th, and the whole will be better connected. While the Sacrifices were offering, which was the firſt Part of the Temple Service, the Prieſts with Trumpets, and the *Levites* with Muſical Inſtruments, and the Singers, together with the People, joined their Voices and ſang Pſalms to compleat the Harmony. We find that *David* and *Solomon* appointed Singing and Trumpets at the Time of ſacrificing, 1 *Chron.* vi. 31. xvi. 7. and that *Ezra* reſtored this Cuſtom after the Return from the *Babyloniſh* Captivity, *Ezra* iii. 10, 11. and the ſame continued in After-ages. But at the Time of Incenſe there was kept Silence, the People praying to themſelves, *Luke* i. 10. We have here a diſtinct and and clear Deſcription of the Manner of the People's praying without, whilſt the Prieſt offered the ſweet ſmelling Savour of Incenſe within: For at the Time when the Prieſt offered Incenſe in the Sanctuary, the People were left without in the *Atrium Judæorum*, praying for the Pardon of their Sins, every Man ſilently apart for himſelf. This ſeems likewiſe to be referred to by the half Hour's Silence in Heaven, *Rev.* viii. 1. which is ſet down there, to point to the Time of the Prieſt's being gone in, to offer Incenſe, or the Odour of ſweet Smell. I ſee no Neceſſity, with *Calmet*, *Boſſuet*, and others, to apply the Deſcription here particularly to the High-Prieſt's officiating at *Ptolemy Philopator's* ſolemn Sacrifice in the Temple: it is as applicable to the High Prieſt officiating upon any other ſolemn Occaſion; nor can a true Synchroniſm be preſerved according to that Interpretation.

Ver. 20. *Then he went down, and lifted up his Hands over the whole Congregation of the Children of Iſrael, to give the Bleſſing of the Lord with his Lips, and to rejoice in his Name.* Ver. 21. *And they bowed themſelves down to worſhip the ſecond Time, that they might receive a Bleſſing from the Moſt High.*] When the Solemnity of the Lord was ended by the Incenſe being offered, the High-Prieſt came back, and pronounced the εὐλογία, or Benediction. The Form of the ſolemn Bleſſing with which the Prieſts diſmiſſed the People by God's eſpecial Order, was this, *The Lord bleſs thee, and keep thee, the Lord make his Face to ſhine upon thee, and give thee Peace*, Num. vi. 22. And leſt any one ſhould think too ſlightly of this Bleſſing, becauſe pronounced by a Mortal like himſelf; it is added, *Num.* vi. 23. *I the Lord will bleſs him*, and therefore properly called here, *the Bleſſing of the Lord*, by the Prieſt's Lips; ſhewing, that the Effect of this Bleſſing does not depend upon Man, but upon the Ordinance of God, from the Mouth of his own Miniſter, whom he hath appointed to bleſs in his Name, *Deut.* xxi. 5. and whoſe Bleſſing he hath promiſed to confirm. We ſee from this Paſſage, that, when the *Jews* received the Bleſſing from the Prieſt, they received it kneeling, or bowing down their Heads. In the primitive Times it was cuſtomary for the Deacon (to prepare the People the better for it) to call out immediately before the Time of the Bleſſings, in ſuch Words as theſe, *Bow down to the Bleſſing*. Chryſoſt. Liturg. The Bleſſing of the Biſhop, or Prieſt, was ſo highly eſteemed in the primitive Times, that none durſt go out of the Church, till they had received it, according to the Councils of *Agatha*, *Can.* 31. and that of *Orleans*, *Can.* 22.

Ver. 22. *Now therefore bleſs ye the God of all, which only doth wondrous Things every where, which exalteth our Days from the Womb, and dealeth with us according to his Mercy.* Ver. 23. *He grant us Joyfulneſs of Heart, and that Peace may be in our Days in Iſrael for ever.* Ver. 24. *That he would confirm his Mercy with us, and deliver us at his Time.*] We may learn from this ſhort Prayer of the wiſe Man, how to compoſe and regulate our own; we ſhould acknowledge God therein, to be Omnipreſent and Almighty; that ever ſince we were born, we have been preſerved by his good Providence, every Day, Hour, and Moment; that it is an Inſtance of his great Mercy to us, thus to be mindful of our Preſervation and Being, having nothing in us but Sin, and nothing due to us but Puniſhment. The Concluſion of this Prayer ſeems to contain more than a Requeſt for Peace and temporal Bleſſings, it relates to, and manifeſts this Writer's and his Countrymens Impatience for the *Meſſiah*, and their earneſt Wiſh, that God would ſpeedily ſend the Bleſſing of all Men, to *perform the Mercy promiſed to their Fore-fathers, and remember his holy Covenant*, Luke i. 72. For it was the conſtant Prayer of the *Jews*, both before and under the *Meſſias*, that God would haſten the Bleſſings hoped for, and expected by them, and that he would make the Time ſhort; and it is ſtill their Form in the Synagogue to ſay, *in our Days*, i. e. quickly, when they pray for the Bleſſing of the *Meſſias*.

Ver. 25. *There be two Manner of Nations which my Heart abhorreth, and the third is no Nation.*] It is to be obſerved, that the two Nations here referred to, are not to be taken excluſively, and in Oppoſition to the *Jews*; but as *Gens* among the *Latins* is ſometimes taken in a very limited Senſe, to ſignify no more than a Family or Kindred, ſo here δύο ἔθνη, *two Nations*, may ſignify two Parts or Cities of *Paleſtine*, as it had ſeveral Diviſions; and *Samaria* is probably one of them. Our Tranſlators, by rendring δύο ἔθνη, *two manner of Nations*, ſeem to guard againſt underſtanding them ſtrictly as ſuch. The Author will not allow the third to be any Nation, becauſe of the great Mixture of all Sorts of People among them: he means the *Cuthites*, or *Samaritans*, who dwelt at *Sichem*, whoſe Anceſtors the King of *Aſſyria* ſent thither; for when the *Aſſyrians* carried away captive the Ten Tribes, 2 *Kings* xvii. 24. they placed Strangers in the chiefeſt part of the Country, *viz. Samaria*.

Ibid. *Which my Heart abhorreth.*] The Schiſm of the Ten Tribes was the firſt Riſe of the extreme Averſion the *Jews* had for the *Samaritans*, *Samaria* being the Metropolis of the Kingdom of *Iſrael*, and ſet up in a manner as a Rival to *Jeruſalem*, as the Temple on Mount *Gerizim* was to that of *Solomon*. The Hatred of the *Jews* againſt the *Samaritans*, was likewiſe much encreaſed by the Oppoſition theſe laſt made againſt the former on the Return from the *Babyloniſh* Captivity, both in the rebuilding of the Temple, and the repairing the Walls of *Jeruſalem*, *Ezra* ch. iv. On theſe Accounts the Diſputes and Animoſities between them roſe to the greateſt Degree imaginable. See *Joſeph. Antiq.* L. xiii. 6, 18. The Scriptures, and the *Jewiſh* Records, acquaint us, that the Jealouſy and Averſeneſs between the two was ſo great, that they would have no Converſe together, nor ſhew any Act of Kindneſs to each other: And that this Hatred was very ancient, appears from hence, that when the *Jews* would expreſs their utmoſt Averſion to our bleſſed Saviour, they ſaid, *Thou art a Samaritan, and haſt a Devil*, John viii. 48. as if to be a *Samaritan*, and have a Devil, were Things of equal Reproach. If the *Jews* hated the *Samaritans*, the *Samaritans* were equally fierce in ſhewing their Reſentment againſt the *Jews* upon all Occaſions, as is plain from *Luke* ix. 53. *Jeſus* going one Day to a Village of *Samaria*, the Inhabitants would not receive him, becauſe his Face was as though he would go to *Jeruſalem*. *Joſephus* inſtances in many Affronts and Injuries offered to the *Jews*, as they paſſed through the Country of the *Samaritans* to their ſolemn Feaſts at *Jeruſalem*, *Antiq.* L. xviii. and L. xx. c. 5. The ſame is alſo evident from what the Woman of *Samaria*, or rather from what St. *John* in a *Parentheſis* ſays, *viz.* that the *Jews* have no Dealings with the *Samaritans*, ch. iv. 9. which ſome have extended ſo far, as to exclude all manner of civil Intercourſe, even the aſking, or giving one another a Glaſs of Water, and that the Anſwer of this Woman was an Inſult upon our Saviour, out of an ill-natured Joy and Satisfaction, to find a *Jew* forced to beg a little Water of her. It may ſeem ſomewhat ſtrange, that this Writer, who has delivered ſuch excellent Precepts of Morality and Inſtruction in this Book, ſhould be ſo uncharitable and ill-natured at the Concluſion of it, as to declare, that he hates ſuch and ſuch Nations from his Heart. *Calmet*, in anſwer to this, ſays, that the Author does not here declare that he himſelf hates any in particular, but that he judged theſe People, from their inveterate Malice againſt the *Jews*, to be their greateſt and moſt dangerous Enemies, and as ſuch to be diſliked, and ſhunned by every true *Iſraelite.*

Ver. 26. *They that ſit upon the Mountain of Samaria, and they that dwell among the Philiſtines, and that fooliſh People that dwell in Sichem.*] Some have fancied that the *Samaritans* are ſpoken of in the firſt and laſt Part of this Verſe. And indeed one would be apt to think, by what *Joſephus* ſays, that *Samaria* and *Sichem* were one and the ſame City, ſince that Hiſtorian places *Sichem* on Mount *Gerizim*, and calls it the Capital of the *Samaritans*, *Antiq.* L. ii. But the moſt exact Geographers make *Samaria* and *Sichem* to have been two different Cities. However this be, it is not probable that our Author ſhould mean the ſame People in both Places, or that mentioning three Nations whom he diſliked, he ſhould name the *Samaritans* twice in ſo ſhort a Compaſs, tho' we ſhould ſuppoſe him tinctured with the national Hatred to that People. I rather therefore incline to *Druſius*'s learned Conjecture, that the true reading here is, *ἐν ὄρει Σηείρ*, thoſe that inhabit *Mount Seir*, i. e. the *Idumæans*, *Qui ſedent in monte Seir*; ſo that the three Nations, or rather the three particular Sorts of People, that he is offended at, are now clear and diſtinct, *viz.* the *Idumæans*, who inhabit *Mount Seir*; the *Philiſtines*, who were continually at War with the *Iſraelites*; and laſtly, the Inhabitants of *Sichem*, i. e. the *Samaritans*, whom he undervalues, and ſcarce allows them worthy of the Name of a People, either becauſe they were a mixed Multitude, or were Apoſtates, and held many erroneous Tenets, and particularly favoured *Sadduciſm.*

CHAP. LI.

Ver. 1. *JESUS Son of Sirach the Elder,*] The Author of this Book, finiſhes his Work with a Prayer, or Hymn (ſee *firſt Prologue*) from which we learn many Particulars relating to his Life; as the Dangers he met with, the Favour of God in delivering him, his Travels for the Acquiſition of Wiſdom, his Application to, and Succeſs in it, and his earneſt Exhortation to the Study of it, which we meet with likewiſe in the Body of the Work, which is no improbable Reaſon that this Prayer alſo belongs to him: it appears from it, that he was brought in Danger of his Life before the King on an unjuſt Accuſation, probably a Charge of ſome Offence againſt the State; but whether it was before a King of *Syria*, or *Egypt*, that he was accuſed, is uncertain. Such as underſtand the Accuſation here referred to of the Grandfather, differ greatly in point of Time when it happened, ſome placing it ſo early as in the Reign of *Ptolemy Lagi*, others ſo late as that of *Ptolemy Epiphanes*: however this be, moſt probably this ill Uſage was the Occaſion of his paſſing into *Egypt*, where he ſpent the latter Part of his Life, and wrote this Work, and here it was his Grandſon is ſaid after to have found his Writings. *Grotius* contends, that this Chapter, and the three laſt Verſes of the foregoing, were wrote by the Grandſon, *Jeſus the Tranſlator*; and with him agrees Dr. *Prideaux* in both theſe Particulars, who aſſigns the Incident of the Accuſation to the Reign of *Ptolemy Phyſcon*, whoſe Cruelty inclined him to bring any one, and on the ſlighteſt Occaſion, into Danger of his Life, that came into his Power, *Connect.* Tom. 2. B. V.

Ver. 10. *I called upon the Lord the Father of my Lord, that he would not leave me in the Days of my Trouble, and in the Time of the Proud, when there was no Help.*] When the Proud, or Wicked, have moſt Power and Authority, that is ſaid to be their Time. Thus our Saviour ſays to the Chief Prieſts and the Elders, and thoſe that came to apprehend him, *αὐτὴ ὑμῶν ἐστιν ἡ ὥρα*, *This is your Time*, *Luke* xxii. 53. Moſt of the Interpreters obſerve, that the ſecond Perſon in the Trinity is here plainly diſtinguiſhed from the Father. A very pious and learned *Prelate* ſays, that the Author ſpeaks as plainly here of our *Lord Chriſt*, as *David* did when he ſaid, *The Lord ſaid unto my Lord*, Pſal. cx. 1. to which probably he alludes, and plainly gives us to underſtand, that not only the Prophets, but all God's faithful People in thoſe Days believed the Lord, the Almighty God, to be the Father of one, who was himſelf alſo *the Lord*, and in a peculiar Manner *their* Lord and Saviour; and that in their Prayers they had a Reſpect unto him, and prayed in his Name, callling upon *the Lord*, as the Father of *their Lord Chriſt*, Matt. xxvi. 63. *John* i. 49. and ſo expecting only to be heard upon his Account, and for his Sake, who was promiſed by the Name of *the Lord*, Dan. ix. 17. for *Daniel* prays in his Name, as plainly as we do now, ſaying, *Now therefore, O our God, hear the Prayer of thy Servant, and his Supplications, and cauſe thy Face to ſhine upon thy Sanctuary, that is deſolate, for the Lord's Sake*, i. e. For the *Lord Chriſt's* Sake, for no other Lord can poſſibly be meant there. *Beverege's Serm.* Vol. III. p. 205. *Grotius* will have Κυρίου to be an Interpolation from ſome officious *Chriſtian* Hand, and makes the Reading only to be, ἐπεκαλεσάμην Κύριον πατέρα μου, κ. τ. λ. *Calmet* reproves him ſmartly for his Suſpicion, and determining ſo magiſterially in the Point; and obſerves, that Errors propagated under ſo great a Name, are the more dangerous, and that an Opinion, grounded on ſo little Reaſon as this is, ought to be expoſed, and the Truth thereby vindicated. Nor is *Boſſuet* more favourable to this Critic on the ſame Account; he allows him to have excelled in *Grammaticis*, *in Hiſtoricis*, *ſæpe etiam in Moralibus*, but thinks him not altogether orthodox, and therefore adviſes ſuch as conſult him, *ut eum Adjutorem, non Ducem, non Magiſtrum habeant*. Comm. in loc.

Ver. 28. *Get Learning with a great Sum of Money, and get much Gold by her*. Ver. 29. *Let your Soul rejoice in his Mercy, and be not aſhamed of his Praiſe*. Ver. 30. *Work your Work betimes, and in his Time he will give you his Reward.*] The Advice is ℣ 25. *Buy her for yourſelves without Money*, which is not inconſiſtent with what the Author directs here. The Senſe of both connected together ſeems to be, that Diligence alone will make a conſiderable Progreſs in Wiſdom, and procure a large Share of it; that the Value of it is ſo ineſtimable that no Expence ſhould be thought too great for the obtaining it, and ſhould ever ſo large a Sum be laid out in the Way of Education, and for the purchaſing the neceſſary Helps towards Learning and Improvement, whatever it may coſt, is not to be repined at, for ſhe will ſufficiently repay the Charge, *for all good Things come together with her, and innumerable Riches in her Hand*, Wiſd. vii. 11. The Advice is not unlike that of *Solomon*, *Wiſdom is the principal Thing, therefore get Wiſdom, and with all thy Getting get Underſtanding*, Prov. iv. 7. Let the pleaſing Reflexion of the many Benefits and Advantages proceeding from her, encourage your Purſuit (ſo *Grotius* expounds ἔλεος, reading likewiſe αὐτῆς) nor be aſhamed at any time, or repent of your Fondneſs and Affection for her. Our *Tranſlators*, more agreeably to the *Greek*, underſtand it of the Mercy of the Lord; and ſo *Calmet* renders; and the *Geneva* Verſion very explicitly, *Let your Soul rejoice in the Mercy of the Lord*; which, it muſt be confeſſed, introduces the next and laſt Verſe better; the Senſe of which is, Labour to obtain true Wiſdom, and to work the Work of God, and of your own Salvation, early in Life; and when the Time of Recompence ſhall come, wherein God will reward the Improvement of Mens Talents, you ſhall have the Happineſs to reap the bleſſed Fruits of Righteouſneſs, and to find that *your Labour will not be in vain in the Lord*. In a word, the Author finiſhes this Work, as *Solomon* does his Book of *Eccleſiaſtes*, and the Concluſion of the whole Matter is this, *Fear God, and keep his Commandments, for this is both the Glory and Happineſs of Man*.

FINIS.

A
CRITICAL
COMMENTARY
Upon the BOOKS of
TOBIT, JUDITH, BARUCH,
The Hiſtory of *SUSANNA*,
AND
BEL and the *DRAGON*:

To which are added,

TWO DISSERTATIONS
ON
The Books of MACCABEES and ESDRAS.

Being a CONTINUATION of
Biſhop *PATRICK* and Mr. *LOWTH.*

By RICHARD ARNALD, B. D. Rector of
Thurcaſton, in *Leiceſterſhire.*

The Authors of the Books of Tobit and Judith and the reſt of that Order were no Prophets inſpired by God to write his authentical Scriptures — They who firſt put theſe Deutero-canonical, or Eccleſiaſtical Books into the Bible, did not thereby intend to make them equal to the Books of Moſes and the Prophets, but only to recommend them unto the private and public Reading of the Church; both for the many excellent Precepts and Examples of Life that be in them, and for the better Knowledge of the Hiſtory and Eſtate of God's People, from the Time of the Prophets to the Coming of Chriſt. Bp. Coſins's Scholaſt. Hiſt. of the Can. of Script. c. xix.

Libros Tobit, Judith ad Synedrium Alexandrinum delatos fuiſſe pluſquam probabile eſt. Si fuerint autem delati, tunc in examen vocati; ſi in examen vocati, tunc approbati, vel reprobati: ſi reprobati, aut rejecti, tunc proculdubio non accepiſſent hos Chriſtiani: ſed hos acceperunt Chriſtiani; imo acceperunt etiam ex Judaiſmo ad Chriſtum converſi, ſeu potius hos prius receptos Chriſtiani facti non rejecerunt — rejectos a Synedrio iſto (cujus res hæc erat) non fuiſſe, ac damnatos, citra omnem eſt controverſiam: receptos fuiſſe ac comprobatos veriſimile eſt valde. Grabe's Prolegom. cap. i. tom. ii.

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and Mr. WARD and Mr. AYSCOUGH at *Nottingham*.
MDCCLII.

TO THE

Right REVEREND FATHER in GOD

THOMAS,

Lord Biſhop of *OXFORD.*

The following Sheets, Part of a larger Work, which his LORDSHIP has been pleaſed to Favour with his ENCOURAGEMENT, and, occaſionally, with his ILLUSTRATIONS, are with all Gratitude, Humbly Inſcribed,

By His LORDSHIP'S

Moſt Dutiful

and Obedient Servant,

RICHARD ARNALD.

PREFACE

TO THE

Book of *TOBIT.*

BEFORE I proceed to ſpeak to the Book itſelf, its Original Language, and by whom wrote, at what Time, and on what Occaſion, its ſeveral Verſions, and their Agreement, it ſeems neceſſary in the firſt Place to conſider the Nature of it, and to examine, and, if poſſible, ſettle this fundamental Point, *viz.* whether it be abſolutely a real Hiſtory, or how far it may be conſidered, and allowed as ſuch.

Many, and eſpecially ſome of the Moderns, contend that this Book does not contain a true Hiſtory; that there is too much of the marvellous and ſupernatural to be accounted for as Hiſtorical Fact; and that the Whole is a pious Fiction, wherein, under borrowed Names, is given a Pattern, or Image of a good Father, and an obedient and dutiful Son; in what Manner God rewards the Practice of good Works even in this Life, and eſpecially the Care of burying the Dead; and the Superintendency of his miniſtring Angels over ſuch as ſhall be Heirs of Salvation. But even conſidered in this Light as Fiction (an Opinion which I cannot by any means ſubſcribe to) it ſhould not be repreſented as lying Fiction, but rather like the Invention of a *Xenophon*, or a *Homer*, to which laſt Dr. *Prideaux* indeed compares it, and the moſt exceptionable Parts, as ſo many ſtudied Ornaments to an inſtructive Narration. A Narration (for *Fable* I cannot conſent to call it) founded on Hiſtorical Truth, but dreſſed up in ſome Particulars, perhaps with Improvements, to dignify and ſet off the Story, which have in them at leaſt *poetic* Truth, *i. e.* what agreed with the current Notions of the Age, or was thought an allowable Embelliſhment (and may not the figurative and miraculous Parts be innocently conſidered in this Light?) to make it read with more Delight, or remembered with more Eaſe.

Moral Fictions are very different from Forgeries and Falſhoods. *Xenophon's* Life of *Cyrus*, to which this of *Tobit* has been reſembled, is one ſuch, amongſt many others, of Heathen Writers; and poſſibly many Pieces in the early Times of Chriſtianity were ſuch, which have coarſer Names injuriouſly given them. *Telemachus* bears a diſtinguiſhed Rank among thoſe of the preſent Age, and neither the more ordinary Facts, nor the Miracles related in it, are conſidered as Lies, tho' they are not true. The *Eaſtern* Writers make more free with the *marvellous* in ſuch Compoſitions, than we of the *Weſt* do; and what they have at any time wrote of this ſort agreeably ſurprizing, is rather to be excuſed, if not commended, for the Improvement, or at leaſt Amuſement deſigned us, than condemned for the Want of Veracity. Of this Sort are the *Arabian Tales*, which is really an *Arabian* Performance; and though it abounds with bold Flights according to their figurative manner of writing, yet ought it not, I conceive, to be charged with want of Truth. In like Manner, tho' we cannot perhaps vindicate the Whole of this Hiſtory as real Fact, and its Embelliſhments have a near Conformity to the Theology then in Vogue, ſo as to give ſome Umbrage to a Reader, who will not be ſo candid as to acknowledge with St. *Jerom*, *Multa in Scripturis ſacris dicuntur juxta opinionem illius temporis, & non juxta quod rei veritas continebat*, *in Jerem.* c. xxviii. Yet it may be ſufficient for the preſent Purpoſe, that the Hiſtorical

Ground-Plot is true, whatever may be ſaid as to particular Paſſages in it. Amongſt the moſt exceptionable of theſe, the Continuance of Angels for ſeveral Days with particular Perſons of no extraordinary Note, and ſeemingly on no very important Occaſions, and under Diſguiſe too, and being what we have no Inſtance of in genuine Scripture, has been moſt inſiſted on, and objected to. But if we conſider the Stories of *Raphael* and *Aſmodeus*, in an allegorical View, as Repreſentations of the Doctrine of good and bad Angels allowed to every Perſon, the one as a Guardian, the other as a Tempter, the Objection will be greatly weakened, if not wholly vaniſh. They are both Words of *Hebrew* Original, and according to their primitive Signification might poſſibly be adapted by the Writers to their Characters in the Hiſtory. And ſhould any one conjecture that *Tobiah*, the *Chaldee* Name both of Father and Son, was invented to expreſs the good Man of God טוביה, and his Wife *Anna*, his Vexation, from ענה *afflixit*, *reſpondit*, *clamavit*, it would not perhaps be any forced or unnatural Interpretation, nor altogether to be diſapproved of. Not that I mean hereby to inſinuate, that theſe are not proper Names, or to weaken the Evidence of their real Perſons, or that they acted their Parts only dramatically.

What Ancient Works were deſigned as Dramatical, and what as Hiſtorical, muſt be judged partly by internal Characters, partly by the Opinions originally entertained of them. By internal Characters, I would underſtand ſuch Notes, or Marks, by which the Reality of what is related may be diſcovered and aſcertained; as perſonal Facts, the Time when done, where performed, and on what Occaſion, and their being recorded and tranſmitted by the Actors themſelves, all of which Circumſtances declare in Favour of *Tobit's* being a true Hiſtory. In it we have his Genealogy, or Pedigree, the Place of his Nativity, the Time in which he lived, his Condition of Life and Employment; his Family, his Captivity, Poverty, Blindneſs, his Recovery from it; his Age, Death, and Place of Burial, all which are perſonal Circumſtances, and are expreſly mentioned. We have alſo his Behaviour and moral Conduct ſet down in the different States of Life, particularly under his Misfortunes. In him we have a perfect Model of private Life, and all the Virtues and Duties of that Condition ſeem united together. We ſee in him a firm Reſolution to ſtand upon his Guard againſt the Contagion of ill Example from his Infancy, an Equality of Mind in the different Situations of Life, a Generoſity in the Time of his Plenty to ſuccour the Diſtreſſed, and lend even large Sums of Money without Intereſt; a Patience in ſupporting even an extreme Poverty, not only without murmuring, but with Thankſgiving. An invincible Courage in the Exerciſe of Works of Mercy; a Gentleneſs in bearing with Contradictions at home, a firm Confidence in God under the ſevereſt Trials. A conſtant Care in training up his Son as well by his Example as by his Inſtructions in the Fear of God, in doing Juſtice to his Neighbour, and ſhewing Compaſſion to the Poor: And laſtly, a lively and fixed Expectation of future Bleſſings, and an aſſured Hope of the Promiſes made to *Iſrael*, which ſupported and comforted him under the greateſt Afflictions; and theſe he reminds his fellow *Jews* of, to excite their Truſt in God, and the Belief of his Prophets, for the fulfilling of thoſe Things which were yet behind. See *Rollin's Belles Lettres*, vol. iii. a Character reſembling that of holy *Job* is almoſt all the Particulars, whoſe Hiſtory, like this, has been miſrepreſented likewiſe as purely dramatical. But if where ſuch expreſs Circumſtances of real Hiſtorical Facts appear, a ſtrong Conceit ſhall be allowed wantonly to turn all into Parable, there muſt be an End of the Certainty and Reality of all Hiſtory. By the ſame Right, and with as much Juſtice, every Author, Sacred or Profane, might be made to be or ſpeak any thing, which Fancy invents, or Caprice dictates, and to take its Turn upon the Stage, to act a Part of ſome Drama. Might not the Hiſtory of our firſt Parents be made to open the Scene? But when enigmatically repreſented, as ſome bold Spirits have of late attempted, what a forced and unnatural Appearance does it make? The Story of the Brazen Serpent, and the ſurprizing Cures wrought, even by the Sight of it, on thoſe bitten by Serpents, with that of *Gideon's* Fleece, what a Scope might they give to a teeming Fancy? The like might be ſaid of the Hiſtory of *Sampſon*, where one meets with a Number of Facts ſo extraordinary, that they might ſeem incredible, were they not warranted by the Teſtimony of the Holy Spirit. To ſay nothing of the Three hundred Foxes tied Tail to Tail, as it is a Miſtake, I conceive of our Verſion, the great Number ſlain by him, even a thouſand *Philiſtines*, with no other Arms than the Jaw-Bone of an Aſs, an Inſtrument very unuſual and unpromiſing for ſo great a Slaughter; the ſurpriſing Flow of Water from that Jaw-Bone for his Refreſhmnet; the ponderous Gates of a City carried away on his Shoulders to the Summit of an Hill; theſe, and other the like Actions, of which that Hiſtory is full, are ſo extraordinary, that, ſhould jealous and ſuſpicious Perſons, who cannot perſuade themſelves to believe any thing that ſurpaſſes the ordinary Courſe of Nature, but employ the like ingenious Torture, might not theſe too be metamorphoſed into Ænigma and Parable? At this rate the Hiſtory of *Eſther* may become alſo a Tragedy: For the ſudden and aſtoniſhing Revolutions, the haſty and precipitate Changes recorded there, brought about almoſt in a few Hours, beyond all Obſervations and Precedents in Story, may poſſibly be repreſented, rather to carry the Air of a Tragedy, than to contain a real hiſtorical Event, eſpecially as it is not agreed who *Aſſuerus* certainly is, nor in what Time that Hiſtory is to be placed. What I have urged in Defence of the Hiſtory of *Tobit*, particularly the latter Inſtance, is equally applicable to that of *Judith*, which *Grotius*, and other learned Writers, have repreſented likewiſe as parabolical, and may ſerve to ſhew, what a warm unreſtrained Fancy *might* attempt. But if to attempt to weaken and explain away by Ænigma and Parable the Credibility of theſe, or any Parts of Scripture, is Raſhneſs and Preſumption, to ſay no worſe of it, why ſhould a like Liberty, with regard to either of theſe Deutero-canonical Pieces, as they were anciently called, be thought allowable, which carry in them the ſtrongeſt Marks of their being real Hiſtories?

The other Way I mentioned, by which ancient Works deſign'd as hiſtorical might be diſtinguiſhed, was the Opinion originally entertained of them. With reſpect to the Book of *Tobit*, it is certain, that the *Jews* had all along a great Regard for it, that they read it, and looked upon it, as a true Hiſtory of this particular Family at leaſt, and compiled from the Memoirs remaining with it; and though they did not receive it into their Canon, as they did none not wrote in *Hebrew*, or not extant before the Time of *Eſdras*, yet they admitted it into their *Hagiographa*, ſee *Grot. Præf. in Tob. & Sixt. in Senenſ. Bibl.* l. viii. where it ſtands placed in the *Alex.* MS. and the beſt Editions of the LXX. The ancient Chriſtians, who confined themſelves to thoſe Books which the *Jews* acknowledged, for the ſame Reaſon admitted not this Book into their Canon, but ſtill they paid a great Regard to it, as an inſtructive Manual. *Polycarp*, *Clem. Alex. Chryſoſtom*, and other Fathers, frequently quote and refer to it; and St. *Ambroſe* has a whole Treatiſe on it. We may be aſſured, that Perſons of their nice Diſcernment, would not have ſpent their learned Labours on it, nor made uſe of its Authority, if it had been a mere Drama, a Parable, or an entertaining Fiction only; nor have recommended the principal Perſon in it, as a Pattern worthy of Imitation for his many Virtues, if the Character had exiſted only in Imagination. Several Councils, as thoſe of *Carthage*, *Florence*, and *Trent*, have even made this Book canonical; but though this is carrying the Matter too far, it ſhews however their Sentiments of its Value. They would ſcarcely have taken into their Canon a Romance, or a Fable, however inſtuctive or piouſly deſigned.

I ſhall next conſider the original Language of this Book: It is generally agreed, that it was firſt written either in *Hebr.* or *Chaldee*, though the Original cannot now be found. *P. Fagius* contends for the former, and that the Original was what he ſaw at *Conſtantinople*; but many learned Men are of a very different Opinion, and think *that* to have been only ſome later Verſion, probably made from the *Greek*. See *Huet. Demonſt. Evang. Prop.* 4. *Fabric. Biblioth. Græc. Tom.* ii. It is moſt probable that it was wrote in *Chaldee*, which was the Language of the Country where *Tobit* was a Captive. St. *Jerom* haaing met with a *Chaldee* Copy, employed a Perſon that perfectly underſtood that Language to render it into *Hebrew*, which himſelf at the ſame time tranſlated into *Latin*, and his Tranſlation is that which we have in the *vulgar Latin* Edition of the *Bible*. The Book itſelf is ſuppoſed to have been wrote, the former Part of it by *Tobit* himſelf, and the latter, almoſt to the Concluſion, by his Son *Tobias*; but there is no Certainty of it: At leaſt it is thought, that they left behind them Memoirs of their Family, and ſuch Materials as a *Chaldee* Author afterwards digeſted into that Form in which we now have it. A late Writer ſurmiſes it to be the Work of ſome *Babylonian Jew* in particular, *Whiſton's Sac. Hiſt.* vol. I. And indeed *Calmet* obſerves, that the Name *Raphael*, which is found no where but in the Book of *Tobit*, is of *Babyloniſh* Extraction. However this be, the Deſign of the Book, when or by whomſoever wrote, was certainly commendable and good; it appears to be not ſo much to preſerve the Memoirs of a ſingle religious Family, as from the Example of ſo good a Man, exerciſed with a ſad Variety of Misfortunes, and yet riſing ſuperior to them, through an aſſured Hope of the Promiſes made to *Iſrael*, to comfort the *Jews* under their Captivity, and by a Proſpect of future Bleſſings, to alleviate their preſent afflicted Condition.

As to the ſeveral Verſions of this Book, beſides that of *Jerom's* abovementioned, there is a *Greek* one much ancienter, for we find it made uſe of by *Polycarp*, *Clemens Alex.* and other Fathers, who were before him; and from this the *Syriac* Verſion is ſuppoſed to have been made, and the *Engliſh* one which is at preſent uſed; for *Coverdale's* was apparently from the *Vulgate*. It is uncertain by whom the *Gr.* Verſion was made; that it was after that of the LXX, appears from c. viii. 6. which is manifeſtly tranſcribed from thence; nor can it any more belong to *Theodotion*, becauſe *Polycarp* quotes from it long before that Tranſlator: It ſeems rather the Work of ſome *Helleniſt Jew*, probably one of *Alexandria*. The *Hebrew* Copies of this Book are thought to be comparatively of modern Compoſition, and to have been made by *Fagius* and *Munſter*, whoſe Names are prefixed to them: That of *Fagius* approaches neareſt to the *Greek*, and ſeems more pure and correct; the other, ſome have ſuſpected to have been done from the *Vulgate*. The *Latin* and *Greek* Copies vary extremely, each having ſome Particulars which are wanting in the other. Hence ſome have ſurmiſed, that the Hiſtory of *Tobit* was written twice; once more large and fully, which the *Vulg.* is thought to follow; and once ſuccinctly, which the *Gr.* copied from, or in the Form which we at preſent have it; which, if true, may account for the Variations mentioned. Thus much however ſhould be obſerved, that the Preference ſhould be given to the *Greek*. As *Jerom* himſelf did not, as he acknowledges, underſtand *Chaldee*, the Subſtance of his Verſion was either dictated to him by ſome learned *Jew*, upon whoſe Skill and Sincerity he muſt depend, or, which ſeems not improbable, was the Tranſlation of a Tranſlation, and conſequently, as *Huetius* obſerves, *Hinc alienum aliquid & adventitium huic adhæſiſſi par eſt ſuſpicari. Demonſ. Evan. Prop.* 4.

If by comparing carefully theſe ſeveral Verſions together, and critically examining the *Gr.* Text in particular, I have been ſo happy as to throw a new Light upon Paſſages otherwiſe obſcure, and, if I may ſo ſpeak, have helped *Tobit's* Blindneſs; if the Solutions which I have offered of the Objections made to this Hiſtory, ſhall in ſome meaſure contribute to clear Difficulties, remove Prejudice, and ſilence profane and low Raillery, and thereby to juſtify the Wiſdom of our Church in the publick Uſe of it, I ſhall anſwer my Deſign in engaging in this Work, and think my Labour not miſemployed.

A DISSERTATION ON THE Demon *ASMODÆUS.*

Tranſlated from CALMET.

IT is very ſurprizing that the holy Scriptures, which ſpeak ſo often of good and evil Angels, their appearing, and the ſupernatural and miraculous Works performed by them, ſhould mention ſo little of the Nature, Power, Functions, Qualities, Glory, Subordination, and the Manner of acting, of theſe Spirits, whom we look upon as the chief of the Works of the great Creator, the moſt excellent Productions of his Power. All that we find there concerning them, may probably be reduced to theſe Heads, *viz.* that there are both good and evil Spirits; that the former continue in a State of Glory, becauſe they preſerved their Innocence, and perſevered in a dutiful Submiſſion to their Creator; that the latter, being elated with Pride, by Rebellion forfeited their firſt Eſtate, and are *reſerved in everlaſting Chains under Darkneſs, ſuffering the Vengeance of eternal Fire*; that they employ themſelves in exerting their Rage and Malice againſt Mankind, to draw them into the ſame Condemnation, and unhappy Condition, to which they are reduced themſelves. That good Angels are God's Miniſters ſent on gracious Errands, and for the Purpoſes of Mercy and loving Kindneſs; and evil ones are the Executioners of his Juſtice and Vengeance. That among Devils, as well as among Angels, there is a certain Subordination, the Conditions of which are unknown to us; that they act upon Bodies and Spirits in a Manner yet more incomprehenſible to us: That every Kingdom has its Angel, which preſides over it, and every one of us a guardian Angel, which watches for our Good and Preſervation, and is aſſiſting in the great Buſineſs of our Salvation, if we ourſelves do not oppoſe their kind Intentions, and fruſtrate the Mercies, and Good-will of God towards us.

But even in that which God has been pleaſed to diſcover to us, how great is the Obſcurity, and how many the Difficulties? Angels and Devils are almoſt always repreſented as corporeal. Moſt of the Hiſtories which make any mention of them, have rather the Air of Fiction and and Romance, than of true Hiſtory. Let us examine, for Inſtance, the Account given of the Temptation of *Eve*, and that of the Angel's Appearance to *Balaam* and his Aſs, the Hiſtory of the *Demon Aſmodæus* before us, *Satan's* tempting of *Job*, and the bleſſed *Jeſus* himſelf in the Wilderneſs: are not theſe Inſtances more likely to encreaſe our Doubts, and multiply Difficulties, than to diſpel or remove them? God ſeems to have deſigned thereby to put Bounds to our Curioſity, and to turn away our Attention from ſuch Matters, the Knowledge of which is not ſo neceſſary for us, in order to employ the whole Capacity of our Minds upon more important Subjects, and which have a nearer and more direct Regard to our true and eſſential Intereſts.

The ancient *Jews* before the Captivity of *Babylon* do not ſeem much to have concerned themſelves in their Enquiries about Angels; we do not any where find, that they paid any Sort of Worſhip, either true or falſe, ſuperſtitious or otherwiſe, to them. It was not, by their own Confeſſion, till they came into *Chaldæa*, that they learned the Names of *Michael*, *Gabriel*, and *Raphael*, and that there were Seven principal Spirits before the Throne of God. Nor was their Knowledge more perfect with reſpect to evil Spirits; the Name *Satan*, which we ſometimes meet with, is general, and ſignifies *an Adverſary*. *Beelzebub* is the Name of an Idol. *Iſaiah*, c. xiv. 12. mentions *Lucifer*, but that means only the Morning Star, and when applied to the Devil, it muſt be only figuratively. *Aſmodæus* ſeems to be the firſt proper Name of the Devil, that we meet with in Scripture [a], and yet there is Room to doubt, whether this be really a proper Name, as we may underſtand the Paſſage of *Tobit*, c. iii. 8. in this Manner, *viz*, the evil Angel, the Deſtroyer, killed her Seven Huſbands. But indeed it muſt be confeſſed, that the natural Senſe of that Place rather leads us to underſtand *Aſmodæus* as a proper Name. The *Greek* reads, " *Aſmodæus*, the evil Spirit;" *Proſper* ſtyles him " the moſt wicked; " and *Munſter's Hebr.* Copy, " *the Prince of the Devils.*"

Amongſt the many Etymologies of the Name of *Aſmodæus*, one cannot fix upon a better than that which is derived from the Verb *Schamad*, which ſignifies *to ruin*, *to deſtroy*, *to exterminate*, *to make deſolate*, *&c.* Titles which belong but too truly to the Devil, whoſe principal Aim is to ruin Souls, to deſtroy Works of Piety and Virtue, to overthrow good Intentions, and to oppoſe all the gracious and merciful Deſigns of God our Saviour towards us; in a word, who glories in Miſchief, and employs his Power to make Men wicked and miſerable, and to ſpread Diſcord, Confuſion, and Diſorder through the World. *St. John*, *Revel.* ix. mentions an evil Angel, whoſe Name in the *Hebrew* Tongue is *Abaddon*, but in the *Greek Apollyon*, and in *Latin*, *Exterminans*. It ſeems to be that deſtroying Angel which executed God's Vengeance upon the *Egyptians* by the Ten ſore Plagues inflicted upon that People, and upon the murmuring and rebellious *Iſraelites* alſo, who died in the Wilderneſs, and on the Army of *Sennacherib*, deſtroyed in *Paleſtine*. It was he that ſtirred up the firſt Perſecutors, and hath ever ſince raiſed Diſturbances in the Church of *Chriſt*. It is he, finally, who continues to make war againſt it by Hereticks, and wicked Perſons, who corrupt its Faith, and diſhonour its Purity, by their evil Lives, or pernicious Doctrines.

But as the Name *Exterminator*, or Deſtroyer, ſuits equally all evil Spirits, it may be aſked, which that in particular was, which tormented *Sara*, and killed her Seven Huſbands; for we are aſſured, that there are Devils of more Sorts than one, 1 *Cor.* xv. 24. Some are Princes and Rulers, ſome Inferior and Subalterns; ſome preſide over one Vice, and ſome over another. There are Demons of Avarice, and Demons of Impurity; Demons of Drunkenneſs, and Demons of Luxury. Some are concerned in foretelling future Events, and giving out pretended Oracles: ſome are employed in tempting and ſeducing People; others in tormenting thoſe, whom they have taken Poſſeſſion of: there are ſome who occaſion certain Diſeaſes; and it appears from the *Goſpel*, that the *Jews* aſcribed to the Devil, moſt of the Illneſſes and Calamities which Men were viſited with. In fine, it is thought that there are evil Spirits, who have their Habitation in the Air, others in Deſerts, others in Provinces, and great Kingdoms. What is then the Employment or Rank of *Aſmodæus*, of whom we are ſpeaking? The *Hebr.* Copy, which we have already cited, gives him the Title of *King of Devils*; but there is Mention of more than one King of the Devils. The *Jews* accuſe our *Saviour* for caſting out Devils by *Beelzebub*, the Prince of the Devils. *Matt.* ix. 34. *St. Jerom*, upon the Authority of the *Hebrews*, gives the Name *Reſceph* to the Prince of the Devils, in *Habac.* ch. iii. which ſignifies *live Coals*, *Sparks*, *Arrows*, *&c.* Terms ſuitable to the Devil, either on Account of his great Readineſs to do Miſchief, or the Vengeance thundered out againſt him by God, for his deceiving the firſt Woman. *St. Chryſoſtom* calls the Prince of the Devils, *Sathael*, *i. e.* one that is eſtranged, or diſdainfully turns away from God.

St. John beſtows on him many Epithets, as the *great Dragon*, the *old Serpent*, called the *Devil, and Satan, which deceiveth the whole World. Revel.* xii. 9. *Job* ch. i. 6. And our Saviour himſelf, *Matth.* iv. 10. likewiſe calls him *Satan*, a Name which expreſſes perfectly his Hatred and Malice againſt Men, and his Averſion to all Goodneſs. The *Greek* Word Διάϐολος has the ſame Signification, and means a falſe Accuſer, and unjuſt and ſpiteful Enemy. *St. Peter* paints him, *as a roaring Lion, going about, and ſeeking whom he may devour*, i. 5. 8. He is, as before obſerved, ſometimes alſo called *Lucifer*. There are ſome that think him to be the chief of the Demons of *Media*, where he principally exerciſed his Sovereignty; in like Manner as that other Demon, mentioned *Dan.* x. 13. exerciſed his over *Perſia*, and oppoſed the Archangel *Michael*, the Protector of the People of God. The Name *Aſmodæus* may poſſibly be alſo derived from the *Hebr. Eſch-Madai*, i. e. the Fire of *Media*, becauſe there this evil Spirit kindled the Fire of impure Love. The *Rabbins* will have it, that *Aſmodæus* was deſcended from *Naamah*, the Siſter of *Tubal-Cain*, and that he is the ſame with him, who is called *Sammael*, in the *Targum* on *Job* ch. xxviii. In ſhort, the *Talmudiſts* unanimouſly hold, that *Aſmodæus* is the Prince of the Devils.

But the Opinion which ſeems moſt probable to us is, that *Aſmodæus* was the Demon of Impurity. We ſee no Reaſon to follow the *Hebrews*, who give him the Rank of the Prince of the Devils. What the Scripture ſays of him, requires not that we ſhould give him that Precedence amongſt his Fellow-rebels and Apoſtates. God permitted him to puniſh with Death thoſe, that approached *Sara* with a brutal and criminal Paſſion; he had no Power himſelf over the virtuous Maid, but contributed, againſt his Will, and without his Knowledge, to her Happineſs, and that of *Tobias*. This young Pair was made for one another, and God, who was mercifully diſpoſed towards them, ſuffered not that the Seven firſt Huſbands ſhould come near her, as he reſerved her for one more worthy.

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[a] *Calmet* here calls the Book of *Tobit Scripture*, from the Council of *Trent* determining it to be ſo.

Raphael diſcovers to young *Tobias* the true Cauſe of their Death, when he ſays, *I will tell you whom the Devil has chief Power over*; *they are thoſe, who marry without the Fear of God, who exclude him from their Affections, to indulge their Paſſions, and brutal Luſt, like the Horſe and Mule which have no Underſtanding*, ch. vi. 16, 17. *Sara*, in like Manner, aſſigns one of the Reaſons, why the former Perſons could not have her to Wife, *Perhaps*, ſays ſhe, *I was not worthy of them, or becauſe they were not worthy of me* [b]. ch. iii. 19. This laſt was doubtleſs the true Reaſon, but not a ſufficient one to expoſe them to Death, if they had not drawn that Misfortune on themſelves, by their criminal Exceſs, and evil Diſpoſitions.

What is moſt difficult to conceive in *Sara's* Deliverance, is the evil Spirit being driven away by the Smoke of the Heart and Liver of the Fiſh. How can a Spirit receive any Impreſſion from Smoke, or be ſenſible either of an agreeable or diſagreeable Smell? It is certain that both Smoke and Effluvia's proceed only from Bodies, and act only on Matter, and as the Ideas of Pain or Pleaſure ariſing from the Impreſſions, which ſenſible Qualities make on our Bodies, are not common to, or compatible with, Spirits diſengaged from Matter, we cannot conceive, that ſuch Senſations ſhould affect them without a Sort of Miracle, and the Power of God ſo ordering it, that by means of certain Movements, extrinſecal and foreign to them, they ſhall receive the ſame Impreſſions, as if they were really corporeal: 'Tis after this Manner ſome have attempted to explain the Puniſhments in Hell, how the Devils and Souls of the Damned can be ſaid to be tormented in material Fire, *viz.* that that Element does not act directly and immediately itſelf on them, but by an Effect proceeding from the all-powerful Will of God, its Preſence cauſes in their Souls the ſame Senſations of Pain, as if they were really clothed with Fleſh, and compoſed of Matter.

The Heathens, who ſuppoſed the Bodies of their *Demons* to be very ſubtil, and exempt from Matter, were at little Pains to explain how they could be affected with agreeable or bad Smells. Their ſubtil Bodies, which partook of the Nature of the pureſt Æther, were fattened, according to them, with the Libations, and the Odour of the Sacrifices offered in Honour of them; they were fed and refreſhed with the Smoke of the Incenſe and Perfumes, and were invigorated with ſucking the Blood of the Victims. But as *Porphyry* obſerves, a wiſe Man would be cautious, how he offered ſuch Sacrifices, for fear of inviting ſuch miſchievous Spirits; he adviſes rather to purify the Soul, as they have no Power over one, that is pure, uncorrupt, and unſullied. The *Chaldæans*, among whom the Book of *Tobit* was written, and the *Jews* for whoſe Uſe it was compoſed, were doubtleſs of Opinion that the Demons were not abſolutely diſengaged from all Matter. They attributed to them all ſuch Senſations and Impreſſions, as belong only to Beings that are corporeal. Hence *Tobias*, ſpeaking according to the Notions and Prejudice of that People, ſays to *Raphael*, that the Demon *Aſmodæus* loved *Sara*, and had a paſſionate Fondneſs for her Beauty, and through Jealouſy kept all others from coming near her. On this Occaſion we may very well apply St. *Jerom's* Obſervation, *That in Scripture one often finds Things mentioned rather according to the prevailing Notion of the Times, when they happened, than according to ſtrict Truth.* In Jerem. ch. xxviii. The ancient Fathers of the Church were not entirely free from this Error; they repreſent Demons, or Spirits as having ſubtile Bodies, and as affected with Odours, and other fine and delicate Senſations. *Origen* mentions it as a thing inconteſtable, that Demons love Liquors, and the Taſte of Fleſh roaſted. *Cont. Celſ.* L. iii. He thinks that they appear in and aſſume the Form of holy Perſons, or good Angels, to deceive the Simple; are fond of impure Love, and affected with the Sounds of Inſtruments, and Muſick; that there are certain Charms, Verſes, Herbs, and Figures, that have the Power to drive them away, and to cure the Diſtempers which they occaſion, *ibid.* l. viii. Theſe Opinions are very ancient, and authorized and ſupported as well by the Number, as the great Character, of thoſe that maintain them. And though the Church ſeems entirely to have abandoned theſe, yet there have been in theſe later Times, ſome learned Authors, who cannot perſwade themſelves to give any Bodies but thoſe of a very ſubtle and refined Nature, both to good and evil Angels. *Grotius* cannot help ſhewing his Spleen and Indignation againſt thoſe, who have paid too great a Deference to *Ariſtotle*, who was the firſt, he ſays, that aſſerted Natures purely intellectual. Upon the Suppoſition of their being corporeal, there will be little Difficulty to explain, how Demons and Angels may appear in a bodily Shape, eat and drink, occaſion and cure ſeveral Diſtempers; for nothing is more eaſy and natural, than for Bodies to act upon Matter, and to ſtrike the Senſes.

I do not very well ſee how thoſe who pretend that the Smoke of the Heart and Liver of the Fiſh drove away the Demon by a natural Virtue and Efficacy, can maintain that Sentiment, without admitting that the unclean Spirit had a Body and Senſes. Notwithſtanding all the Efforts of their Philoſophy, they will never perſwade any, that there could be that Antipathy which they hold between *Aſmodæus* and the Smoke, in a Spirit abſolutely diveſted of Matter. Such Averſions and Antipathies being founded on a Diverſity and Oppoſition of

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[b] This, and the foregoing Sentence, are according to the *Vulgate*, the *Greek* omits them.

Qualities,

and acquainting him how good and true *Iſraelites* ſhould enter upon, and behave in the Marriage State, but by his Preſence more eſpecially, and invincible Power which he could not reſiſt. The Scripture ſufficiently intimates, that he had the greateſt Share in the Victory, when it ſays, that *Raphael* bound *Aſmodæus*, and ſent him away into the uttermoſt Parts of *Egypt*, which cannot be aſcribed either to the Smoke from the Entrails of the Fiſh, nor even to *Tobias's* wiſe Conduct or Prayers. So that the Miracle of *Sara's* Deliverance from her Malady conſiſted chiefly in theſe three Particulars: 1. In the Diſcovery of ſo ſingular and extraordinary a Remedy as we have mentioned. 2. In laying open the Cauſe, which gave the evil Spirit Power to kill thoſe who approached *Sara*, and pointing out the Means to render his Malice impotent and ineffectual. Laſtly, in the ſupernatural Aſſiſtance which *Raphael* inviſibly gave *Tobias* on the occaſion, and ſending away the *Demon* a great way off, in a manner never heard of before.

The only thing which remains at preſent to be examined, is the Manner, Cauſe, and the Place of the Confinement of *Aſmodæus*. The Scripture, without being more explicit, ſays, that *Raphael* ſeized the *Demon*, and ſent him into the Deſerts of the upper *Egypt*. The *Gr.* adds, that *Raphael* chained him there. The *Hebr.* ſays, that *Aſmodæus*, ſmelling the Smoke of the burnt Liver, fled into the upper *Egypt*. But neither the one nor the other make mention of the Angels ſeizing him, as the *Vulgate* does, which inſinuates, that it was done even in *Raguel's* Houſe, and from thence conducted him to the Deſerts of *Thebais*, as to a Priſon. But however it happened, it is certain we ought not to underſtand the Account in a literal and ſtrict Senſe. For how can an evil Spirit be chained, or confined to a determinate Place, or how is it poſſible to ſeize him, and bring him as it were Priſoner to a Dungeon? We muſt therefore underſtand the Word *Bound*, here, as in other Paſſages of Scripture, where the Devil is ſpoken of almoſt in the ſame Terms. For Inſtance, our *Saviour* ſays, *No Man can enter into a ſtrong Man's Houſe and ſpoil his Goods, except he will firſt bind the ſtrong Man*, Mar. iij. 27. And in the *Apocalypſe*, the *Dragon*, *that old Serpent*, *which is the Devil and Satan*, is laid hold on by an Angel, and bound for a Thouſand Years, ch. xx. 2. St. *Peter*, ſpeaking of the Fall of the apoſtate Angels, ſays, that *God caſt them down into Hell, and delivered them into Chains of Darkneſs, to be reſerved unto Judgment*, 2 Pet. ii. 4. and St. *Jude*, *That the Angels which kept not their firſt Eſtate are reſerved in everlaſting Chains under Darkneſs unto the Judgment of the great Day.* ℣. 6. None of theſe Expreſſions were ever underſtood of a real Confinement, or material Chains, to bind, faſten, or keep Priſoners thoſe unclean Spirits, but of a ſuperior Force, which continued them in their Torments, and ſtopped the violent Effects of their Fury and Malice.

St. *Auſtin*, explaining the Manner how evil Spirits may be bound or looſed, ſays, that theſe Terms ſignify no more, when applied to theſe Enemies of Mankind, than that they have Liberty or Permiſſion to do Miſchief, or have not the Liberty to hurt. The Devil's Place at preſent is in Hell, as he does not deceive the World now, as formerly, by Idolatry. Since the Goſpel of *Jeſus Chriſt* hath been preached through the whole World; our *Saviour* has bound the ſtrong Man, entred into his Houſe, taken away the Arms wherein he truſted, and ſpoiled his Goods. *Raphael*, with reſpect to *Aſmodæus*, was as a mighty Conquerour, who diſpoſes of his Captive at his Pleaſure, lays him in Chains, or ſends him into Baniſhment where he pleaſes. That Archangel, by the Command of God, ordered him to flee away; he ſignified to him, that the Power hitherto indulged him, was revoked, of hurting thoſe that approached near to *Sara*. In this Senſe we are to underſtand binding *Aſmodæus*, as he could not act without God's Will and Permiſſion; as ſoon as that Permiſſion ceaſed or was recalled, he then might properly be ſaid to be bound, or confined from doing further Miſchief. St. *Auſtin* very well compares him to a great Maſtiff, tied up and chained, who growls angrily, and ſhews an Inclination to bite, but can hurt none, but thoſe who are ſo imprudent as to come too near him. *Ser.* 197.

But how can the evil Spirit be properly ſaid to be confined to a determinate Place? Is it not equally a Contradiction to ſay that a Spirit is confined, as to ſay that he is bound, or in Chains? neither the one nor the other of theſe can belong to, or be inflicted on, a Being purely ſpiritual. But it is eaſy to ſolve this Difficulty from the Principles juſt laid down; if the evil Spirit was bound, when God ſuſpended or revoked the Power he had given him, it is equally clear that the ſame Spirit is confined or ſhut up, when God ſets certain Bounds to the Exerciſe of his Power, whether it be with regard to Times, or Places, or Things, or Perſons. Thus *Aſmodæus* attending upon, and being attached to the Perſon of *Sara*, and not having any Power but againſt thoſe that came to her with evil and impure Diſpoſitions, was confined to the Place where *Sara* lived. He could not exert his Malice any where elſe, nor upon any other than thoſe that were given up to him. He was ſent away from thence into the Deſarts of the upper *Egypt*, not to be confined or locked up there, as in a fixed Place or certain limited Bounds of Space, like a Priſoner, but to execute his Power within a certain Diſtrict aſſigned him, or rather to continue there without any at all, as that Part was deſart, wild, and uninhabited. So that to be confined to, or ſhut up in a Place, with reſpect to an evil Spirit, means only his Power to do Miſchief, and to execute his wicked Intentions, within the Extent of ſuch a Place. As when God permits any Perſon to be tempted, the Tempter's Power is limited to that Perſon, and to the Place where he is.

It is only God that commands the evil Spirits, and has a Right to fix the Places and Times when, and where they may exert their Power. He alone can ſet Bounds to their Malice, and ſtop its miſchievous Effects when he judges proper. It is true indeed that both Angels and Men have ſometimes made uſe of the ſame Power, in confining evil Spirits, and ſtopping the Progreſs of their Rage and Violence, but neither Angels nor Men could effect this by any proper Power of their own, they acted only by the Appointment of God, and in his Name. It was thus *Raphael* ſubdued *Aſmodæus*, it was thus *Michael* the Archangel ſtopt the Attempt of the Devil, to carry away the Body of *Moſes*, *Jude* ℣. 9. He uſed no other arms, no other Reprimand, than *the Lord rebuke thee.* It was thus holy Martyrs and Confeſſors of old, and our Exorciſts at this Day [c], controul evil Spirits, and limit the Extent of their Power. All was done in the Name and by the Power of *Jeſus Chriſt.*

Not ſo the Magicians, who boaſt of their Power over evil Spirits, that they can at Pleaſure ſtop their Operations, and keep them, as they pretend, chained up and confined, ſome in a Circle or Chamber, and others in other Places. One cannot ſay that Magicians act in the Name of God, and make uſe of his Authority over evil Spirits; much leſs that they act againſt the Permiſſion of God, and in Spite of him; for who can reſiſt his Will? we cannot help thinking, therefore, either that this pretended Power of Magicians over evil Spirits, is purely chimerical and imaginary, or that God, by a ſecret but moſt terrible Judgment, permits for a Time, that thoſe miſerable and wicked Perſons, who have deſerted his Service, ſhould become Slaves of the Devil, who wretchedly deceives them by an Appearance of Submiſſion, which he obſequiouſly pays to them, whilſt in Truth he tyrannizes over them, and treats them worſe than the moſt abject and miſerable Slaves. It is not impoſſible but that the Devil may exerciſe ſuch a Sort of Authority over his Subjects, as to command them to execute the Will of ſuch wicked Magicians, as have given themſelves over to him. But however this be, neither Religion nor good Senſe will permit us to aſcribe either to the Devil himſelf, or any of his Subalterns, much leſs to Magicians, an abſolute and independent Authority. All the Motions, Power, and Force of the Devil, are dependent upon, and ſubject to, the Father and Sovereign of all Spirits, who rules and governs them by his infinite Power and incomprehenſible Wiſdom.

The Place where *Aſmodæus* was baniſhed to, was the Deſart of the upper *Egypt*; a Soil dry, ſandy, uncultivated, and almoſt entirely uninhabited; as it never rains there, and the Overflowings of the *Nile* cannot reach it, by Reaſon of the Mountains and its high Situation, it muſt of courſe be barren. St. *Jerom* intimates, that it abounds with Serpents and venomous Creatures. This frightful Deſert would for ever have continued in Abhorrence and Oblivion, if it had not been viſited and as it were conſecrated, by a great Number of religious Hermits, who by their Abode have made it venerable and famous, and have changed the Horror and Barrenneſs of it, into a delicious Paradiſe; a Place particularly favoured, and where *Jeſus Chriſt* diſplays the greateſt and moſt ſenſible Effects of his Grace and Power. The Devil who had eſtabliſhed as it were his Empire here, being drove from other Parts by the Virtue of the Croſs, found himſelf here vanquiſhed and ſubdued, by the Penance and Auſterities of theſe Anchorets. This was the Field of Battle where St. *Anthony*, *Pacomius*, *Macharius*, *Paphnucius*, and many others, ſo often engaged with and overcame the Devil, whoſe Fury and Obſtinacy was ſo weakened, that he could only maintain the Fort where he had entrenched, and fortified himſelf [d].

The Scripture does not mention for how long Time *Aſmodæus* continued bound in the upper *Egypt*, but we may be aſſured that he remained ſo all the Time of *Tobias* and *Sara's* Life; ſince it is before remarked of this Remedy, that the evil Spirit, once drove away by the Power of it, never returns again to the Perſon. One cannot ſay but after their Time God might permit him to exert his Malice and evil Arts afreſh againſt other Perſons, but this is a Secret which God has not been pleaſed to make any Diſcovery of. It is to be obſerved, that *Jeſus Chriſt*, in his Goſpel, intimates, that the *Jews* believed, that the *unclean Spirit, when gone out of a Man, walketh through dry Places, and ſeeking Reſt there for a Time, and finding none, returns into the Houſe from whence he came out*, Matth. xii. 43, 44. *i. e.* to take Poſſeſſion again of that unhappy Perſon, whom he before dwelt in. Thus the evil Spirit that haunted King *Saul*, returned upon him at Intervals, after it had been drove away by the Harmony of *David's* Harp. The LXX, deſcribing the ſad Eſtate to which *Babylon* would be reduced after its Fall, ſay, that *Sirens ſhall lie there, and Devils dance there, and Centaurs ſhall dwell there*, Iſ. xiii. 21, 22.

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[c] In the Apoſtolical Age, and the next following, the Power of Exorciſing, or caſting out Devils, was a miraculous Gift of the Holy Ghoſt, given to many *Chriſtians* in common. The particular Order of Exorciſts was firſt ſettled in the Church, upon the withdrawing of that extraordinary and miraculous Power, probably about the latter End of the Third Century, *Bingham's Antiq.* Tom. 2. It does not appear by any good or certain Authority, that after that Time they really did eject Demons, either out of Infants, or Demoniacs. But under that Pretence, many counterfeit Miracles have been obtruded on the Credulous. *Eraſmus* has wittily expoſed the Pretence to this Power, in his *Spectrum*, or *Exorciſmus*. In the *Roman Ritual* we have the Form of Exorciſing expreſly ſet down, called *Exorciſmus obſeſſorum*, which *Calmet* probably refers to, *viz. Exorcizo te, immundiſſime Spiritus, omnis incurſio Adverſarii, omne Phantaſma, omnis Legio, in nomine Domini noſtri Jeſu Chriſti, eradicare, et effugere ab hoc Plaſmate Dei. Ipſe tibi imperat, qui te de ſupernis cœlorum in inferiora terræ præcepit. Ipſe tibi imperat qui mari, ventis, et tempeſtatibus imperavit. Audi ergo et time, Satana, inimice fidei, hoſtis generis humani, mortis adductor, vitæ raptor, juſtitiæ declinator, malorum radix, fomes vitiorum, ſeductor hominum, &c. Recede, et da locum ſpiritui Sancto per hoc Signum Crucis Chriſti Domini noſtri.*

[d] The *Egyptian* Hermits were doubtleſs very extraordinary Perſons, and of great Sanctity, as appears from the Account given of them by *Jerom*, *Athanaſius*, *Sozomen*, *Caſſian*, *Sulpitius Severus*, *Dupin*, and others; but that they cured all Diſeaſes, delivered thoſe that were poſſeſſed, had perſonal Conflicts themſelves with the Devil, attacking them ſometimes in a brutal Form, at other Times tempting them in a beautiful and pleaſing one, and came off more than Conquerors over that grand and ſubtle Adverſary; theſe and many other as ſurpriſing things, which are recorded of them, we may ſuſpend our Belief of, till it is certain that Miracles continued in the Church in the Third and Fourth Century. *Calmet* ſeems to have ſingled out theſe as the principal Devotees, and probably becauſe they were the Inſtitutors of the Monaſtic Life.

A late Writer mentions ſtrange and prodigious things of a Serpent in the upper *Egypt*, one cannot help thinking almoſt that there was ſomething ſupernatural in it. This Serpent frequented a Grot or Cave of a Mountain, over againſt the Village of *Saata*, about a hundred Leagues from *Grand Cairo*, upon the weſtern Border of the *Nile*; he hurt no body, one might touch him, fondle him, kill him, cut him in Peices, and carry him ſeveral Days Journey from thence, and yet after all this he would appear again in the Cavern alive and well. It ſeemed to make a Diſtinction between Perſons; ſome it would go before, fondle them, and wrap its Folds about them; others it would flee away from and ſhun. In ſhort, if what is ſaid to be true, we cannot help acknowledging ſomething miraculous in the Creature. Some have thought that it might poſſibly be the *Demon Aſmodæus*, whoſe Abode we mentioned to be in theſe Parts. One could wiſh it could be certainly known how long it is ſince it firſt appeared there, for the ancients ſay nothing of it. Or poſſibly the whole may be only Invention, to embelliſh the Travels, and to entertain and amuſe credulous Readers. *Lucas's* Voyage into the *Levant*, *Tom.* i. c. 9. and 14.

AS I have already pointed out ſome Errors of the *Romaniſts*, couched in this Diſſertation, it may not be amiſs, at the Concluſion of it, to take notice, that in the old *Roman Miſſal*, and alſo in the *Miſſal* of *Sarum*, there is a proper Maſs of *Raphael the Archangel*, with the following *Rubrick*, by Way of Preface to it, grounded plainly on this Hiſtory:

The following Office of Raphael the Archangel, may be celebrated for Pilgrims or Travellers; that as he conducted and brought back (in his Journey) Tobias ſafe and ſound, ſo he would bring back thoſe for whom the Maſs is ſaid. It may alſo be ſaid for all ſick People, and ſuch as are poſſeſſed with the Devil; becauſe he is a Medicinal Angel, who reſtored Sight to Tobias, and diſpoſſeſſed a Devil out of Sara, his Son's Wife.

Then the following Prayer to God:

O God, who didſt direct bleſſed Raphael the Archangel, to go before thy Servant Tobias, haſtening in his Journey, and gaveſt him to be his Keeper, amidſt the Varieties and Dangers of this Life and Way; Grant, we beſeech thee, that we may be protected by his Aid, ſo that both we may ſhun the Dangers of this preſent Life, and may be able to come to the Joys of Heaven, through our Lord, &c.

Then a Prayer to S. *Raphael* himſelf:

I intreat thee alſo, do thou aſſiſt me, O excellent Prince Raphael, thou beſt Phyſician of Soul and Body; and thou that diſt preſently enlighten the bodily Eyes of Tobias by curing them, do thou alſo enlighten my ſpiritual and carnal Eyes, and do not ceaſe by thy heavenly Prayer, to cut off all the Darkneſs of my Heart and Body. Hor. Sec. uſ. Sarum. f. 92.

A
COMMENTARY
ON THE
Book of *TOBIT.*

CHAP. I.

Ver. 1. THE *Book of the Words of Tobit.*] Βίβλος τῶν λόγων. Λόγος often ſtands for Thing; thus *Sophocles*, τοῖς κυρίοις πάντα χρὴ δηλοῦν λόγον. The *Hebrew* Word דבר, ſignifies promiſcuouſly a Word and a Thing; and is rendered both by ῥῆμα, and λόγος. See *Exod.* viii. 12. 1 *Kings* xiv. 19. *Eccleſ.* i. 1. *Mark* i. 45. *Luke* i. 37. ii. 15. ῥῆμα τοῦτο γεγονὸς, *i. e.* this Thing was done. The *Margin* rightly renders λόγων here by *Acts*. The *Hebrew* Verſions, and *Syr.* and the *Alex. MS.* differ in the following Genealogy; the *Vulg.* wholly omits it. Our Tranſlators follow the *Rom.* and *Complut.* Edit.

Ver. 2. *Who in the Time of Enemeſſar, King of the Aſſyrians, was led captive, &c.*] The firſt Book of *Chronicles* v. 26. tells us, that God ſtirred up *Pul* and *Tiglath-Pilezer*, Kings of *Aſſyria* againſt the impious *Iſraelites*, and that the latter carried them away from beyond *Jordan*, and ſent them into the Countries of *Halah*, *Habor*, and *Hara*, and to the River *Gozan:* And this Book adds, that the Tribe of *Nephthali*, of which *Tobit* was, being carried away by *Enemeſſar*, who is the ſame with *Shalmaneſer*, as the Margin has it, was placed in the Province of *Media*, and himſelf at *Ninive.* It is plain from hence, that there was a double Invaſion, and a double Captivity of the *Iſraelites:* Of this ſecond Captivity we muſt neceſſarily underſtand this Place, which was thirty Years after that by *Tiglath-Pileſer.* In the time of this laſt Tranſlation *Tobit* was carried away captive with many others, being then, as is ſuppoſed about forty-four Years old, with his Wife, and young *Tobias*, A. M. 3283, before *Chriſt* 721 Years, or thereabouts.

Ibid. *That City which is called properly Nephthali in Galilee.*] *Properly*, Κυδίως. Where is there ſuch a *Greek* Word ſo uſed? All other Tranſlations have it as a proper Name, *Cydios*, or ſome ſuch like; the *Alex. MS.* has Κυδίων, which *Grabe* alters for Κυρίως. *Calmet* thinks the Reading might be Καδίως. This is thought to be the ſame with that which was otherwiſe called *Kadeſh-Nephthali*, and ſo the *Margin* explains it. This being the principal City in the Tribe of *Nephthali*, in the more early Times, for Brevity ſake, was called *Nephthali:* It was not only a Levitical City, but alſo one of the three Cities of Refuge on the Weſt of *Jordan*. It is the Opinion of the Learned, founded on *Iſ.* ix. 1, 2, 3. compared with *Matt.* iv. 14 that as the Land of *Galilee*, or of *Zebulun* and *Nephthali*, had the Misfortune to be firſt in that Calamity, which befell their Nation by the *Aſſyrians*, ſo in Recompenſe of that Miſery which they ſuffered above the reſt of their Brethren, they had the firſt and chiefeſt Share of the Preſence and Converſation of the Meſſiah: Which the Prophet *Iſaiah* comforts them with accordingly, and we ſee actually fulfilled in the Goſpel: In like manner it may be preſumed, and from many Paſſages in this Book, ſee ch. xiii. and xiv. it ſeems probable, that to *Tobit*, and others of the faithful *Iſraelites*, was vouchſafed in their Captivity, a diſtant Proſpect of this glorious Appearing, and of the happy State of the Church under it.

Ver. 3. *I Tobit have walked all the Days of my Life in the Way of Truth and Juſtice, and I did many Alms-deeds to my Brethren, and my Nation, who came with me to Ninive, into the Land of the Aſſyrians.*] *Tobit*, here in Perſon relates his own Hiſtory; and ſo the other Verſions, the *Heb. Syr. Gr.* and the ancient *Latin*, all read in the firſt Perſon; the *Vulgate* only differs, which from hence, to the End of the third Chapter, runs in the third Perſon. One may obſerve that *Tobit's* Misfortunes never induce him to leave the Way of Virtue; but his Charity to his Brethren under the ſame Captivity, is moſt extraordinary and amiable. Human Prudence proceeds upon Maxims very different; it is natural for a Captive, at a Diſtance from his Country, and reduced in his Circumſtances, to manage and reſerve the little Remainder to ſubſiſt himſelf and Family, and to think that giving to others may be the way to bring Poverty upon himſelf; but *Tobit's* Faith judged otherwiſe, and had a reſpect unto the Recompenſe of the Reward. St. *Ambroſe's* Character of him is very juſt: "He bore with humble "Patience, Abſence from his own Country, "and the Loſs of his Goods occaſioned by it, "and was more ſenſibly affected with the "Afflictions of his Brethren, than his own; he "regarded not as his private Property what "he had hitherto acquired, but diſtributed "it to the Neceſſities of his Fellow Captives, "eſteeming only what he himſelf ſuffered as "his due, and the juſt Puniſhment of his "Sins. He was every where, and in all "things ſubmiſſive to the Will of God, with "without liſtening to the Motions of Self-"Love, or the Suggeſtions of partial and "corrupt Nature." *In Tob.* c. i. *Tom.* 1.

Ver. 5. *Now all the Tribes which together revolted, and the Houſe of my Father Nephthali, ſacrificed unto the Heifer Baal.*] For Diſtinction ſake *Baal* had particular Titles, and different Rites of Worſhip; here *Baal* the *Heifer* is ſpecified, to point out to us what *Baal* is meant, *viz.* the Heifer, or Calf of *Bethel*, or rather *Dan*, which was near to the Tribe of *Nephthali*. The Margin renders to *the Power of Baal*, as if the reading was τῆς Βάαλ τῇ δυνάμει. *Spencer*, and ſome other learned Men, contend, that the true Reading here is, τῇ Βάαλ, τῇ Δυνάμει, to *Baal*, *The Strength*, or *The Power*, which is probably the Senſe of the other marginal Reading, viz. *the God Baal*, and is countenanced by many Copies, and may ſeem confirmed from *Hoſ.* x. 5. and *Mark* xiv. 62. where *the Right Hand of Power*, means the Right Hand of *the* Power, or of God, the All-powerful. And it is obſervable that *Aquila*, in his Verſion, renders *Eli, Eli*, which in the ό is ὁ Θεός μου, ὁ Θεός μου, *Pſ.* xxii. 1. by ἰσχυρέ μου, ἰσχυρέ μου; that God is called *the Strength*, *the Rock*, &c. is indeed evident from many Paſſages in Scripture; ſee *Exod.* xv. 11. *Deut.* xxxii. 37. but then ſuch a Title does not belong, nor was uſually given, to falſe Gods, or Idols, who are always ſtyled Vanities, becauſe of their Nothingneſs, and Impotence. Nor is it probable that *Tobit*, when he is condemning Image Worſhip, ſhould honour its Object with a Title of ſuch Pre-eminence and Diſtinction. The true Reading ſeems rather that which is followed in our Verſion, τῇ Βάαλ τῇ δαμάλει, *i. e.* to the Idol or Image of *Baal*, with the Form or Reſemblance of a Heifer. And ſo *Jer.* ii. 29. *Hoſ.* xiii. 1. where the LXX render τῇ Βάαλ, the *Chaldee* adds Image, or Idol. It remains only to enquire, why *Baal* is here expreſſed in the Feminine Gender; beſides the common one, the learned *Selden* aſſigns theſe two particular Reaſons, 1. that *Baal* was ἀρσενόθηλυς, Male and Female; like the *Egyptian Iſis*, the *Syrian Aſtarte*, and others of thoſe Images, which Antiquity worſhiped, who were indifferently Gods or Goddeſſes, among thoſe Nations who adopted their Figures, *Plut. de Iſid. Arnob. adv Gent.* l. iii. *Tertull. Apol.* i. 13. 2. The *Egyptians*, and other idolatrous Nations, that worſhiped Beaſts, preferred, according to *Herodotus*, *Fæminas Boves*, before other Animals, and hence ſuch as deſcribed their Worſhip, ſtyled them δαμάλεις, or *Juvencas*, *De Diis Syris, Syntag.* 1. To theſe I ſhall ſubjoin a third Reaſon, countenanced by *Bochart*, and our *Fuller*, *Miſcell. Sacr.* l. ii. c. 7. that when *Joſephus*, or the ό, or St. *Paul*, *Rom.* xi. 4. ſpeak of *Baal* in the Feminine Gender, it is by way of Ridicule, and Contempt. The like may be obſerved of the Calves of *Dan* and *Bethel*, which by the inſpired Writers, 2 *Kings* x. 29. *Hoſ.* x. 5. are ſtyled αἱ δαμάλεις, not that they were always of that Sex, but by way of Contempt, and to expoſe them the more; like that of *Virgil*,

> *O vere Phrygiæ, neque enim Phryges*—
> Æn. ix.

Ver. 6. *But I alone went often to Jeruſalem at the Feaſts, as it was ordained unto all the People of Iſrael by an everlaſting Decree.*] As the whole Body of the People complied with that Idolatry which *Jeroboam* ſet up, and authorized as the national Religion, except a ſmall Remnant of the Faithful in *Iſrael*, which bowed not their Knees unto *Baal*; ſo it is greatly to the Honour of *Tobit*, that amidſt the great Number of his own Tribe, which together revolted, he kept himſelf undefiled, and free from the general Offence; eſpecially as he was young, and might eaſily have been led away by the Power of Example. For it is a Proof of an uncommon Degree of Virtue, to live untainted in the midſt of ſurrounding Wickedneſs, and to preſerve the Purity of Innocence in the Time of a general Corruption. But when it is here ſaid, that *Tobit* alone kept himſelf from Idolatry, and went to the regular and appointed Place of Worſhip at *Jeruſalem*, at the uſual and ſtated Feaſts, it is not to be taken ſo ſtrictly and excluſively, as if *he alone* had been thus remarkably religious, or was the only happy one that had eſcaped the Pollution, for the contrary appears from Ch. v. 13. where *Ananias* and *Jonathas* are mentioned as accompanying him to *Jeruſalem*, and making their Offerings together, at the Temple of the Habitation of the Moſt High. This Expreſſion therefore is to be underſtood like that concerning *Elijah*, 1 *Kings* xix. 14.

Ibid. *Having the Firſt-fruits, and Tenths of Increaſe, with that which was firſt ſhorn; and them gave I at the Altar, to the Prieſts, the Children of Aaron.* Ver. 7. *The firſt Tenth Part of all Increaſe, I gave to the Sons of Aaron, who miniſtred at Jeruſalem: Another Tenth*

Part I ſold away, and went, and ſpent it every Year at Jeruſalem. Ver. 8. *And the third I gave unto them to whom it was meet.*] In theſe Verſes we have the regular Method and Order for bringing unto God, or his Miniſters the Prieſts, thoſe things which were to be offered to him, to the Payment of which the *Jews* were ſtrictly obliged; as the ἀπαρχὴ, or the Oblation, that was made out of the Fruits of the Earth, particularly Corn; as alſo the Firſtlings, and Tenths of their Flocks, and of the Wool of their Sheep, which were paid in Kind to the Prieſts themſelves at the Temple: Then the firſt Tythe, called here *the firſt Tenth Part of all Encreaſe*, viz. of Wine, Oil, Figs, and other Fruits of the Earth; this was given unto the *Levites*, and was always paid in Kind. But the learned differ whether it was always brought up to *Jeruſalem*, as ſome aſſert, or paid unto the *Levites* in the ſeveral Cities of Tillage, as others conclude from *Nehem.* x. 37. the *Decima prima*, or firſt Tythe being paid, the Huſbandman paid out of that which remained, the ſecond Tythe, the δευτεροδεκάτη, or the ſecond Tenth Part, as it is here called; this they might either pay in Kind, or by way of Commutation give the Worth of it, which *Tobit* ſeems to have done: This, whether in Kind or in Money, was brought up to *Jeruſalem*, and the Poſſeſſors made a kind of Love-Feaſt therewith, unto which were invited the Prieſts and Levites. The third Tythe, or as it may be rendered the Tythe of the Third Year, was called the poor Man's Tythe; this the Poſſeſſor carried not to *Jeruſalem*, but ſpent it at home within his own Gates upon the Levites, the Fatherleſs, the Widow, and the Poor, *Deut.* xiv. 28. xxvi. 12, 13. Hence theſe ſorts of Tythes were called πτωχοδεκάται. So that the firſt and ſecond Tythe was paid by the Huſbandman, the firſt, ſecond, fourth and fifth Years after the Sabbatical Year; but upon the third and ſixth Year only the firſt Tythe was paid to the Levites, and the ſecond was ſpent or diſtributed at home, and given unto them to whom it was meet, *i. e.* to Widows, Orphans, and Strangers, as *Munſter's* Copy has it, or for the Repairs of the Houſe of God, as that of *Fagius.* St. *Chryſoſtom*, ſpeaking of the liberal Maintenance of the *Levites* among the *Jews*, has a fine Reflection on the Occaſion: "Obſerve (ſays he) how much the *Jews* "gave to their Prieſts and Levites, as Firſt "Fruits, Tenths, then Tenths again, then "other Tenths, yet no Man at that Time "envied them, or ſaid they had, or eat too "much." *Epiſt. ad Philip.*

Ver. 10. *And when we were carried away Captives to Ninive, all my Brethren, and thoſe that were of my Kindred, did eat of the Bread of the Gentiles.* Ver. 11. *But I kept myſelf from eating.*] Many of them that were carried away by *Tiglath-Pilezer*, *Salmanaſſar*, and *Eſarhaddon*, ſtill retained the true Worſhip of God, and obſerved, in a ſtrange Land, the Ordinances appointed by the Law, and fell not into the idolatrous Uſages and Impieties of the Heathens, among whom they were diſperſed. It is certain from the Inſtances of *Daniel*, and his Aſſociates, *Eleazer*, the *Maccabees*, and others, *Dan.* i. 8. *Judith* xii. 2, 3. that the *Jews*, from the Time of their Captivity, when they could not avoid converſing with the *Gentiles*, were careful to abſtain, not only from things really ſacrificed to Idols, but from moſt things that came out of *Gentile* Hands; becauſe there was a Preſumption, that a Part of moſt Kinds, by way of Firſt Fruits, had been offered to Idols; the reſt being by thoſe Firſt Fruits eſteemed polluted, as dedicated likewiſe to the Idol. It appears, therefore, that they forbore, from ſuch an Apprehenſion, all Meats and Drinks, that came from the *Gentiles*, or to eat promiſcuouſly with them. In particular the *Jews* tell us, that *Nehemiah*, being Cup-Bearer to the King, was diſpenſed with from taſting, or drinking the Wine of the *Gentiles.* The like is recorded here of *Tobit*, who tho' by his Office of Purveyor he was obliged to provide Corn, and all Neceſſaries for the King's Uſe, yet kept clear of all Defilement, as *Joſeph* did upon a like Occaſion in *Egypt*, *Gen.* xliii. 32. "The Example of *Tobit's* Reſolution and "Conſtancy in this particular, makes one to "reflect with Tears (ſay *Meſſ.* of *Port-Royal*) "upon the Weakneſs of *Adam*, who being "perfectly free, and the general Uſe of the "Creatures indulged him, yet could not re- "frain from taſting that ſingle Fruit, which "God had forbidden him! Whilſt *Tobit*, a "Captive, deprived of all his Poſſeſſions, in "the midſt of Idolaters, and even living a- "mong *Jews*, who ſcrupled not occaſionally "to eat things forbidden by their Law, pre- "ſerved his Innocence by a religious Abſti- "nence." *Comm. in Loc.*

Ver. 12. *Becauſe I remembred God with all my Heart.*] Our Verſion manifeſtly refers to the foregoing Verſe, and aſſigns his great Regard to God, as the Reaſon for *Tobit's* not eating forbidden Meats; and indeed this Senſe is a very juſt one, as the Ceremonial Law was ſtrict in this reſpect, and had its Sanction from God, and was the Rule for every *Jew's* Conduct. But there is another Senſe of the Place, ſupported by good Authority, "that "becauſe of his great Piety, God gave him "Favour in the Sight of King *Salmanaſſar*," referring to the following Verſe. And thus the *Vulgate* underſtands it, *quoniam memor fuit Domini in toto corde ſuo, Deus dedit illi gratiam in conſpectu Salmanaſar Regis.* And *Fagius's Hebrew* Copy is to the ſame Effect. The like is mentioned of *Daniel*, ch. i. 9. But μορφὴ, in the following Verſe, may ſignify alſo an engaging Mien, ſomething in his Looks and Geſtures, that gave the King a Liking to him.

Ver. 14. *I went into Media, and left in Truſt with Gabael, the Brother of Gabrias, at Rages a City of Media, Ten Talents of Silver.*] The *Vulg.* intimates, that *Tobit* lent this Sum to *Gabael*, and took his Note of Hand for it;

but the *Gr.* and *Hebr.* Verſions import, that he only lodged it with him, and took a Note of its being in his Poſſeſſion. And indeed this ſeems moſt probable, as it is here ſaid, that he committed ſuch a Sum to his Truſt; and c. ix. 5. that *Gabael* brought out the Money in Bags ſealed up, upon *Raphael's* producing the Hand Writing. It may ſeem ſtrange that *Tobit* knowing *Gabael* to be poor, ſhould lodge ſuch a conſiderable Sum of Money with him as Ten Talents; but it is probable that he choſe to depoſit it at *Rages* in his Hands, rather than have it with him at *Niniveh*, where it might be in ſome Danger; or poſſibly he might permit him to traffick with it upon a promiſſory Note to return it when able; it being the nobleſt Inſtance of Charity thus to befriend Perſons reduced.

Ibid. *Ten Talents of Silver.*] If one was ſure of the original Language, whether *Hebrew* or *Chaldee*, this Book was wrote in, it would greatly help to ſolve many Difficulties. Thus for Inſtance if the *Hebr.* Word for *Talent* ככר was ſuppoſed to be in the Original, it would not neceſſarily bear the Senſe of Τάλαντον in *Greek*, but might only ſignify the largeſt Piece of Silver which was in Uſe, as Money, in thoſe Days. And thus I would expound ככר כסף *Talentum Argenti*, 2 *Kings* v. 5. begged of *Naaman* by *Gebazi*. It might be, I think, more properly rendered *Maſſa*, or *fruſtum Argenti*, for ſo ככר ſignifies in its firſt Senſe, than a Talent: Unleſs it be reaſonable to believe, that *Gebazi* would aſk in his Maſter's Name, for the Entertainment of two young Viſitants, between 3 and 400 *l.* of our Money, or that *Naaman* would load him with between 7 and 800 *l.* of Silver in Specie. But if *Tobit* was wrote originally in *Greek*, we muſt then neceſſarily expound this Place of a Talent properly ſo called, the leaſt of which amounted to a great Sum. Biſhop *Cumberland* computes an *Hebrew* Talent of Silver, at 353 *l.* 11 *s.* 10 ½ *d.* of our Money, conſequently ten ſuch Talents amount to 3535 *l.* 18 *s.* 9 *d.* But then poſſibly this Paſſage is not to be underſtood of the *Hebrew*, but only of the *Greek* or *Attic* Talent, which was but half the Value. And as it was nearly the ſame with the *Babylonian* Talent, as the Learned ſay, it might be nearly the ſame with that in uſe in *Aſſyria* and *Media* too; and this will reduce the Sum to one half of the former, *viz.* to 1767 *l.* 19 *s.* 4 ½ *d.* of our Money, which was preciſely the Worth of one of the *Attic* leſſer Talents. For when nothing is added to ſpecify *Talentum*, ſay the Antiquaries, then the common, or leſſer *Attic* Talent is always meant, conſiſting of 6000 Drachmas of Silver. If this therefore be underſtood of the leſſer *Attic* Talent, the Sum will not ſeem ſo improbable, eſpecially as *Tobit* had been the King's Purveyor.

Ver. 15. *When Enemeſſar was dead, Sennacherib his Son reigned in his ſtead, whoſe Eſtate was troubled that I could not go into Media.*] From the Time of *Pul*, or *Tiglath-Pileſer*, the *Medes* continued in Subjection to the *Aſſyrians*, but under *Sennacherib*, the *Aſſyrian* Monarchy fell into Decay, either by his Imprudence, or ill Fortune, or a Mixture of both. The *Medes* taking Advantage, it is likely, of his long and diſtant Abſence, or perhaps upon the News of the ſudden and general Deſtruction of his Army, revolted, and were never after reduced in like manner to the *Aſſyrian* Yoke, tho' *Eſarhaddon* in the courſe of his Reign ſeems to have been both a valorous and fortunate Prince, as well as ambitious of enlarging the Empire. Theſe are the Troubles which prevented *Tobit* from going into *Media*, according to his Cuſtom, or Intention. But the *Greek*, ϗ αἱ ὁδοὶ αὐτοῦ ἠκατέστησαν, will perhaps admit of another Rendring, *viz.* "and the Ways or Paſſes αὐτοῦ "thither were troubled, infeſted, or danger-"ous, ſo that there was no getting ſafely into "*Media.*" *Munſter's Hebrew* Copy ſtrongly confirms this Interpretation, *Et clauderentur propter bella itinera in Media, ut non potui venire in terram Medorum.* The Margin offers a third Reading, but it carries not ſo determinate a Meaning as either of the former.

Ver. 16. *And in the Time of Enemeſſar.*] *Fagius's Hebrew* Copy, the *Greek* and *Syriac* agree with our Verſion, but the *Vulg.* and *Munſter* both omit theſe Words. And indeed it may ſeem a little prepoſterous after the Relation of *Enemeſſar's* Death, and *Sennacherib's* ſucceeding, and the Account of his Kingdom being diſturbed with civil Commotions, to reſume the Account of *Enemeſſar*. *Calmet* is expreſly of Opinion, that what follows here of *Tobit's* Charity regards the Times after *Enemeſſar*, who had ſome Compaſſion for the *Iſraelites*, when there were not ſo many public Inſtances of Diſtreſs; but *Sennacherib* treated them with the utmoſt Cruelty and Rigour, which gave *Tobit* many Opportunities to ſhew his Zeal, and exerciſe his Charity towards his diſtreſſed Brethren.

Ver. 18. *If the King Sennacherib had ſlain any when he was come and fled from Judæa, for in his Wrath he killed many, &c.*] *Sennacherib*, after his Return to *Ninive*, being inflamed with Rage for his great Misfortune, in having loſt in one Night an Hundred Fourſcore and five thouſand of his Men, by the Angel of the Lord ſmiting them, as if he would revenge himſelf for this Accident upon his Subjects, and particularly his Captives, grew thenceforth very cruel and tyrannical in his Government; eſpecially towards the *Jews*, Numbers of whom he cauſed every Day to be ſlain, and caſt into the Streets, in Defiance of all Decency, and the common Rights of Humanity.

Ibid. *I buried them privily . . .*] St. *Ambroſe*, ſpeaking of this charitable Action of *Tobit's*, ſays, "that there is not a more ex-"cellent Duty than to do Good to them that "cannot repay, and to reſcue the Partner of "our Nature from the Violence of the Fowls "of the Air, and the Beaſts of the Field." *Lib. de Tob.* It was always held an Act of

Juſtice and Mercy to bury the Dead; of Juſtice, that Earth may be reſtored to Earth, the firſt Mother; of Mercy, that Bodies might not be expoſed to ſavage Violence. To want the Honour of Burial was among the Ancients held one of the greateſt Puniſhments that could be inflicted; and with this *Jehoiakim*, the Son of *Joſiah*, is threatned, *Jer.* xxii. 19. The diſconſolate Mother of *Euryalus*, in the *Poet*, is not ſo much grieved for the Murder of her Son, as that he ſhould be left a Prey to the Birds and Beaſts, *Æn.* l. ix. And *Mezentius*, in the ſame Writer, does not deſire *Æneas* to ſpare his Life, but earneſtly intreats him to give him Burial, *Æn.* l. x. *Turnus* earneſtly entreats for the ſame Favour from *Æneas*, *Æn.* l. xii. The Right of Sepulture hath been by all Nations reckoned ſo ſacred, that the Violation thereof hath been counted Sacrilege; and how juſt a thing it is to bury the Dead is intimated by the *Latins*, when they call the Funeral Duties, *Juſta exequiarum*, or *Juſta Funebria.*

Ver. 21. *And there paſſed not five and fifty Days, before two of his Sons killed him.*] Many Copies read πεντήκοντα, or fifty only, from *Sennacherib's* Return to *Nineveh.* *Uſher* ſays, after forty-five Days, *ad A. M.* 3294. the Time in which he places this Hiſtory. This latter Account is confirmed alſo by the *Vulgate.* As to *Sennacherib's* Murder by two of his own Children, the following is given by many learned Men, and occurs alſo in *Munſter's Hebrew* Copy, as the Reaſon and Excuſe for ſo wicked and barbarous a Parricide, *viz.* that *Sennacherib* demanding of ſome about him, what might be the Reaſon that the God of Heaven ſo favoured the *Jewiſh* Nation, as he had found by ſad Experience, he was informed, that *Abraham*, from whom they deſcended, ſacrificed unto him his only Son, which made him ſo favourable ever after to his Progeny: Upon this he reſolved to ſacrifice to him two of his Sons, to gain his Favour and Protection; which *Sharezar*, and *Adramelech* hearing of, prevented their own Death by his, and fled into *Armenia*, or the Mountains of *Ararath*, and his third Son reigned in his ſtead. *Calmet* ſays this Story is fabulous, and deſerves little Attention.

Ibid. *Sarchedonus his Son reigned in his ſtead, who appointed over his Father's Accounts, and over all his Affairs, Archiacharus my Brother's Son* . . .] The Margin has *Eſarhaddon.* He is called Ἀσορδὰν by the LXX, a Name near akin to *Aſſaradin*, by which he is ſtyled in *Ptolemy's* Canon; as alſo *Sargon* by *Iſaiah* ch. xx. and the ſame Perſon with *Aſnapper*, *Ezra* iv. 10. Ανειρδωνὸς and Σαχερδονὸς, as different Copies have them, are judged by *Uſher* to be both Miſtakes. Some Copies inſtead of τȣ̃ πατρὸς αὐτȣ̃, have τῆς βασιλείας αὐτȣ̃, which ſeems preferable. The Meaning ſeems only to be, that he was διοικητὴς ϗ ἐκλογιστὴς as follows in the next Verſe, the latter Part of which can hardly be excuſed from Tautology.

In this Chapter there are ſeveral commendable Qualities to be obſerved in *Tobit.* 1. That when all the Tribes revolted to Idolatry, and eat forbidden Meat, he was careful to go up to *Jeruſalem* to worſhip the true God, in the Place ſet apart by God himſelf. 2. That he did this when he was young, and the Example of the Generality of his Countrymen urged him to the contrary. 3. That he, out of a religious Regard to God's Appointment, obſerved the ſtated Anniverſary Feaſts, and holy Times of the *Jewiſh* Church, as the *Paſſover*, *Pentecoſt*, and the Feaſt of *Tabernacles.* 4. He was exact in paying the ſeveral Tythes and Oblations to the Prieſts, and others who were authorized to receive them. 5. His dutiful Regard to his Parents Inſtructions is very obſervable in all Matters of Moment. 6. His great Charity to thoſe of his own Kindred and Nation, in feeding and clothing, and even burying them himſelf, at the Hazard of his own Life and Safety, finiſhes and perfects his Character.

CHAP. II.

Ver. 1. A *Good Dinner was prepared me, in the which I ſat down to eat.*] Ἀνέπεσα τȣ̃ φαγεῖν. *Syr. cumque accubuiſſem ad edendum*, and *Junius*, *accumbens ad edendum.* From this, and part of ver. 4. which the *Vulgate* renders, *ſtatimque exiliens de accubitu ſuo*, we may conjecture that in *Tobit's* Time the Poſture of lying at Meals prevailed: That Cuſtom we know was common in the *Eaſt*, and after that the *Jews* had Acquaintance and Dealings with the *Babylonians*, *Perſians*, and *Syrians*, little or no mention is made of ſitting at Meals. See Note on *Judith* c. xii. 15.

Ver. 2. *And when I ſaw abundance of Meat, I ſaid to my Son, Go, and bring what poor Man ſoever thou ſhalt find out of our Brethren, who is mindful of the Lord, and lo, I tarry for thee* . . .] Thus 1 *Eſdr.* ix. 51. *Go then, and eat the Fat, and drink the Sweet, and ſend Part to them that have nothing, for this Day is holy unto the Lord.* And *Ecclus* ix. 16. the wiſe Man's Advice is to the ſame Purpoſe, *Let juſt Men eat and drink with thee.* Agreeably to what our *Saviour* ſays, *When thou makeſt a Feaſt call the Poor*, Luke xiv. 13. *Plutarch* gives this extraordinary Character of *Cymon* the *Athenian*, ἀνελάμβανε τȣ̀ς πένητας, δεῖπνον καθ' ἡμέραν τῷ δεομένῳ παρέχων, *in Vit. Pericl.* which is confirmed by *Lactantius*, *E gentibus ſtipem dedit, & pauperes invitavit*, l. vi. 9. And every good Man, ſays he in another Place, ſhould do ſo, *Juſti & ſapientis viri domus non illuſtribus debet patere, ſed humilibus & abjectis*, l. vi. 12. Charity ſets all Perſons, both Rich and Poor, upon an equal Footing, acknowledging the ſame God, as the common Parent and Father of all. This influenced *Tobit's* Conduct on the Occaſion; and on the ſame generous Principle, and noble Motive, were the *Agapæ*, or Love Feaſts among the primitive Chriſtians founded, in which the Rich fed and relieved the Poor. One ſees from this Example of *Tobit*, that the *Jews* obſerved certain Feſtival Days, eſpecially thoſe of moſt Note and Diſtinction, which were recommended to them either by ſome temporal, or ſpiritual Mercy, and accounted them holy; *Feſti dies Domini*, the *Vulgate* calls them. 2^{dly}, That on theſe they had ſet Feaſts and Entertainments, and fared better than at other Times, and this in Compliance with the Appointment of the Law, which on certain Occaſions ordered theſe religious Repaſts, *Exod.* xii. 3^{dly}, That on theſe ſolemn Anniverſary Days, it was the conſtant Cuſtom to invite the Poor and Orphans, Widows and Strangers, or, if hindered, to ſend Portions to them.

Ver. 3. *One of our Nation is ſtrangled, and is caſt out in the Market-place.*] It ſeems from this Inſtance, as if the *Iſraelites* were evil-treated, and eſcaped little better in the Time of *Eſarhaddon*, than in the former Reign. *Joſephus* mentions the like Barbarity, as practiſed by the *Zealots* on their Countrymen; and all that the Friends of the deceaſed could dare to do, was now and then in the Dark, to caſt a little Duſt with their Hands upon the Bodies that were expoſed, *de Bell. Jud.* l. iv. No Wonder that ſuch an Inſtance of Cruelty affected young *Tobias*, who poſſeſſed his Father's Tenderneſs of Spirit. 'Tis a Sight, indeed, ſhocking to human Nature, and not only affronts Man, but God himſelf, in whoſe Image Man is made. *Homer* informs us, how angry *Jupiter* and *Apollo* were with *Achilles*, for abuſing and neglecting to bury the Body of *Hector*; that *Achilles*, by ſuch an Act of Inhumanity, had loſt all Mercy and Modeſty.

—— ἔλεων μὲν ἀπώλεσεν ȣ̓ δέ οἱ αἰδώς.

The very Heathens counted this the greateſt Calamity, and ſuch as hindred the deceaſed from entring into a State of Happineſs: Hence probably it was that *Patroclus*, in the ſame Poet, does ſo earneſtly ſolicit the ſame ſtern Hero to bury him. The like earneſt Suit does *Palinurus* in *Virgil*, put up to *Æneas* for the ſame Favour. *Horace* brings in a dead Corpſe promiſing a Reward from *Jupiter* to him that ſhould caſt ſome Earth upon it; but if he ſhould refuſe to do this good Work of Humanity, that no Sacrifice ſhould be able to expiate the Crime.—And becauſe Want of Burial was counted one of the greateſt Diſgraces and Puniſhments that could be inflicted on the Dead, hence Self-murderers were debarred the Privilege of Interrment, See *St. Auſtin de Cura pro mortuis gerenda*, and *Spelman de Sepultura*, 2 *Ezdr.* ii. 23.

Ver. 4. *Then before I had taſted any Meat, I ſtart up, and took him into a Room until the going down of the Sun.* Ver. 5. *Then I returned and waſhed my ſelf, and ate my Meat in Heavineſs.*] "He roſe immediately upon his "Son's Relation (ſays St. *Ambroſe*) from the "Entertainment to which he had invited "many *Iſraelites*, the Children of his People; his Piety would not permit him to "feed and refreſh his own Body, as long as "the Corpſe of a deceaſed Countryman and "Brother lay publickly expoſed and unburied. *Non putabat pium, ut ipſe cibum ſumeret,* "*cum in publico corpus jaceret exanime,*" *Lib. de Tobia.* It has been matter of Enquiry, eſpecially among the Commentators, whether *Tobit* himſelf removed the dead Body, and whether he carried it to his own Houſe, or to one in the Neighbourhood. His Readineſs indeed to do ſuch an Act of Kindneſs appears from ch. i. 18. But if *Tobit* was really the Perſon that took up the dead Corpſe, tho' he might uſe the Ceremony of waſhing himſelf before he returned to Meat, as is here affirmed of him, yet how could he eſcape notwithſtanding being legally polluted by the Touch, or forget what is mentioned *Num.* xix. 11. *that he that toucheth a dead Body, ſhall be unclean ſeven Days*; it has therefore been thought more reaſonable to ſuppoſe, both on account of the Pollution attending ſuch an Act, and from the Conſideration of his own Safety, which would have been endangered hereby, that he did not in Perſon do this, but ordered the dead Body to be removed out of Sight by others; or if he did do this, ſays *Calmet*, we muſt ſuppoſe that he eat his Meat at his Return ſeparate, and by himſelf; and perhaps by eating his Bread in *Heavineſs*, the Text may ſeem to intimate, his being thus lonely and apart. And for the like Reaſons they have concluded that it was carried to another's, and not his own houſe. Our Verſion indeed leaves it at large, but the *Rom.* and ſome other *Greek* Copies expreſsly read *εἴς τι οἴκημα, in domum quandam*, as *Junius* renders.

Ver. 6. *Remembring that Prophecy of Amos, as he ſaid, Your Feaſts ſhall be turned into Mourning, and all your Mirth into Lamentation. Therefore I wept.*] *Amos* propheſied under the Reign of *Oziah*, King of *Judah*, and *Jeroboam* King of *Iſrael*, about fourſcore Years before the Event here mentioned. It appears from hence, that *Tobit* read the Scriptures with great Attention, and that he occaſionally applied what he read. *Amos* in the Place referred to either foretells the Miſery of the Captivity, in which *Tobit* and his Countrymen were involved under the *Aſſyrians*, which *Tobit* then ſaw, and bewailed the Accompliſhment of; or he accommodates the Words of the Prophet to their preſent unhappy State and Circumſtances, when, inſtead of celebrating their Feaſts with Joy and Gladneſs, as uſual in their own Country, they groaned under the Yoke and Tyranny of their Oppreſſors, being denied even the innocent Liberty, and commendable Right of burying their murdered Countrymen, without manifeſtly incurring the Danger of their Lives. A Spirit full of Tenderneſs and Sympathy like *Tobit's*, could not be inſenſible at ſuch a melancholy Juncture; the Reflection on his own Danger, and the continual Injuries his Brethren were expoſed to, called forth his Tears; but more eſpecially was he grieved, when he conſidered the Sins and Idolatry, which had provoked God to deliver his Choſen into Captivity, and to inflict ſuch heavy Judgments upon them.

Ver. 7. *After the going down of the Sun, I went and made a Grave, and buried him,* Ver. viii. *but my Neighbours mocked me, and ſaid, This Man is not yet afraid to be put to Death for this Matter; who fled away, and yet, lo, he burieth the Dead again.*] To let a Corpſe lie expoſed, putrifying in the Face of the Sun, ſeem'd ſo inhuman, that *Tobit* choſe rather to hazard his own Life, than to endure ſuch an offenſive Spectacle; and for this the Angel commends him, c. xii. 12. and no wonder that he thought himſelf concerned to render the laſt kind Office to an unfortunate ſtrangled Brother, when even the High-Prieſt among the *Jews*, though he was not to be preſent in Perſon at any Funeral, yet if by Chance he found a dead Corpſe, was obliged to bury it himſelf. The primitive Chriſtians were remarkable for the like pious Zeal; no Danger or Threatenings could affright them from doing this charitable Office to their deceaſed Brethren, eſpecially ſuch who died Martyrs for the Faith. The *Roman* Clergy, in an Epiſtle to them of *Carthage* (*Epiſt.* ii. *int. Epiſt. Cypr.*) reckon it as one of the greateſt Inſtances of Charity, above that of relieving the Poor, or miniſtering to the Sick; and that Fidelity in this Matter would be highly acceptable to God, and rewarded by him: *Dionyſius*, Biſhop of *Alexandria*, ſpeaking of the Plague that reigned there, commends the Chriſtians for carrying out their dead Brethren, which they chearfully did, notwithſtanding the great Danger that attended it. St. *Ambroſe's* Sentiments on this Occaſion are very fine and moving; *Si viventes operire nudos præcipimur, quanto magis debemus operire defunctorum corpora? Si viantes ad longiora deducere ſolemus, quanto magis in illam æternam domum profectos, unde jam non revertentur? nihil hoc officio præſtantius, ei conferre, qui tibi jam non potuit reddere, vindicare a volatilibus, vindicare a beſtiis conſortem naturæ. Feræ hanc humanitatem defunctis corporibus dediſſe produntur, homines negabunt?* c. i. & ii.

Ver. 9. *The ſame Night alſo I returned from the Burial, and ſlept by the Wall of my Court-yard, being polluted.*] St. *Ambroſe* ſays, that he ſlept *in cubiculo ſuo*, in his Chamber; but it ſeems moſt probable, from the Accident which is related afterwards, that he repoſed himſelf in the Court-yard by the Wall of the Houſe, not through Fatigue, as if Sleep had overtaken him juſt at the Entrance of his Houſe, nor on account of the exceſſive Heat, as the antient *Italic* Verſion has it, but as our Verſion intimates, on account of his Pollution from the dead Body which he had juſt buried. *Munſter's Heb.* Copy ſays, that *Tobit* had prepared a Bath to purify himſelf withal, not being able to employ the Means preſcribed in the Law, which he intended to make uſe of the next Day, and ſo would paſs the Night till that Time out of his Houſe, as every Thing, or Perſon that touched one thus defiled, was made impure thereby.

Ver. 10. *And I knew not that there were Sparrows in the Wall, and mine Eyes being open, the Sparrows muted warm Dung into mine Eyes, and a Whiteneſs came in mine Eyes, and I went to the Phyſicians, but they helped me not.*] I think we need not aſk here with the Commentators, whether *Tobit* ſlept with his Eyes open or ſhut, ſince the Text ſays expreſsly, his Eyes were open, and his Face uncovered. The Author of the *Synopſis*, attributed to *Athanaſius*, mentions, that uſually, ὡς εἴωθεν, *Tobit* ſlept with his Eyes open, as ſome People are known to do, particularly ſuch as walk in their Sleep. If *Tobit's* Eyes were open, either naturally, or by Accident, at this Time, it is eaſy then to comprehend, ſays *Calmet*, how the Dung of Swallows might occaſion the Accident here mentioned; for the Excrement of theſe Birds, according to ſome Naturaliſts, *Pliny*, l. xi. c. 37. *Geſner*, *Hiſt. Anim.* l. iii. is extremely hot and acrimonious, and may cauſe Blindneſs by falling in the Eye, and occaſioning an Inflammation there; and though the Secret ſeems not to have been known to the *Aſſyrian* Phyſicians, as they are here called, yet later Times have found out a ſucceſsful Method to remove this Obſtacle of Viſion, by the Dexterity of Couching. As to the Remedy which *Raphael* employed to reſtore *Tobit's* Sight, which this Place prepares us for, we will conſider whether it could naturally produce ſuch an Effect, when we come to that Chapter.

Ibid. *Moreover Achiacharus did nouriſh me, until I went into Elymais.*] The Commentators are divided, whether this is to be underſtood of Father or Son; if it reſpects either, moſt probably *Tobit* himſelf is meant, as he continues to ſpeak in the firſt Perſon. The Senſe is, that *Achiachar* took care of *Tobit* under this Infirmity, till he (*Achiachar.*) went into *Elymais*, whither he ſeems to have gone when he was in Diſgrace, and deprived of his Place and Dignity, c. xiv. It appears from ſome Parts of this Hiſtory, c. xi. and xiv. that *Tobit* continued at *Nineveh* till his Death: the true Reading therefore I preſume to be ἐπορεύθη, which *Druſius* and *Grotius* both prefer, and *Junius* renders accordingly *Achikar vero aluit me, donec profectus eſſet in Elymaida.* There ſeems to be the like Miſtake in the LXX *Pſ.* vi. 7. where ἐπαλαιώθην ſhould be rather ἐπαλαιώθη, to anſwer to the *Hebrew*.

Ver. 11. *And my Wife Anna did take Womens Works to do.*] *Tobit* was at this time extremely poor, and maintained by his Nephew *Achiachar*. It may ſeem ſurpriſing, that *Tobit*, who before had lived in good Condition, ſhould fall ſo ſoon into a State of Poverty: But it may be obſerved of this holy Man, that he did much Alms, and was continually employed in ſome Inſtance or other of Charity, till *Sennacherib* deprived him of the Place and Employment which he had in the Court of *Salmanaſſar:* The Ten Talents left in Truſt with *Gabael* he could not recover, not being able to go into *Media* through the Troubles of the Times; he had been at conſiderable Expence too for Advice and Help under the Misfortune of Blindneſs, and had doubtleſs ſuffered great Loſs and Injury for his Care in burying the Dead, by a ſevere Perſecution on that Account. All theſe joined together, *viz.* his having loſt his Employment, beſtowing much Alms, ſuffering great Oppreſſion and Loſs, and the Expences incurred for the Recovery of his Sight, were ſuch Draw-backs, as will ſufficiently explain the Alteration in *Tobit's* Circumſtances; and hence we may account for his Wife taking in Work, and being neceſſitated to ſeek out an Employment for her Livelihood and Subſiſtance.

Ver. 14. *She replied upon me, Where are thine Alms, and thy righteous Deeds? Behold thou and all thy Works are known.*] *Tobit*, who adhered ſtrictly to Juſtice, and whoſe Maxim was, *do uprightly all thy Life long, and follow not the Ways of Unrighteouſneſs*, c. iv. 5. thinking ſuch a Preſent, as a Kid, not uſual above the common Wages, ſuſpected that the diſtreſſed Circumſtances they were in, put her upon ſtealing it, and reproached her accordingly with it. Upon this ſhe upbraids him with his Tenderneſs of Conſcience, and the little Good it had done him. “You need indeed reproach me, behold your Diſgrace is known to every body; the Charities which you have exerciſed all your Life long, profit you nothing, they have not kept you from Blindneſs, which deprives you of all Comfort. You had fine Hopes, that living ſo piouſly, you could not fail to be proſperous and happy, and that ſerving God, he would moſt certainly repay thee, c. iv. 14. But where are your Alms and righteous Deeds *now*, that they ſtand you in no Stead? Have they kept Blindneſs or Adverſity from you? Have not your exceſſive and indiſcreet Charities brought us to the diſtreſſed Condition we are now in?” *Fagius* and *Munſter* thus expound, and *Cyprian* comprizes all, when he ſays, *Ubi ſunt juſtitiæ tuæ? Ecce quæ pateris, De Mortal.* This Reproach from his Wife, and Raillery upon his religious Diſpoſition, who might rather have been expected ſweetly to have adminiſtred Conſolation to him under his Misfortunes; this taunting Behaviour to him, from one ſo nearly allied to him, was almoſt as inſupportable to him as his Blindneſs. It reminds one of that of *Job's* Friends, or rather of his Wife's Behaviour to him under his Affliction, *Doſt thou ſtill retain thy Integrity, Curſe God and die*, c. ii. 9. as our Verſion briefly has it; but in that of the LXX, we ſee her outragious Temper more at large. The *Vulgate* here uſes this very Compariſon, *Hanc tentationem ideo permiſit Deus evenire illi, ut poſteris daret exemplum patientiæ ejus, ſicut & ſancti Job.* St. *Auſtin* thus draws the Parallel, reflecting upon the different Conduct of this Couple: “How miſerable is his Condition thought who wants the Bleſſing of Sight! When ſuch a ſad Spectacle appears, cenſorious and ill-natured Perſons preſently ſay, He has committed ſome great Crime, and God was angry and diſpleaſed with him. In this Sort of Strain *Tobit's* Wife inſulted her Huſband; the good Man exclaims upon the Subject of the Kid, from a conceived Jealouſy of its being ſtolen; his Wife replies upon him, with great Warmth, And what is all your righteous Dealing come to? How blind was the Woman, and how enlightened her Huſband? The one enjoyed the outward Benefit of the Sun, and the other the inward Light of Juſtice, and the bleſſed Fruits of the Spirit; and can there be any doubt which of theſe Illuminations to prefer?”

CHAP. III.

Ver. 1. *THen I being grieved, did weep, and in Sorrow prayed, ſaying—Puniſh me not for my Sins and Ignorances.*] The foregoing Chapter concluded with *Tobit's* Wife's Taunts, proceding, no doubt, from his ſuſpecting her Honeſty, which will in ſome meaſure plead her Excuſe. In this we have a further Inſtance of his good Diſpoſition, and particular Sweetneſs of Temper; he does not return Railing for Railing, but ſilently, and as it ſhould ſeem from the latter End of ver. 17. in ſome retired Place from the Houſe, he pours fourth his Complaints to God, of the great Injuſtice done him, but confeſſes at the ſame time, in the Spirit of Humility, that his Sins had deſerved a worſe Treatment. Sins and Ignorances are here ſynonymous, and ſo the *oriental* Verſions generally render them; and thus alſo ἀγνόημα is uſed often by the *Helleniſtic* Writers. See *Num.* xii. 11. *Judith* v. 20. *Ecclus* xxiii. 2, 3. 1 *Eſdr.* viii. 77. 1 *Macc.* xiii. 39. *Hebr.* ix. 7.

Ver. 5. *And now thy Judgments are many and true, deal with me according to my Sins.*] How is this conſiſtent with ver. 3. where it is ſaid, *Puniſh me not for my Sins and Ignorances*; there ſeems ſome Omiſſion or Miſtake here, probably the Negative Particle is wanting, the *Vulg.* takes no notice of this Sentence: *Fagius's Heb.* Copy has quite a contrary Senſe, *Nec facias nobis juxta iniquitates noſtras, & iniquitates patrum noſtrorum*; and *Munſter's*, *Ne quæſo retribuas mihi juxta iniquitates meas*, &c. the *Geneva* Verſion affords a new Senſe, and a good one, *and now thou haſt many and juſt Cauſes to do with me according to my Sins.* Our Tranſlation, I think, hath wrongly followed the *Complut.* in reading ποίησον, whereas *Alex. Ald. Vat. Syr.* and the older *Latin* Verſion, read ποιῆσαι, and ſo the Senſe and Tranſlation will be plain, and more agreeable. *Grotius* thinks the true reading may be ἐξ ἐμὲ ποίησον, *tolle me de rebus humanis*, but as this Senſe follows in the next Verſe immediately, it ſeems not agreeable to this Place.

Ver. 6. *Command my Spirit to be taken from me, that I may be diſſolved, and become Earth; for it is profitable for me to die, rather than to live.*] The *Vulg.* omits what follows, and finiſhes the Verſe here. *Tobit* begs of God, the ſovereign Diſpoſer of Life and Death, to ſet him free from the Priſon of the Body: And in this Senſe of dying, or departing out of this Life, we find ἀπολύω frequently uſed in Scripture, and profane Authors. See ver. 13. and *Luke* ii. 29. the Term *Diſſolution*, confirms the Diſtinction of the Soul from the Body, the latter returning to Earth, and the former continuing in a State of Separation, even in *Hades*, or the Everlaſting Place, *domus ſtatuta omni viventi*, as *Fagius* expounds here. There is nothing more common even in Scripture, than for the Saints, under great Tribulation, to expreſs a *tædium*, or loathing of Life. Holy *Job*, grieved with the unjuſt Reproaches of his Friends, the Inſults of his Wife, and various Aſſaults from *Satan*, in the Bitterneſs of his Soul cries out, *my Soul chuſeth Strangling, and Death rather than my Life, I loath it, I would not live always*, c. vii. 15. when the Prophet *Elijah* was perſecuted by wicked *Jezabel*, he aſks it of God as a Favour, that he might die, *It is enough now, O Lord, take away my Life*, 1 *Kings* xix. 4. and St. *Paul*, *that through Trouble he was preſſed out of Meaſure, above Strength, ut tæderet eum vitæ*, ſays the *Vulg.* It is therefore not at all ſurpriſing, that *Tobit*, under the Misfortune of Poverty and Blindneſs, inſulted and reflected on by his Wife and Friends for the good Deeds of his paſt Life, ſhould deſire to die, and thereby be freed from the unjuſt Scandal caſt upon him; but it is obſervable, that he introduces this Requeſt to God with Submiſſion to his Will, who knew beſt what was moſt for his Advantage.

Ver. 7. *In Ecbatane, a City of Media.*] The *Vulg.* and the old *Eng.* Tranſlations have here *Rages, a City of Media*, contrary to c. vii. 1. If *Sara* lived at *Rages*, then *Gabael* and *Sara* would have been in the ſame City, nor would there have been any occaſion to have gone from *Ecbatane* thither, as is mentioned c. ix. 2. as certain therefore as *Raphael* went to *Rages*, ſo certain alſo is it that *Sara* did not not live there.

Ver. 8. *Aſmodeus the evil Spirit.*] Some will have it, that *Aſmodeus* is ſo called from the Place which he chiefly haunted, *a regno Medorum, ubi dominabatur*, and to be the ſame with the Prince of *Perſia*, *Dan.* x. 13. *Jerom. in loc. & Caſſian. in Collat.* but more probably this is an *Hebrew* Name, ſignifying a Deſtroyer, evil Spirits delighting in Miſchief, and leading them that worſhip them into Perdition; hence almoſt all Plagues, ordinary and extraordinary, were attributed to them. And it is worth obſerving, that the Names of the Devil and evil Spirits in Scripture, have all a relation to the Miſchief they do, or occaſion; thus *Levit.* xvii. 7. they are called שעירם, frightful, or, as others render, luſtful as Goats; *Deut.* xxxii. 17. שדים, Deſtroyers, as here; שטן, an Adverſary, *Job* i. 6. διάβολος, a Calumniator, *Mat.* iv. 8. ἐχθρὸς, an Enemy, *Mat.* xiii. 39. ἀνθρωποκτόνος, *John* viii. 44. ἀντίδικος, 1 *Pet.* viii. Ἀβαδδὼν, or Ἀπολλύων, *Rev.* ix. 11. the Deſtroyer. The ſame according to ſome with *Apollo*, the famous God of the Heathens, whoſe Image accordingly is repreſented with Arrows in its Hands, prepared for Slaughter and Deſtruction; and laſtly, κατήγορος, an Accuſer, *Rev.* xii. 10. According to the Notion of the *Hebrews*, there were alſo evil Angels or Genii, whereof ſome preſided over one Vice, and ſome over another, inſomuch that there are Demons of Avarice, Demons of Pride, and Demons of Impurity, each endeavouring to enſnare Perſons with a complexional Temptation. The *Vulgate* inſinuates, that the ſeven Huſbands who met with their Fate the very Day of their Marriage, were killed by the Demon *Aſmodeus*, becauſe Luſt was their chief Motive; for thus *Raphael*, according to that Verſion, c. vi. 17, 18. explains that Accident, *Oſtendam tibi quibus prævalere poteſt Dæmonium; hi namque qui conjugium ita ſuſcipiunt ut Deum a ſe & a ſua mente excludant, & ſuæ libidini ita vacent, ſicut equus & mulus, quibus non eſt intellectus, habet Dæmonium poteſtatem ſuper eos.* *Grotius* ſuppoſes, that the pretended *Aſmodeus* here, was only ſome ill Quality attending *Sara's* Body, which had proved mortal to her other Huſbands; but that *Tobias*, by uſing ſuch Fumigations as were preſcribed in that Caſe, not only preſerved himſelf from the Fate of the reſt, but cured his Wife likewiſe of a Malady that was unknown to Phyſick, and therefore aſcribed (as the Cuſtom of the *Jews* was, *Luke* xi. 14. *Mat.* ix. 32. with every Diſtemper they could not cure) to the Operation of the Devil. Hence, or on account of this bodily Infirmity, he conjectures, ſhe is reproached in the Words following by her Father's Maids, as ἀποπνίγουσα τοὺς ἄνδρας. See *Diſſertation.*

Ibid. *Thou haſt had already ſeven Huſbands, neither waſt thou named after any of them.*] All of them being killed by the evil Spirit before the Conſummation of Marriage. It may perhaps ſeem ſurpriſing, that *Sara* ſhould have ſuch a Succeſſion of Suitors, when matching with her was by Experience found ſo very dangerous: The Reaſon that induced them was probably her Beauty, or Portion of Inheritance, or pretended Nearneſs of Relation. And what ſeems to have haſtened their Fate, was, either their immoderate Luſt, void of all Fear of God, or religious Senſe of the matrimonial Inſtitution, or the Illegality of their Claim. A learned Writer indeed thinks, that the *Jews* allude to this Hiſtory of *Sara*, when they ſpeak of ſeven Brethren that had all been married to one Wife, *Mark* xii. 20. See *Whiſt. Auth. Rec.* vol. ii. But this ſeems a fanciful Conceit, as in this Hiſtory no mention is made, or Intimation given, of any ſuch near Relation; and from that, in the Goſpels, it, may, I think, be gathered, that each of the

Huſbands cohabited with the Woman at leaſt for a Time, which does not ſuit this Account in *Tobit:* And in reality *Sara* had eight Huſbands, including *Tobias*, whereas ſeven only are mentioned in the Goſpels, and then the Woman, ſurviving all of them, died alſo, which does not ſeem clear of *Sara*, eſpecially as *Tobias* died in ſuch an advanced Age, as an hundred and ſeven and twenty Years old, c. xiv. 14.

Ver. 9. *Wherefore doſt thou beat us for them? If they be dead, go thy Ways after them.*] All the *Gr.* Copies place the Interrogation, as our Verſion does, pointing the Paſſage thus, τί ἡμᾶς μαστιγοῖς περὶ αὐτῶν; εἰ ἀπέθανον, βάδιζε μετ' αὐτῶν. But *Junius* conjectures it ought to be placed in this manner, τί ἡμᾶς μαστιγοῖς περὶ αὐτῶν εἰ ἀπέθανον; i. e. why by your Blows do you revenge upon us the Death of your Huſbands? And indeed the Verſion both of *Fagius* and *Munſter* confirm this latter Conſtruction.

Ver. 10. *When ſhe heard theſe things, ſhe was very ſorrowful, ſo that ſhe thought to have ſtrangled herſelf.*] ἐλυπήθη σφόδρα ὥστε ἀπάγξασθαι. Our Verſion manifeſtly implies, that ſhe had actually Thoughts of ſtrangling herſelf. But though 'tis certain that Grief does ſometimes put Perſons upon deſperate Courſes, yet that any ſuch raſh Reſolution was entered into here, as to deſign actually to make away with herſelf, does not appear, but rather the contrary. For the Hiſtory informs us, that ſhe not only ſuppreſſed ſuch a Thought, but condemned ſuch a Fact, as what would bring great Reproach to her Family, being the ordinary and common Puniſhment of great Malefactors. On her Father's Account too, whoſe Death it would probably occaſion, or haſten, ſhe rejects ſuch an Intention; and laſtly, one who appears ſo religious and well-diſpoſed, cannot be ſuſpected of any ſuch wicked Deſign as Self-murder, which would be inconſiſtent with her general Character, and the Reſignation which ſhe expreſſes to the Will of God. Others therefore think, that the Words ἐλυπήθη σφόδρα ὥστε ἀπάγξασθαι, do not mean any premeditated Deſign of ſtrangling herſelf, but that ſhe was ſo concerned at the Reflections caſt on her, and grieved ſo extremely, as to fall into ſo deep a Melancholy, as to be in a manner ſuffocated and ſtrangled as it were by it, according to that of *Ovid*, *Strangulat incluſus dolor.* The Conſequence of which unhappy State of Mind was, her wiſhing herſelf dead. See *Hammond* on *Mat.* c. xxvii. and thus the Words, ἀπήγξατο καὶ ἀπέθανε, 2 *Sam.* xvii. 23. may not improperly be underſtood; for *Achitophel*, according to the Senſe of the moſt learned Rabbins, did not hang himſelf, but was ſtifled with Grief. And ſo, where St. *Matthew*, ſpeaking of the Death of *Judas*, xxvii. 5. ſays, ἀπελθὼν ἀπήγξατο, very judicious Interpreters expound it, of his being ſuffocated by Grief, by a Diſeaſe called ἀγχόνη, when a Man in a violent fit of Spleen or Melancholy is ſtrangled, and ſometimes burſts with it; which, according to St. *Peter's* Expoſition, *Acts* i. 18. ſeems to have been *Judas's* caſe.

Ver. 11. *Then ſhe prayed towards the Window.*] *i. e.* of the upper Room or Oratory, which opened toward *Jeruſalem*. *Munſter's Hebr.* Copy has, *She prayed before the Lord*, i. e. toward his Sanctuary at *Jeruſalem*. The *Vulg.* is more explicit, *Perrexit in ſuperius cubiculum domûs ſuæ, & tribus diebus, & tribus noctibus non manducavit neque bibit, ſed in lachrymis perſiſtens deprecabatur Deum, ut ab iſto improperio liberaret eam.*

Ver. 12. *And now, O Lord, I ſet mine Eyes and my Face towards thee, and ſay, Take me out of the Earth.*] Εἶπον ἀπολῦσαι με ἀπὸ τῆς γῆς. Our Verſion is not very accurate here, it would be better render'd imperatively, *And now, O Lord*, command or *ſpeak*, εἶπον, *that I may be taken from the Earth, and hear no more Reproaches*, like ἐιπίταξον ἐπιβλέψαι ἐπ' ἐμὲ, ver. 15. See alſo c. viii. 7. the old *Latin* Verſion accordingly has, *Jube me jam dimitti.* The *Syr.* indeed countenances the other Rendering; and it may ſeem to have ſome Support from *Iſ.* xxxviii. 10, 11. With reſpect to the Manner of Expreſſion here, and other Places of the Apocryphal Writings, it may be pertinent to obſerve, that what in pure *Greek* would be very ſingular, becomes juſt and natural, conſidered either as the Tranſlation of *Chaldee* or *Hebrew*, or as the Writing of an *Hebrew* Author uſed to *Heb.* Tautology, and to that moſt peculiar Mood, *Hiphil.*

Ver. 13. *That I may hear no more the Reproach.*] *Terentius Chriſtianus* introduces *Sara* thus lamenting and expoſtulating:

Nam quid tandem eſt, quod in hac vita diutius
Eſſe velim, aut cur non malim extemplo abolerier?
Quoquo vorſum foras proſpicio, paſſim irrideor
Miſera, ac conſpuor ab omnibus. Imo, quod eſt
longe crudelius,
Cuncti me ut portentum execrantur, horrent ut
veneficam.
Quin & diris ut parricidam devovent … &
nomen commutant mihi,
Pro Sara appellantes Zaram: videlicet parricidii
Facinus exprobrantes. In Tob. Act. i.

Ver. 14. *Thou knoweſt, Lord, that I am pure from all Sin with Man.*] The *Vulg.* is more full and explicit, *Tu ſcis, Domine, quia nunquam concupivi virum, & mundam ſervavi animam meam ab omni concupiſcentia. Nunquam cum ludentibus miſcui me, neque cum his qui in levitate ambulant, participem me præbui.* ἁμάρτημα here relates to the Sin or Offence againſt Chaſtity in particular, and thus many Interpreters underſtand ἁμαρτωλὸς, *Luke* vii. 37. See alſo *John* viii. 11. and in this impure Senſe *peccare* is uſed by the *Latins*, eſpecially the Poets.

Ver. 15. *Neither any near Kinſman, nor any Son of his alive, to whom I may keep myſelf for a Wife.*] *i. e.* Her Father had no Son to inherit his Subſtance, nor any near Kinſman or Relation, neither Brother, nor Brother's

Son, to whom, as the Law required, ſhe might diſpoſe of herſelf in Marriage. Agreeably to this the Writer of *Judith's* Hiſtory ſays, that her Huſband was not only of the ſame Tribe, but of the ſame Family alſo. For the Women of *Iſrael*, who had no Brothers of the ſame Blood, were enjoined by the Law of *Moſes*, to marry the next of Kin. As appears particularly in the Caſe of the Daughters of *Zelophehad*, *Num.* xxxvi. who were confined not only to the ſame Tribe of their Father, but alſo to the very Family of that Tribe: And the Reaſon there given is, that the Inheritance of the Father ſhould not paſs unto Strangers. A wiſe Proviſion, not only for preſerving the Tribes, but the ſeveral Families likewiſe entire.

Ver. 16. *So the Prayers of them both were heard before the Majeſty of the Great God.*] See *Titus* ii. 13. where there is the like Expreſſion. Some Copies have only τȣ̃ μεγάλȣ, which ſeems an Omiſſion. In the *Alex. MS.* 'Ραφαὴλ is wrongly joined to it, which proper Name ought to begin the next Verſe, as in our Tranſlation. It may be aſked, how what is here ſaid, that the Prayers of them both were heard before God, can be true; for both of them prayed to God, if it was his good Pleaſure, that he would remove them from a World, where they ſaw Religion reviled, and Innocence oppreſſed; and yet one of theſe lived to a very advanced Age, and the other probably very long with *Tobias*, as it appears in the Sequel of the Hiſtory. To this it may be anſwered, that it is true that both of them were heard; not that they obtained preciſely the very Particular they aſked, but God, at their Requeſt, granted what was more for their Benefit; he did not indeed take Life from them, but he made it more eaſy and agreeable. Or thus, that as they were entirely reſigned to the Will and Determination of God, their Prayers were ſo effectually heard, that his good Pleaſure accompliſhed in them, what was moſt for his own Glory. This Example, as the *Port-Royal Comment* well obſerves, affords excellent Matter of Inſtruction, aſſuring us, "that if "we pray as *Tobit* and *Sara* did, with a Spirit "of Humility and Submiſſion, our Prayers "ſhall not be rejected; and tho' perhaps we "may not be anſwered at the Time, or in "the Manner we expected and wiſhed for, "we ſhall in another way that may be more "advantageous and better for us, and more "agreeable to what he deſigns us for. And "thus it is obſervable it happens often in "Life, that one prays to God for Health, "another for Sight, a third for Hearing, "without obtaining their particular Requeſt; "and yet, if their Prayer is with Faith and "and a pious Reſignation, it may truly be "affirmed, that their Prayers are heard of "God; who foreſeeing ſome Danger, or "Miſapplication of thoſe Faculties, that the "Bleſſing of Health will be abuſed, or "Sight an Inlet to Temptations, and final "Ruin, exchanges the Object of their "Wiſhes for a better, and inſtead of granting what would prove Matter of Offence to "them, beſtows on them, in a manner "wholy ſpiritual, what his Wiſdom ſees beſt "and moſt convenient for their everlaſting "Intereſt." *In loc.*

Ver. 17. *And Raphael was ſent to heal them both.*] The introducing *Raphael*, a Name no where mentioned in Scripture, as the miniſtring Angel for the Purpoſes here mentioned, has been objected againſt this Hiſtory. But this deſerves little Attention, for 1. this Name may as inoffenſively be uſed as *Gabriel* and *Michael* are by the ſacred Penmen. 2. As Part of *Raphael's* Commiſſion was to heal *Tobit's* Blindneſs, the Name of this Angel was particularly proper to be uſed, as being expreſſive of the Buſineſs itſelf; for *Raphael* ſignifies one that healeth from God, and in *Munſter's* Verſion he is called *Princeps & præſes ſanitatum.* When God would cure any ſick Perſon, ſays St. *Jerom*, he ſends the Archangel *Raphael*, one of the Seven Spirits before his Throne, to accompliſh the Cure, *ille miniſter curationis, Deus autor ſanitatis; hoc videlicet nominis interpretatione ſignificante, quod in Deo ſit medicina vera, In Dan.*viii. Some will have the Angel that went down at certain Seaſons to move the Waters of the Pool, *John* v. 4. for the Cure of the Diſtempered, to be *Raphael.* And in Alluſion to this Hiſtory of *Tobit*, probably, ſays *Calmet*, he is invoked as the Patron of the Sick, and Guide of the Traveller. 3. Such an exalted Spirit was proper to be oppoſed to, and to ſubdue the evil Fiend *Aſmodeus*, which will in ſome meaſure ſatisfy the Enquiry, why ſuch a diſtinguiſhed Angel was introduced here.

Ibid. *And Sara, the Daughter of Raguel, came down from her upper Chamber.*] Where probably ſhe had been praying: And ſo *Fagius* expounds it, *Sara deſcendit e cœnaculo, in quo oraverat.* It ſeems to have been cuſtomary among the devout Perſons of the *Jewiſh* Nation of both Sexes, to ſet apart ſome upper Room for their Oratories, where they might attend the Buſineſs of Prayer without Noiſe or Diſturbance, ſee *Dan.* vi. 10. *Acts* i. 16. Or this might be a ſort of *Gynæceum*, where ſhe ſat to work; for it was the Cuſtom of the early Times to aſſign the uppermoſt Rooms to the Women, that they might be farther removed from Interruption in their Employment: Accordingly *Penelope* in the *Odyſſey* mounts up into a Garret, and there ſits to her Buſineſs. So *Priam* had Chambers for the Ladies of his Court under the Roof of his Palace, *Il.* vi. *Munſter's Heb.* Copy, and the *Syriac* begin the next Chapter with this Verſe.

CHAP. IV.

Ver. 3. MY Son, *deſpiſe not thy Mother, but honour her all the Days of thy Life.*] The *Son of Sirach* preſſes the ſame Duty very ſtrongly, and by a Variety of Reaſons aſſerts the Reverence due to Parents, *Ecclus* c. iii. With reſpect to the Mother, whoſe Authority is generally leſs regarded, he urges filial Obedience, from the Conſideration here inſiſted on, *viz.* the Sorrows of the Mother in the Time of Geſtation, and the Dangers attending her bringing forth, c. vii. 27, 28. The Advice which *Tobit* in this Chapter gives his Son, when he preſumed Death was approaching, and that God had heard his Petition to be removed from the Miſeries of Life, which he enters upon preferably to the ſettling his worldly Affairs, has always been eſteemed an excellent Abridgment of moral Duties. The Precepts are very plain and obvious, and require only Sincerity and a good Diſpoſition to apply them. St. *Auſtin*, reflecting upon the fine Inſtruction given to *Tobias* by his Father, cries out, *O Lux quam videbat Tobias, cum clauſis oculis iſtis filium docebat viam vitæ, & ei præibat pede charitatis nunquam errans. Confeſſ.* l. x. c. 34.

Ibid. *When ſhe is dead, bury her by me in one Grave.*] The ancient Patriarchs expreſſed the ſame Care and Concern in this particular of Interment. *Abraham* purchaſed the Cave of *Mach-pelah* for the Burying-place of *Sarah*, *Gen.* xxiii. 19. and was afterwards depoſited in the ſame himſelf, c. xxv. 10. *Iſaac* and *Jacob* with their Wives were buried there alſo, c. xlix. 31. By this officious Care providing, that ſuch as were intimate and loving in their Lives, in their Deaths ſhould not be divided, but that a kind of Friendſhip ſhould be continued in Death, and the conjugal Society as it were made perpetual, and indiſſoluble: Thus *Apuleius*, *Unita ſepultura marito perpetuam conjugem reddidere*, l. viii. And the following is a moſt memorable Inſtance of conjugal Tenderneſs and Union, which *Valerius Max.* relates of *M. Plautius*, *Funerata uxore Oreſtilla, atque in rogum impoſita, inter officium ungendi & oſculandi, ſtricto ferro incubuit. Quem amici, ſicut erat, togatum & calceatum corpori Conjugis junxerunt, ac deinde ſubjectis facibus, utrumque una cremaverunt. Quorum ibi factum ſepulchrum Tarentii etiamnum conſpicitur, quod vocatur* τῶν φιλούντων, l. iv. c. 6. Anciently it was eſteemed a Mark of Ignominy, as well as a Misfortune, not to be buried among one's Anceſtors; that the Kings of *Judah*, when they died, were buried in the Sepulchre of their Fathers, is a Circumſtance ſcarce ever omitted in the Relation of their Deaths; and indeed this Inclination of lying by, and mingling with kindred Duſt, prevails almoſt among all People, ſo that the following Decree of Pope *Leo* to enforce this, which ſeems even a Dictate of Nature itſelf, appears the more ſtrange, *Nos inſtituta majorum patrum conſiderantes, ſtatuimus unumquemque in ſepulchro ſuorum majorum jacere, ut patriarcharum exitus docet. Titul. de Sepult.* From the like Union of Affection dear Friends often coveted one common *Mauſoleum*; and the Regard which one good Man bare to another, we may ſuppoſe induced the Prophet to ſpeak to his Sons, ſaying, *When I am dead, then bury me in the Sepulchre wherein the Man of God is buried, lay my Bones beſide his Bones*, 1 *Kings* xiii. 31.

Ver. 6. *If thou deal truly, thy Doings ſhall proſperouſly ſucceed to thee, and to all them that live juſtly.*] This whole Verſe is omitted in the *Vulg.* *Munſter* and *Fagius*'s *Hebr.* Copy take no Notice of the laſt Sentence, nor does St. *Cyprian*, who recites all the foregoing Part; and indeed it ſeems improperly inſerted here, as one ſees no Reaſon why *Tobias*'s perſonal Honeſty and Righteouſneſs ſhould ſucceed proſperouſly to all others that live juſtly. But however the Obſervation will be found true in the general, applied to all others that deal fairly and uprightly.

Ver. 7. *Give Alms of thy Subſtance; and when thou giveſt Alms, let not thine Eye be envious, neither turn thy Face from any Poor, and the Face of God ſhall not be turned away from thee.*] This is agreeable to that of *Solomon*, *Prov.* xxi. 13. *Whoſo ſtoppeth his Ears at the Cry of the Poor, he alſo ſhall cry himſelf, and not be heard*; which may mean, that both God and Man ſhall be deaf to his Petition, when he cries for Relief in the Day of Neceſſity. See alſo *James* ii. 13. where the Apoſtle ſays, *he ſhall have Juſtice without Mercy, who hath ſhewed no Mercy.* By an envious Eye we are to underſtand, a niggardly and covetous one. See *Ecclus* xiv. 10. xxxv. 10, 11. The *Port-Royal Comment* reſtrains the Charity here enjoined to Mens own proper Goods, to that which truly and lawfully belongs to them; for Alms founded upon Spoil, and given from another's Subſtance, is not Charity, but Theft and Robbery, and will be ſo far from procuring the Favour of God or his Bleſſing, that a Sacrifice of Goods unjuſtly gotten will rather provoke his Reſentment, and call down his Judgments. And indeed, if we conſider the Context, and compare this with the two foregoing Verſes, this Expoſition of the Place will not appear forced or unnatural.

Ver. 8. *If thou haſt Abundance, give Alms accordingly: If thou have but a little, be not afraid to give according to that little.*] Our Charity to others ought to riſe in Proportion to what we have received ourſelves from the Hand of God, who, if he gives much, it is with an Intent that Men may in Return beſtow the more. Not to give plenteouſly, *i. e.* in Proportion as a Man is able, is fruſtrating the Deſigns of God's Providence, who will treat ſuch of the Rich as public Robbers, who look upon that to be their own, which they were entruſted with for the Benefit of others; injuring by ſuch niggardly Behaviour as many poor Perſons, as they were able to relieve. If we take in the whole Verſe, the Advice then is of very great Extent, and one may affirm that nobody is exempt; in what State or Condition ſoever he be, it is impoſſible but that he muſt have ſomething or other to beſtow, either Money, or Victuals, or Cloaths, or if all theſe be wanting, Attendance, or ſome bodily Help and Service may be adminiſtred, or however, Advice, and kind and tender Expreſſions to ſuch as are in Affliction, will not be unacceptable, as one teſtifies thereby a ſympathizing and humane Temper, which ſooths and engages the Diſtreſſed, and is a Relief next to Alms.

Ver. 9. *For thou layeſt up a good Treaſure for thyſelf againſt the Day of Neceſſity.*] *i. e.* God will reward the charitable Perſon with temporal Bleſſings, or guard him againſt Neceſſity, or provide for him under it. *David* pronounces the ſame Bleſſedneſs on him, *Pſ.* xli. 1. *Bleſſed is he that conſidereth the Poor and Needy, the Lord will deliver him in the Time of Trouble, the Lord will preſerve him, and keep him alive, and he ſhall be bleſſed upon Earth: The Lord will ſtrengthen him upon the Bed of languiſhing, and make all his Bed in his Sickneſs.* And *Solomon* confirms the ſame Truth, *He that giveth to the Poor ſhall not want*, *Prov.* xxviii. 27. The Phraſe θέμα ἀγαθὸν θησαυρίζειν, very much reſembles that of St. *Paul* on the like occaſion, ἀποθησαυρίζειν θεμέλιον καλὸν εἰς τὸ μέλλον, 1 *Tim.* vi. 19. where a very learned Writer obſerves, that θεμέλιον in the *Rabbinical* Dialect ſignifies a Bond or Obligation, whereby ſuch as lend are ſecured to receive their own again, and that the Apoſtle's Meaning in that Place is, That thoſe who exerciſe Works of Charity and Beneficence, do provide themſelves as it were of a Bill or Bond, upon which they may ſue and plead for a Reward, and a ſuitable Return of their Kindneſs. *Mede's Works*, l. i. *Diſc.* 22. The like may be ſaid of θέμα here uſed. And accordingly the *Hebrew* Copy ſet forth by *Fagius*, renders it by a Word which ſignifies *depoſitum*, or a Pledge.

Ver. 10. *Alms do deliver from Death, and ſuffereth not to come into Darkneſs.*] *i. e.* Charity, thro' the Bleſſing of God, often proves the Means and Occaſion of long Life, as ſeems to be more fully expreſſed, ch. xii. 9. Or it may mean, that it is effectual for the procuring God's Mercy and Favour in the Day or Manner of one's Death; that it ſhall make the good and beneficent Man's Exit eaſy, and his Death, comfortable; according to that Obſervation of St. *Jerom*, *Nunquam memini me legiſſe mala morte mortuum, qui libenter opera charitatis exercuit. Ad Nepot.* Or laſtly, That Charity wipes away Sins, and delivers from Death the Conſequence of them. See *Dan.* iv. 27. *Ecclus* iii. 30. 1 *Pet.* iv. 8. St. *Auſtin* has a fine Reflection upon the other Part of the Verſe: " *Tobit* had the Miſ-
" fortune to be blind, and yet he ſhewed
" his Son the Way of Truth. He who had
" loſt his bodily Eyes, could ſay to his Son,
" *He that does Alms, ſhall not come into Dark-*
" *neſs.* Being deprived of outward Light,
" he yet found himſelf in a Condition to di-
" rect others how to walk. There is there-
" fore another Illumination than that of
" Senſe, which enlightens the Soul of the
" good Man. He feared not any ſuch Reply
" from his Son: *My Father, have not you*
" *been careful to give Alms, and yet you are*
" *blind? Is it poſſible that Alms ſhould deliver*
" *from Darkneſs, when you, who have been a*
" *cheerful Giver, are oppreſſed with it? Tobit* might very conſiſtently ſay what he
" did; he knew what Light he was then
" ſpeaking of to his Son, and what he ſaw
" and perceived, was ſpiritually diſcerned.
" The Eyes of the Underſtanding were his
" Support and Comfort, and for the outward
" Help which he received from his Son, he
" returned a better Guidance. *Filius patri*
" *porrigebat manum ut ambularet ſuper terram,*
" *& pater filio, ut habitaret in cœlo.*" *Auguſt. de verb. Dom. Serm.* xviii.

Ver. 12. *Remember that our Father's from the Beginning, even that they all married Wives of their own Kindred, and were bleſſed in their Children, and their Seed ſhall inherit the Land.*] May not the Falſity from hence appear of that vulgar Expreſſion, that Relations who marry never thrive? And may it not be further obſerved, that the whole *Jewiſh* Nation (whoſe Riches are even become proverbial) deſcends from *Iſaac* and *Rebecca*, who were related in the ſame Degree?

Ibid. *And in Lewdneſs is Decay, and great Want, for Lewdneſs is the Mother of Famine.*] This is undoubtedly a very true Obſervation and confirmed by the unhappy Experience of Perſons addicted to it. But ἀχρεότης, the Term here uſed, I apprehend, is an unuſual Word for Lewdneſs; it ſignifies rather Unprofitableneſs, or Idleneſs, and to this the Obſervation will equally correſpond.

Ver. 15. *Neither let Drunkenneſs go with thee in thy Journey.*] *Fagius's Hebr.* Copy has, *Neque cum temulento conſuetudinem habeas in omnibus viis tuis.* And *Junius*, by a *Hebraiſm*, underſtands μέθη to ſignify *vir ebrietatis*; according to which the Senſe is, " Keep not Company at any Time with ſuch
" as are addicted to Drunkenneſs:" Or may we not ſuppoſe, as the Expreſſion in the *Greek* is, ἐν τῇ ὁδῷ σȣ͂, that *Tobit* had the particular Journey in his Eye he was going to ſend his Son upon, and that the Thirſt ariſing from travelling, eſpecially in a warm Climate, being a ſtrong Temptation to drink plentifully, he might caution his Son againſt any Exceſs? The *Vulg.* omits this Precept relating to Sobriety.

Ver. 17. *Pour out thy Bread on the Burial of the Juſt.*] The *Jews* had not only Banquets upon Account, or in Honour of the Dead, but even over their Dead: So that we may diſtinguiſh their Funeral Entertainments into two Sorts, domeſtic, or ſuch as was kept in the Houſe of the Deceaſed, for the Refreſhment of the melancholy Relations and Friends there preſent, which was more or leſs public and expenſive, according to the Quality of the Deceaſed, ſee *Joſeph.* l. xvii. *Antiq. Jud.* c. viii. and *De Bell. Jud.* c. i. *Jerem.* xvi. 5, 7. in ό. And 2dly, Sepulchral Entertainments, or ſuch as were carried to the very Sepulchre of the Deceaſed, and there either conſumed, or diſtributed, and carried away by the Poor. *Meurſius de Funer.* c. xxxv. The Exhortation of *Tobit* here to his Son to pour out his Bread ἐπὶ τὸν τάφον τῶν δικαίων alludes to this latter Cuſtom (an ancient one among the Heathens) and ſhews, that it was of ſome Antiquity among the *Jews. Villalpandus*, referring to this Paſſage, ſays, *Sat patet moris fuiſſe, ut in ipſis ſepulchris mortuorum epulæ ponerentur*, in *Ezek.* xxiv. 17. The Words ἐπὶ τὸν τάφον imply ſomething particular to be done upon the Tomb itſelf, and not barely, ſomething to be expended at the Burial of the Juſt, as if the ἐπιτάφιος ἑςίασις in general was only enjoined. We cannot have a more ample Teſtimony of this Cuſtom, than what we meet with *Ecclus* xxx. 18. *Delicates poured out upon a Mouth ſhut up, are as Meſſes of Meat ſet upon a Grave.* Where the *Son* of *Sirach* manifeſtly alludes to this Ceremony of Feaſting at, or upon the Graves of the Deceaſed; a Compariſon, which he would not have uſed to have explained his Meaning, had not the Cuſtom been well known and eſtabliſhed. See Note in *loc.* and *Spencer de Leg. Hebr.* Tom. ii. p. 1145. the Diſtinction which *Euſtathius* makes upon that Verſe of *Homer*—αὐτὰρ ὁ τοῖσι τάφον μενοεικέα δαῖνυ, *Il.* Ψ. makes much for our Purpoſe, where he diſtinguiſhes between the Entertainment on the Tomb, calling it τάφον, from the Name of the Sepulchre, and, *that* after the burying, which he calls περίδειπνον. We have expreſs mention of the περίδειπνον νεκροῦ, or the funeral Feaſt, in the Epiſtle of *Jeremy* v. 32. The primitive Chriſtians, many of whoſe Cuſtoms it is well known were derived from the *Jews*, expreſſed thus their pious Regard to their Saints and Martyrs, by pouring Wine upon their Tombs, and celebrating the Funeral or Sepulchral Feaſt over them; but theſe at length degenerating into Diſſoluteneſs and Debauchery, St. *Ambroſe* found it neceſſary to forbid them in the Churches of *Milan*, as did St. *Auſtin* in thoſe of *Africa*. They obtained alſo among the *Romans*; but the ſame Abuſe probably induced *Numa* to give ſtrict Orders, that no one ſhould honour the Dead by pouring Wine upon their Tombs. *Eſtius* and *Tirinus* upon the Place, remark, and *Bellarmine* abuſes it to the ſame Purpoſe, that *Tobit* had not recommended to his Son ſuch a Practice, if he had not thought that this Work of Mercy regarded, and in ſome ſort affected, the juſt Perſons themſelves; *i. e.* that it would procure ſome Eaſe and Refreſhment to the Souls of the Deceaſed; and from hence they infer the Advantage and Neceſſity of thoſe ſolemn Maſſes and Oblations, which the *Romiſh* Church offers for the Repoſe of the Soul. To this it may be anſwered, 1. That by theſe ſepulchral Feaſts no Oblation was intended to be made to God, but only a decent Honour ſhewn thereby to the Memory of the Righteous. 2. That no mention is here made of any Prayers, or Interceſſions for the Dead. 3. That what is here enjoined was to comfort, by a ſeaſonable Entertainment, the diſtreſſed Relations, and Friends of the Perſon deceaſed, and was purely for the Benefit of the Living. 4. That the Heathens, from whom this Rite was borrowed, and who entertained a Notion that the Ghoſts of the Deceaſed were regaled with this ſenſible Repaſt, yet extended it not ſo far, as to the purging of the Soul thereby, or affecting the Condition of it in its ſeparate State.

Ver. 19. *For every Nation hath not Counſel.*] No Nation, *i. e.* no Part of Mankind, mere Mankind, independently of God, hath Counſel, or Wiſdom enough to effect any Scheme of Importance, or eſtabliſh any Buſineſs of Conſequence; which is a ſufficient Reaſon for all private Perſons, or Communities to truſt in the Lord *Jehovah*, and to depend upon him for Direction and Aſſiſtance. The Context warrants this Interpretation. *Munſter's Hebr.* Copy has, *Quoniam non eſt in poteſtate hominis ullum conſilium, ſed ſolum in manibus Dei*; and *Fagius*, *Quoniam non eſt ſapientia, neque prudentia, neque conſilium contra Dominum. Calmet* alſo takes it in the ſame Senſe, *Mettez en Dieu votre confiance, & deſperez en lui*; *il fera reuſſir tous vos deſſeins*; *parce qu'il n'y a ni ſageſſe, ni prudence, ni conſeil contre le Seigneur.*

Ver. 20. *And now I ſignify this to thee, that I committed Ten Talents to Gabael, the Son of Gabrias.*] c. i. 14. He is called *his Brother*. The *Hebrew* Verſions give no Light here, as *Munſter* has *Brother* in both Places, and *Fagius*, *Son*. St. *Ambroſe* admires the Conduct of *Tobit*, and his remarkable Diſintereſtedneſs with Reſpect to this Money. "He was poor and in Want, and yet "regarding leſs his own, than others Neceſſity, he thought not of recalling a "very conſiderable Sum which he had lent, "and which would have been of great Ser"vice to him in the Condition he was in: "Nor did he reſolve to call it in, till he ima"gined himſelf near Death, and then he "thought it but a Piece of Juſtice due to his "Family to enquire after it, that his Son "ſhould not be deprived of a Sum, which "lawfully belonged to him, *Non tam cupiens "commodatum repoſcere, quam ſollicitus ne "fraudaret hæredem.*" *Ambr. in Tob.* c. ii. tom. ii. The ſame Writer takes occaſion, from this Example of *Tobit*, to reflect on, "The prodigious Difference between his "Conduct, and that of thoſe, who are ſo "wedded to their Intereſt, that they are glad "of an Opportunity to take Advantage of a "Brother's Neceſſity to enrich themſelves, "under the Pretence of doing them a Kind"neſs, and on that account exact large and "unlawful Intereſt: Whilſt the generous and "open-hearted *Tobit*, unmindful of the Ne"ceſſity he found himſelf in, and of the Re"gard which he owed to his Family, haſted "not to demand this Money, nor required "any thing more than the bare Principal, "tho' it had been lent a long Time; even "from *Tobias's* Infancy," as the *Vulg.* here adds, *ibid.* There is alſo another uſeful Inference, which may be drawn from this Place, *viz.* that tho' *Tobit* ſeems, from Ver. 1. to have ſent for his Son on purpoſe to communicate to him the Affair of the Money lent, yet it is obſervable, that he rather chooſes to begin his ſeemingly farewell Charge, by laying down Rules for his moral Conduct, and his Inſtruction in Righteouſneſs, which indeed is the Subſtance of it, before he opens to him the Buſineſs of the Talents in *Media*; as if in thoſe early Times he had known the divine Precept, given by him who fulfilled all Righteouſneſs, *Seek ye firſt the Kingdom of God and his Righteouſneſs, and all theſe things ſhall be added unto you. Matt.* vi. 33.

Ver. 21. *Thou haſt much Wealth, if thou fear God.*] This Sentiment is ſo exalted, that, as the *Port Royal Comment* obſerves, one would think that it was ſpoken by ſome Chriſtian Father to his Son in the Times of the Goſpel. It is not unlike that of St. *Paul*, *Godlineſs with Contentment is great Gain. Tobit* had loſt his Sight, was a Captive, and reduced to low Circumſtances; and yet in the full Aſſurance of Faith, from the good Treaſure of his Heart, he pronounces this encouraging Maxim to all others in the like diſtreſſed Circumſtances, *Thou haſt much Wealth, if thou fear God.* God will either return with Uſury to a perſecuted and afflicted Servant, what he may at any time have loſt, eſpecially for the Sake of his Truth, and bleſs his latter End, as he did that of *Job*, with the greater Flow of Proſperity; or having proved his Soul by a great Trial of Afflictions, reſerve for him a Treaſure in the Heavens, with which temporal Goods are not worthy to be compared. St. *Auſtin*, full of Admiration of *Tobit's* devout Behaviour in a State of Poverty, ſays, *Quam laudabilis ſit Sanctus Tobias ſcriptura docemur, cujus devotionem nec captivitas minuit, nec oculorum amiſſio, quominus Deo benediceret, perſuaſit. Neque exhauſta ſubſtantia a via juſtitiæ & veritatis avertit. Neceſſitas enim probat juſtum. In egeſtate æquitatem ſervare, vera & perfecta juſtitia eſt. Unde enim quorundam devotio minuitur, inde augmentum facit laude dignus Tobias. Quæſt.* cxix. How happy would the Caſe of the Poor be, if, like *Tobit*, they had ever this excellent Maxim in their Minds, which he here gives in charge to his Son! It may not be amiſs to obſerve, and place in one View the ſeveral admirable Precepts, given by a religious Father to his Son in this Chapter. 1. To remember God; and to praiſe him devoutly for his Bleſſings. 2. To pay a Reverence and Regard to Parents, for the Kindneſs received from them. 3. To ſhew Charity to the Poor. 4. To avoid Fornication, and every Species of Lewdneſs. 5. To abhor all Pride. 6. To be juſt towards all, and in particular to give the Labourer his Hire. 7. To honour good and juſt Men, and to pay a Reſpect to their Memory, by a decent Funeral. 8. To aſk Counſel of the Wiſe and follow it. 9. To truſt in God's Goodneſs, even in the midſt of Poverty.

CHAP. V.

Ver. 3. SEEK *thee a Man which may go with thee, whilſt I yet live.*] Beſides that of our Verſion, there are other Renderings of this Sentence, according to the pointing of the *Greek*. The *Vulg.* has, *Ut, dum adhuc vivo, recipias pecuniam. Fagius's Heb.* Copy, *Fortaſſe redibitis, me adhuc vivente.* And the *Greek* and *Syriac*, *Dabo ei mercedem dum vivo.* The *Vulg.* properly enough inſerts *fidelem* here, *Inquire tibi aliquem fidelem virum, qui eat tecum. i. e.* Enquire for ſomebody of Truſt and Probity to go with you: For every idle Perſon or Vagrant was not proper to be ſent on ſuch an Errand, or joined in a Commiſſion of receiving ſuch a Sum of Money. See Ver. 8.

Ver. 4. *But he found Raphael that was an Angel. But he knew not.*] *i. e.* He knew him not to be ſuch, having aſſumed a human Form, of no mean or common Appearance, but as the *Vulg.* adds, having an Air of Majeſty and Greatneſs, which he looked upon as his natural Mien, and not as the Reflexion of a heavenly Glory, as he found it afterwards to be. That good Angels are appointed by God to be the Guardians of particular Men, and in Execution of this their Office, do frequently aſſume human Shapes, to guide them in their Journies, and to deliver them from all Dangers, is a Doctrine as ancient as the Patriarch *Jacob's* Time, embraced by Chriſtians, and believed by the wiſeſt Heathens, *Gen.* xlviii. 16. *Pſ.* xxxiii. 8. *Matt.* viii. 10. *Acts* xii. 15. *Heſ. Oper. & Die.* l. i. *Plato de Leg.* l. x. Hence *Mercury* was fabled to be the Meſſenger of the Gods, and Guide of the Way; and as ſuch was ſaid to have Wings on his Arms and his Feet. A learned Writer obſerves, that this Story of *Tobias* and the Angel has a wonderful Relation, and a great Conformity, both in the Ideas and the Style, with *Mercury's* deſcending in the Shape of a young Man, and conducting *Priam* in his Journey to the Pavilion of *Achilles*, *Il.* Ω. where their Converſation on the Way is deſcribed. And the Example of *Homer*, ſo long before *Tobit*, proves, that this Opinion of God's ſending his Angels to the Aid of Man, was very common, and much ſpread among the Pagans in thoſe former Times, as will appear to any one that conſults their Theology, *Dacier's Note in loc. cit.* The Part which the Angel acts in this Hiſtory is attended with ſome Difficulties, and has been made a principal Objection to the Authority of the Book; for tho' it be true, that Angels have ſometimes actually aſſumed the Form or Appearance of Men, upon ſome extraordinary or high Errand from God to Man, yet this has been in Appearance only: Our Saviour himſelf ſeems to ſay as much; for when upon his entring into the Room where his Diſciples were aſſembled, and the Doors ſhut, they were terrified, and thought they ſaw a Spirit, he puts the Proof of its being really himſelf, and no mere Appearance, that a Spirit has not Fleſh and Bones, as they might actually feel, and experience him to have. But it may be thought incredible, that *Tobias* ſhould ſo long travel, and eat and lodge with an immaterial Form or Appearance, and after ſo many Occaſions, as muſt unavoidably offer, for ſenſible Touch, not only to himſelf, but in the Family of *Raguel*, &c. no Diſcovery ſhould be made, nor ſo much as any Suſpicion raiſed of the thing. In Anſwer to all which, it may, I preſume, be very juſtly replied, firſt, with regard to the Angels appearing at all in this Tranſaction, that it was an occaſion *vindice digna Deo*; for whether we conſider the Greatneſs of *Tobit's* Virtues, who was probably the moſt illuſtrious Inſtance of Piety and Charity amongſt the whole Ten captive Tribes, or the Loſs of his Fortunes firſt, and his Eyes after, and ſo the Greatneſs of his Sufferings alſo; if we attend further to the particular Situation of himſelf and his Countrymen, which required uncommon Supports to keep up their Spirits, and maintain a proper Dependance and Hopes in God, it could be no ways unworthy God's wiſe and good Providence in ſuch Circumſtances, to ſend a Meſſenger from Heaven, and to make this a ſenſible Example, that he had neither caſt off his People, nor would at any time be wanting in the Care of good Men under their Afflictions. As to the other Part of the Difficulty, which ariſes from an immaterial Being converſing and cohabiting under a corporeal Appearance only, without any Diſcovery, or ſo much as Suſpicion, that it was not a real Body, we anſwer, that the Angel's Skill and Addreſs, ever awake to his Buſineſs, and not ſubject to ſuch Abſence and Inadvertencies as ourſelves, would eaſily prevent or divert the Occaſions of Diſcovery. And if, as we have a Right, we further include God's extraordinary Providence here, all the Difficulty is at once removed.

Ver. 9. *So he called him, and he came in, and they ſaluted one another.* Ver. 10. *Then Tobit ſaid unto him, Brother, ſhew me of what Tribe and Family thou art.*] The *Vulg.* is fuller, and more explicit as to the Salutation, *Dixit, gaudium tibi ſit ſemper. Et ait Tobias, Quale gaudium mihi erit, qui in tenebris ſedeo, & lumen cœli non video. Cui ait juvenis, Forti animo eſto, in proximo eſt, ut a Deo cureris.* Preparing the Reader for the Accompliſhment of this, c. xi. The Term *Brother* is not to be taken ſtrictly; the *Jews* called all thoſe of their own Tribe or Nation Brethren; *Tobit*, who uſes this Appellation in ſeveral Places of this Chapter, ſpeaks to *Raphael* according to his human Appearance, as one of the Brethren.

Ver. 11. *Doſt thou ſeek for a Tribe or Family, or an hired Man to go with thy Son?*] *i. e.* Why doſt thou trouble thyſelf about my Tribe or Family; content thyſelf, without any further Inquiry, that thou haſt got a good Guide for thy Son, *ad votum tuum mercenarium*, according to *Munſter's Heb.* Copy. Of what Service will it be, in the intended Journey, to know my Family? Doſt thou want the Family, or an Hireling only, that is well acquainted with the Way to conduct thy Son? And thus the *Port-Royal Comment* explains it, *Eſt-ce la famille du mercenaire, qui doit conduire vôtre fils, ou le mercenaire lui-même que vous cherchez?* There is, however, more in this Queſtion than may ſeem at firſt hearing; it is not merely a Queſtion of Curioſity, natural to old Men, but *Tobias* being young and inexperienced, the Intention of the good old Man his Father, was by this Enquiry to get all the Intelligence and Aſſurance he could poſſibly of the Condition and Credit of one, to whom he was about to entruſt a Son, whom he had been all along careful to bring up in the Fear of the Lord, and with an Abhorrence of evil Company: And when *Tobit* aſks *Raphael* of what Family he was, it was in effect only to demand, who, and what he was himſelf; for from the good or evil Diſpoſition of the Stock, or Heads of the Family, may with great Probability be inferred the Temper and Manners of the Children and Dependants; as we form a Judgment from the Tree itſelf, what Fruit may be expected from it. *Terentius Chriſtianus* expreſſes this Conference more clearly:

Tob. *Amabo hoſpes*
Cujas es? aut quibus parentibus, quæſo,
Prognatus? Raph. *Quorſum id percontare? Nil refert*
Ad id quod agimus nunc. Tob. *Ne id mihi, precor, frater,*
Succenſeas, quòd curioſius ſtirpem
Tuam expiſcari non erubuerim. Scis quam
Non ſit tutum cuiquam hoc rerum ſtatu quicquam
Committere ignoto: & curæ eſt mihi gnatus.

In *Tob.* Act. ii:

Ver. 12. *I am Azarias, the Son of Ananias the Great, and of thy Brethren.*] *i. e.* An *Iſraelite.* See c, vii. 3. where he makes himſelf to be of the Tribe of *Nephthali.* Many *Gr.* Copies read here very corruptly, ἐγὼ τὸ γένος Ἀζαρίȣ ϗ Ἀνανίȣ τȣ͂ μεγάλȣ, but the Reading followed by our Verſion is confirmed by cap. vi. 8. vii. 8. ix. 2. It may be more material to enquire how *Raphael* is *Azarias*, and with what Propriety or Truth he ſtyles himſelf ſo? To this Objection ſeveral Anſwers may be given. 1. That Angels having no proper Name, but what is derived from the Office and Miniſtry they are employed about, and *Azarias*, according to the *Hebrew* Signification, meaning a *Helper from God*; this Name may agree very well to the Angel *Raphael*, who was ſent for this very Purpoſe to be inſtrumental in curing *Tobit's* Blindneſs, and to be a Guide and Aſſiſtant to *Tobias* in his Journey, and therefore very prudently concealed his Quality of an Angel, that he might more conveniently execute his Commiſſion. The giving of proper Names to Perſons derived from ſome Accident, Quality, or Office, belonging to them, was very ancient, and cuſtomary among the *Hebrews:* There are many Inſtances of this kind in Scripture, particularly *Gen.* xxx. where the Names given to *Jacob's* Children are very obſervable and expreſſive, if conſidered in this View. 2dly, As the Angel had aſſumed the Form and Perſon of *Azarias*, he may be ſuppoſed to ſpeak according to his Appearance only; as the Author of the Firſt Book of *Samuel* ſaith, That *Samuel* ſpake to *Saul*, ſeeking his Counſel by the Witch of *Endor*; becauſe the Perſon that appeared was in *Samuel's* Habit, and the Witch, or at leaſt King *Saul*, did repute him to be ſo. In like manner this Angel perſonating *Azarias*, for a Time bare his Name; or thus, as the Picture is uſually called by the Perſon it repreſents, and he who in Tragedy acts the Part of *Cyrus*, does for that Time go under his Name, ſo *Raphael* perſonating *Azarias* in the Form and Appearance of a young Man, was in that Capacity to act and ſpeak as if he had been ſuch. 3dly, The following Inſtance may likewiſe ſerve to illuſtrate this, *viz.* When *Joſeph* was ſent after his Brethren to *Sichem*, and had loſt his Way, there met him a Perſon, *Gen.* xxxvii. 15, 16. that directed him where to find them, which the *Targum* of *Jonathan* on the Place pronounces to be the Angel *Gabriel*. As this concealed Angel had the Appearance of a Man, and is indeed ſo called in that Text, and under that Form was aſſiſting in directing the Way, we may hence perhaps conceive, how the ſame Perſon here ſhould be the Angel *Raphael*, and yet *Azarias* alſo.

Ver. 13. *My Brother, thou art of a good Stock.*] It may ſeem ſurprizing, that *Tobit*, hearing the Name of *Ananias the Great*, did not think proper to enquire how it happened, that *Azarias*, the Son of ſo conſiderable a Perſon, was ſo reduced in his Circumſtances, and to ſuch a State of Meanneſs, as to be obliged to get a poor Livelihood, by occaſionally hiring himſelf. To ſay nothing of the Viciſſitude of Fortune, which God has placed in his own Power, it may be ſufficient to anſwer, That in a Time of Captivity, ſuch as was that of the *Iſraelites* at preſent, all Diſtinction of Families is loſt, or however not conſidered, the greateſt and moſt conſiderable are confounded with the meaneſt; as they are carried away promiſcuouſly from their Country, ſo they are equally ſtripped of their Poſſeſſions and Fortunes, and condemned by the mercileſs Victor, to the ſame Inſtances of Hardſhip and Servility.

Ver. 14. *Wilt thou a Drachm a Day.*] It appears by the Goſpel of St. *Matthew*, that an *Hebrew Drachm* was the fourth Part of a *Shekel*, i. e. *Nine-pence* of our Money; for there, ch. xvii. 24. the Tribute money, annually paid to the Temple by every *Jew*, which was half a *Shekel*, is called δίδραχμον (*i. e.* the two *Drachm* Piece) and therefore if an half *Shekel* contained two *Drachms*, a *Drachm* muſt have been the Quarter of a *Shekel*, or Nine-pence, as every *Shekel* weigh'd about three Shillings of our Money. If we ſuppoſe this *Greek* Verſion of *Tobit* to be made from the *Chaldee* by ſome *Alexandrian Jew*, then as every *Alexandrian Drachm* contained two *Hebrew Drachms*, one *Drachm* of *Alexandria* will be of our Money *Eighteen pence*.

Ver. 16. *Go thou with this Man, and God, which dwelleth in Heaven, proſper your Journey, and the Angel of God keep you Company.*] As indeed he did according to the Repreſentation of this Hiſtory, though *Tobit* in Faith ſpoke this. This pious Wiſh, no leſs than *Raphael's* Example and Preſence, ſhews us the Opinion of the *Jews* at leaſt, that God has given his Angels the Charge of Mankind, and that he makes uſe of their Miniſtry to conduct them through this Life, in the midſt of the many Dangers that accompany them. Our Saviour intimates ſuch a tutelar Care with reſpect to little Children in particular, *Matth.* xviii. 10. But it does not from hence follow, that the Angels have ſuch a Knowledge of human Affairs, or Power over them, as that Prayers ſhould be offered up to them, or their Interceſſion with God ſhould be requeſted, or that any Reliance ſhould be had on their Merits, as the *Popiſh* Expoſitors on this Book would infer; for however highly favoured, ſtill they are but Servants of God, and his miniſtring Spirits, and have neither Omniſcience, nor Omnipreſence, nor any Attribute to make them fit Objects to be addreſſed to in a manner which is incommunicable to the Divinity. *Tobit's* affectionate Charge here greatly reſembles *Abraham's* Commiſſion to his Servant, *Gen.* xxiv. 40. upon his ſending him to fetch a Wife for his Son *Iſaac*; *The Lord, before whom I walk, will ſend his Angel with thee, and proſper thy Way, and thou ſhalt take a Wife for my Son of my Kindred, and of my Father's Houſe.* In this particular alſo of a Wife the Reſemblance holds, for though *Raphael* had nothing in Commiſſion relating to *Sara*, yet he happily crowned his Journey by concluding a Match for his Maſter's Son, who ſent him in queſt of Money only.

Ibid. *So they went forth, and the young Man's Dog with them.*] This Clauſe is wanting here, both in *Munſter's Heb.* Copy and in *Vulg.* The latter indeed inſerts it, c. vi. 1. It is moſt probable that the Dog went with them, as it is mentioned in all the *Gr.* Copies, the *Syriac*, and *Fagius's Heb.* as going and returning with them, c. xi. 4. This Circumſtance of the Dog, though of no great Moment, is neither abſurd nor unuſual, as it is according to the Simplicity of ancient Times. But it may be the more neceſſary not to paſs over this Incident of the Dog without ſome further Remark, ſince no leſs a Critic than Mr. *Pope* has paſſed ſome Raillery upon it. As he very ingeniouſly entertains himſelf and his Friend (ſee Letter to Mr. *Cromwell*) in ſatyrizing ſome of the Follies and Failings of Men, by ſetting forth the contrary Virtues and good Qualities of Dogs; in the Flow of his Wit he obſerves, with relation to the

Book of *Tobit*, that there was no manner of Reaſon to take notice of the Dog, but the *Humanity of the Author.* Now, to call the introducing the Dog an Inſtance of the *Author's Humanity*, is certainly a very odd Conceit, ſo odd, that it ſeems plain we are to conſider it as an haſty Stroke of Fancy, not the Reſult of Mr. *Pope's* Judgment: Indeed, were he ſerious, there is as little Truth as Candour in this Cenſure. *Tobias* was to take a long Journey into a ſtrange Country, and to bring a large Sum of Money back with him, attended only with one other Perſon, who, though an Angel, was not diſcovered by him to be ſuch; and does not the Reaſon of the thing ſpeak itſelf, that the Dog was thought a proper Guard under theſe Circumſtances, and therefore taken by *Tobias*, *Comeſque viæ dominique ſatelles.* *Pliny* thinks it worth his while to remark this Uſe of Dogs, and gives an Inſtance of a Maſter preſerved in his Journey from Thieves by his Dog, *Nat. Hiſt.* l.viii. c.xl. And this we apprehend is ſufficient to ſhew, that the mentioning the Dog at the entering upon their Journey was not impertinent. As to the Significancy of introducing him again at their Return, there is no Reaſon why we ſhould admire ſuch a Circumſtance as natural and beautiful in *Homer*, and yet low and trifling in our Author. Take the two Paſſages together, *Tunc præcucurrit canis qui ſimul fuerat in via, & quaſi nuncius adveniens, blandimento ſuæ caudæ gaudebat*:

> Δὴ τότε γ' ὡς ἐνόησεν Ὀδυσσέα ἐγγὺς ἐόντα,
> Οὐρῇ μέν ῥ' ὅγ' ἔσηνε. *Odyſſ.* P.

It would indeed argue great want of Taſte, to put theſe two Caſes quite upon a Parallel: *Ulyſſes* was in Diſguiſe, and entirely unknown to every human Creature; yet the Sagacity of this Animal at once diſcovers him under all the Changes that twenty Years Abſence and Fatigues, together with all that Art and Deſign could contribute further to his Concealment, had brought upon him. This is a very beautiful and ſtriking Circumſtance in the Poet, and though we find nothing in the Hiſtorian to correſpond with it, yet there remains Likeneſs ſufficient to ſecure him from Ridicule. To which we may add, that, after the Eagerneſs and Impatience of the Parent for the Return of her Son, we are affected with a very ſenſible Pleaſure to ſee it removed at once, and changed into Joy by the Appearance of that faithful Guard, which, upon his Maſter's approaching Home, ever naturally haſtens to be the Harbinger of it. It may not be amiſs to obſerve, that the Paſſage quoted above from the *Vulgate*, receives great Confirmation from the *Syriac* Verſion, which makes *Anna* ſee the Dog firſt, before ſhe ſaw her Son, c. xi. 6. upon which ſhe flies to *Tobit*, to tell him they were coming. Nor does the *Greek* diſagree with this; for it ſays not, that ſhe ſaw *Tobias* himſelf, but προσενόησεν αὐτὸν ἐρχόμενον, *i. e.* knew it, or perceived it by ſome Token, *to wit*, this of the Dog. We ſhould not have dwelt ſo long upon a Circumſtance ſeemingly ſo trifling, nor have been induced to have taken ſo much Notice of it, had not this Circumſtance been repreſented, as if the Dog was introduced into the Hiſtory fooliſhly, and without any ſort of Reaſon for it.

Ver. 17. *Is he not the Staff of our Hand, in going in and out before us?*] This is a *Hebraiſm.* We meet with the like Phraſe, *Num.* xxvii. 17. The Senſe here is, "Is he "not the Staff of our Age, in managing our "Affairs, and taking Care for us?" And thus the *Geneva* Verſion, *Is he not the Staff of our Hand to miniſter unto us?* And ſo *Junius*, *Nonne ſcipio manus noſtræ eſt, res noſtras agens arbitratu noſtro? Fagius's Hebr.* Copy has, *Promus & condus eſt domus noſtræ*, i. e. He is the Proveditor or Steward of our Family; and the *Vulgate*, *Baculum ſenectutis noſtræ.* *Terentius Chriſtianus* well expreſſes the Senſe of this and the following Verſe:

> ———*multæ ſimul*
> *Concurrunt ſuſpiciones, quæ meum animum diverſum trahunt:*
> *Viæ crepidines periculoſæ, adoleſcentis parum*
> *Circumſpecti imperitia: tum hoſpes, cujus fidei creditus eſt,*
> *Ignotus* —— *ſaltem ſpectatæ fidei viro*
> *Commiſiſſet, cum ipſi ſalute filii pecunia*
> *Prior eſſet. O inſaturabilem habendi ſitim!*
> *Quaſi non multo ſatius fuiſſet, paululum*
> *Perdere pecuniæ, quam filium, unicam*
> *Noſtræ ſenectutis requiem, vitæ ſubire periculum.* In Tob. Act. iii.

Ver. 18. *Be not greedy to add Money to Money.*] Ἀργύριον τῷ ἀργυρίῳ μὴ φθάσαι. The Senſe of the *Eng.* Verſion is clear and eaſy, but the *Gr.* is not ſo intelligible. The Meaning of the different Tranſlators in their ſeveral Expreſſions, probably may all be brought nearly into one Sentiment. *Let not Money be added*, Marg. *i. e.* Let not the Value of it be enhanced above what it is. *Would to God we had not laid Money upon Money*, Genev. *viz.* we had not doubted the Price of it in our Eſtimation, *Nunquam fuiſſet ipſa pecunia pro qua miſiſti eum*, Vulg. I wiſh there not been any ſuch Money; or, *that* Money ſhould never have neen the Conſideration of ſending away thy Son, *Utinam argentum huic argento non anteceſſiſſet*, Junius. I wiſh the Deſire of Money hath not overprized this Money in *Media*, *Argentum ad argentum non perveniat*, Syr. The Silver or Money there loſes its Value, if my Son's Life is to be the Price of it. As it is generally agreed that *Tobit* was wrote originally in *Hebrew* or *Chaldee*, it may perhaps contribute towards underſtanding this Paſſage, to enquire what Word it probably was that is here tranſlated by φθάνω. As to the two *Heb.* Copies of *Fagius* and *Munſter*, they are comparatively modern things, and depart too widely from the more authentic Verſions, to give us any Aſſiſtance here. There are two *Hebrew* Words, and, as far as I find, thoſe only, which in the LXX are thus tranſlated, if they may be thought to reach the Point. The firſt is נגע, *in Hiphil. pertingere fecit, adduxit*; in this Senſe, ἀργύριον τῷ ἀργυρίῳ φθάσαι, is to add Money to Money. The other Word, which they tranſlate by φθάνω, is אמץ, *in Hithp. roboravit*, and, by a common *Hebraiſm*, to haſten a thing, or to do it with all one's Might; 1 *Kings* xii. 18. In any of theſe Senſes, and ſuppoſing either of theſe Words to have been the original one in this Paſſage, the Meaning clearly is, to haſten or accumulate Money on Money. They are both *Chaldee* Words likewiſe, and bear a Meaning perfectly ſuitable to what we have deduced from the *Heb.* ones. It will be proper likewiſe to conſider the *Gr.* Word itſelf, which will be found not incapable of the ſame Meaning. φθάνω, amongſt its other Significations, is by *Stephens*, *Budæus*, &c. explained, *Voti compos eſſe, propoſiti ſummam attingere*, and ſo may be interpreted here, *to get Money to Money.* There remains, however, ſtill a Difficulty, which is, to account for the Conſtruction, and fill up the Senſe, for to what ſhall we refer φθάσαι? *Grotius*, to make out his own Meaning, would have ἔδει, or ſomething equivalent, to be underſtood, which would alſo anſwer as well to compleat ours, without any ſuch Liberty as altering the Text: But poſſibly there may not be Occaſion even for this here; may not γένοιτο, in the ſecond Clauſe of the Verſe, be referred or extended to the firſt alſo? ἀργύριον τῷ ἀργυρίῳ μὴ φθάσαι γένοιτο, let it not be our Buſineſs to get Money to Money, but let the Money be περίψημα τοῦ παιδίου, *i. e.* either ἕνεκα τοῦ παιδίου, as Filth and Dirt for the Sake of our Child; let us loſe it rather to ſave him: So *Galat.* vi. 17. στίγματα τοῦ Ἰησοῦ, are not the Marks properly of the *Lord Jeſus*, but the Wounds and Marks ſuffered, ἕνεκα τοῦ Ἰησοῦ, for his Sake. Or elſe we may ſuppoſe περίψημα to refer to thoſe propitiatory Sacrifices among the Heathens, when, in the Time of any great Calamity, ſome vile Wretches were ſacrificed for the Purgation and Atonement of the whole People; and ſuch Sacrifices were called περικαθάρματα, περιψήματα: And the ſacrifical Form was, as *Suidas* tells us, upon ſuch Occaſions, *Be thou our* περίψημα; in this View the Meaning of our Paſſage is, Let us ſacrifice our Money to the Welfare of our Son.

CHAP. VI.

Ver. 2. A *Fiſh leap'd out of the River, and would have devoured him.*] According to *Bochart*, it was the *Silurus*; this ſome call the Sheat Fiſh; and which, as deſcribed by *Ray*, *Ad octo & amplius cubitos longitudine excreſcit, pondere* 150 *libras ſuperat, rictus oris ampliſſimus, eſtque piſcis admodum vorax.* *Johnſton* ſays further of it, calling it *Glanis*, another Name for the *Silurus*, that *Non minoribus duntaxat piſciculis ventrem implet, ſed & in majores, immo homines graſſatur*, and gives Inſtances of human Limbs found in the Belly of this Fiſh. Again, *Tobias's* Fiſh was eatable, ſo is the *Silurus*, and is in ſome Places eſteemed, *Pinguis, bonique ſaporis.* *Bochart* gives the ſame Account from the Ancients, and goes on with the Parallel; Was *Tobias's* Fiſh found in the *Tigris*? *Pauſanias*, in like manner, makes the *Glanis* or *Silurus* to be an Inhabitant of the *Euphrates*, from whence the Excurſion into the *Tigris* is eaſy, as thoſe two Rivers join: And *Diodorus* expreſsly tells us, that Fiſh of the Belluine Kind are found in the *Tigris*, eſpecially about the Dog-days. He proceeds further to ſhew from *Galen*, and other Writers, that the Liver of the *Silurus* was in great Fame for the Cure of Suffuſions, and Dimneſs of Sight; and from ſome *Greek* and *Arabic* Authors, that even its Smell was effectual in expelling Dæmons; but poſſibly this very Hiſtory of *Tobit* might originally give occaſion to theſe Notions. If it ſhould be objected, that the *Silurus* is a Fiſh of a very ſmooth and ſlippery Skin, deſtitute of Scales, and therefore not to be ſuppoſed to be held by the bare Hands of *Tobias*, it is ſufficient to anſwer, that the Head is diſproportionably big to its Body, and the Gills vaſt and open, ſo as to offer eaſy and firm Hold; there is therefore in the *Latin* Verſion, where *Tobias* is ordered *prebendere Branchiam*, very great Propriety from the ſingular Form and Structure of this Fiſh. But whether the eating this Fiſh, as mentioned ver. 5. is quite agreeable to *Levit.* xi. 10. is a Difficulty that hath not been fully conſidered. Againſt the *Callionymus*, which the greater Part of the Interpreters ſuppoſe to be the Fiſh here meant, from the ſanative Virtue ſaid to be in it by *Pliny*, and other Naturaliſts, there lies this very material Objection, That it is a Fiſh of ſo ſmall a Size, as is utterly inconſiſtent with the Story: *Longitudine eſt*, ſays the moſt accurate Mr. *Ray*, with whom *Johnſon* agrees, *dodrantali, rarius pedali*, and therefore can never be ſuppoſed to attack, much leſs able to devour a Man.

Ver. 7. *Touching the Heart and the Liver, if a Devil, or an evil Spirit, trouble any, we muſt make a Smoke thereof before the Man or the Woman, and the Party ſhall be no more vexed.*] Thoſe who are of Opinion that Dæmons were inveſted with certain material Forms, wherein they ſnuffed up the Perfumes, and feaſted themſelves upon the Odours of the Incenſe and Sacrifices that were offered to them, have an eaſy Way of ſolving this Difficulty, by ſuppoſing that the Smell of the burnt Heart and Liver of the Fiſh was offenſive to *Aſmodeus.* The *Chaldeans*, among whom the Book of *Tobit* was wrote, and the *Iſraelites*, for whoſe Uſe and Inſtruction it was wrote, might both be of this Opinion, that Dæmons, as not abſolutely diveſted of all Matter, were capable of ſome Senſations and Impreſſions that belonged to corporeal Subſtances; and therefore, in Accommodation to the vulgar Idea, and Prejudice of the People, the Author of this

Hiſtory might expreſs himſelf, as tho' the Expulſion of this evil Spirit was effected by a natural Cauſe, the Smoke of the Fiſh, even tho' at the ſame Time he ſufficiently intimates, that it was thro' the merciful Help of God, obtained by Prayer, that it came to paſs, ℣ 17. But if this Demon was incorporeal (and this is the Suppoſition which generally prevails) we may ſafely conclude that the Smoke of the Fiſh's Entrails could have no direct nor phyſical Effect upon him; that his fleeing away therefore was occaſioned by a ſupernatural Power, in the Exerciſe of which this Angel appointed to attend *Tobias* was the principal Inſtrument, and that he ordered the Fumigation as a Sign only when the evil Spirit, by his ſuperior Power ſhould be chaſed away. Others have been diſpoſed to conſider *Aſmodeus*, not as any real Demon, but only as expreſſive of the great Power of Luſt, and that the Fumigation in no other Senſe drove away that evil Spirit, than as its Virtue contributed to check and ſuppreſs ſuch an extravagant and brutal Paſſion, as was predominant in her other Huſbands; the Efficacy of which, ver. 7. is ſaid to be ſo powerful and general, as that it would cure τίνα, any other Perſon tempted in the like irregular manner. But allowing this Fumigation to have ſome phyſical Effect, like other fœtid Medicines, yet it would, I conceive, be more proper to conſider this as a lower and ſecondary Inſtrument only in the Cure, as Prayer and Abſtinence are in the Hiſtory itſelf ſet forth as the principal Means by which ſo wonderful an Event was produced. And this ſeems to be a more likely way to hinder the Return of *Aſmodeus*, *i.e.* of any baſe Luſt again, than the Power of natural Fumigation, which has not eſcaped Cenſure, as having ſome Appearance of Magic.

Ver. 8. *The Gall is good to anoint a Man that hath Whiteneſs in his Eyes, and he ſhall be healed.*] Whether the Gall of this, or any other Fiſh, has ſuch a natural Virtue to reſtore Sight, Naturaliſts can beſt determine. *Pliny*, indeed, ſpeaking of the *Callionimus*, mentions ſomething like this, *Fel cicatrices ſanat, & oculorum carnem ſuperfluam conſumit*, l. xxxii. c. 4. & 7. But I have before ſhewed, ſee Note on Ver. 2. that this is not the Fiſh here mentioned. It ſeems beſt in this Caſe, likewiſe, not to reſt the Cure in the more natural Liniment, but to underſtand the outward Application, as ſomewhat ſimilar to our Saviour's ſpreading Clay upon the Eyes of the Man that was born blind, and ordering him to waſh in the Pool of *Siloam*, not as the Cauſe, but as the Proof of the Cure. It was the Power of God in both Inſtances, and *Tobit*, ſenſible of this, returns devout Thanks to God accordingly, c. xi. 14, 15.

Ver. 12. *I know that Raguel cannot marry her to another, according to the Law of Moſes, but he ſhall be guilty of Death.*] According to the Precept in the *Moſaical* Law, *Num.* xxvii. 8. a Woman ought to marry her neareſt Kinſman, who having no Brother, ſucceeded to the Inheritance of her Father; but the Penalty of Death mentioned in our Verſion, the *Syr.* and *Gr.* Text ſeems very particular, and is not to be met with any where in the Law, either as denounced againſt the Father, who would not give his Daughter to his neareſt Kinſman, or againſt the neareſt Kinſman himſelf, if he would not eſpouſe her. The *Geneva* Verſion, which qualifies the Expreſſion, is therefore preferable, *I know that Raguel cannot marry her to another according to the Law of Moſes, elſe he ſhould deſerve Death.* But I think the Words ἢ ὀφειλήσει θάνατον may be better rendered, ἢ, *or* (if he does) that other to whom he gives her, ὀφειλήσει, will be obnoxious to Death, or in great Danger to be ſlain by the Power of *Aſmodeus*. For it has been thought not very unlikely, that the true Reaſon why the ſeven Huſbands were given up to be ſlain by the wicked Demon, was becauſe they unjuſtly claimed the Right of Marriage to this Heireſs; the Attempt to lie with whom was a ſort of Attempt to raviſh a Virgin, already betrothed and belonging to another by their Law: And by the Slaughter of theſe, Providence preſerved her pure and unſpotted for her rightful and legal Huſband *Tobias*. See *Whiſt. Auth. Records*, vol. ii. Nor is the Senſe which *Terentius Chriſtianus* gives of this Paſſage to be deſpiſed,

Non denegabit, ſat ſcio: Nec ſi velit
Maxime, jure poterit: Nam præter jus tuum
Nil poſtulas; tibi enim debetur: utpote
Qui ei cognatione ac genere proximus
Es. Nec eam contra præceptum Moſaicum
Alienigenæ nuptum locabit conjugi,
Niſi crimen capitale velit incurrere.
In *Tob.* Act. iii.

The *Vulg.* and *Hebr.* Copies wholly omit the threatning Clauſe, and indeed the Senſe is as complete without it.

Ver. 14. *For a wicked Spirit loveth her, which hurteth nobody but thoſe which come unto her.*] *Calmet* obſerves, that this Demon being incorporeal, could not poſſibly love *Sara*, on account of her Youth or Beauty, or any bodily Accompliſhment; much leſs did he reſpect, as he was an unclean and impure Spirit, her Chaſtity and Virtue. *Tobias*, therefore muſt be underſtood to ſpeak here according to popular Prejudice and Opinion. The Vulgar ſuppoſed Demons to be corporeal, and to be enamoured, like Mortals, with the Love of Women; hence it became a Notion that *Aſmodeus*, thro' a Motive of Jealouſy, killed thoſe that went in unto *Sara*. The *Vulg.* and *Hebr.* Copies only mention the bare Fact, but the *Gr.* and *Syr.* aſſign Love, or rather brutal Luſt, as the Cauſe of this Cruelty. The *Rabbins* and latter *Jews* it is certain ſuppoſed that evil Spirits were enamoured of handſom Women, from miſunderſtanding perhaps *Gen.* vi. 2. And there are many Authors that pretend evil Spirits are not only capable of, but often indulge and ſatisfy a criminal Paſſion with Women: And particularly that the Demons called *Incubi* and *Succubi*, carry on ſhameful and abominable Intrigues with both Sexes. Stories of this ſort are not wanting even in Writers of good Note and Authority, ſee *Auguſt. de Civit. Dei*, l. xv. c. 23. and *S. Bern.* l. ii. c. 6. But the Opinion that Demons and Angels are corporeal, tho' countenanced by the *Platoniſts*, *Origen*, and others of the Fathers, is now generally exploded. And if one examines the Accounts in Hiſtory, which mention ſuch an unnatural Commerce of Demons with Mortals, Male or Female, it is generally repreſented as tranſacted during Sleep, and therefore is to be looked upon rather as the Effect of the diſordered Imagination of ſuch Perſons, than any ſenſible or corporeal Act of any real Demon. Had *Raphael* himſelf ſaid this, that the Demon had ſlain the ſeven Huſbands thro' his own Love for *Sara*, it had been a Difficulty indeed; but as it was *Tobias* only, he might do it according to the received Opinion of his Countrymen. We may therefore here juſtly call this an Error of *Tobias*, but it is no Reflection on the Hiſtory.

Ver. 17. *And the Devil ſhall ſmell it, and flee away, and never come again any more: But when thou ſhalt come to him, riſe up both of you, and pray to God which is merciful.*] This Account of driving away the Demon by Fumigation reminds one of what *Joſephus* mentions, *de Bell. Jud.* l. viii. c. 2. that one *Eleazar*, before *Veſpaſian*, and a great Number of perſons, freed ſeveral, who were poſſeſſed with evil Spirits, from the Power of them, by putting to their Noſe a certain Ring having a ſpecific Root under it, which quickly expelled the Demon out of their Bodies, ſo as never to return again; and that this Method of Cure was at that time ſucceſsfully made Uſe of againſt evil Spirits: If this Relation is to be depended on, it ſhews the Power of Smell upon evil Genii, and the Effect here aſcribed to Fumigation, may from thence receive ſome Countenance. But I do not build much upon this Narrative, which carries in it the Appearance of Magic: Much leſs can I perſuade myſelf to run the Parallel between ejecting the Demon here by the Aſhes of the Perfume, and thoſe undoubted Miracles recorded in the *Old* and *New Teſtament*, *Num.* xxi. 9. *Joſh.* vi. 20. 2 *Kings* ii. 21. iv. 41. *Matt.* ix. 20. *John* ix. 6, 7. *Acts* v. 15. xix. 12. with which the *Popiſh* Expoſitors, out of an implicit Regard to Authority, and a Zeal for their Canon, have preſumed to compare it. Without ſtraining the Point ſo far, the Hiſtory itſelf ſeems to afford Light enough to account for the ſuppoſed Miracle, without Recourſe to, or any way relying upon, the Virtue of the burnt Entrails; for as Prayer to, and Faith in, God, was, according to the Angel's Direction, to accompany the Uſe of the outward Means, to which, according to the *Vulg.* was added matrimonial Continence for a Seaſon likewiſe, theſe have that known and ſovereign Virtue in them, as to ſuperſede the Neceſſity of any leſs powerful Means. Eſpecially if this Demon was like that, which went not out, but by Prayer and Faſting, *Matt.* xvii. 21. This rich and holy Perfume was an Incenſe more precious and available with God, than any Secret of Nature, or Invention of Art. Joint Prayer, from Perſons ſo well diſpoſed, had, as it were, the Efficacy of an Evening Sacrifice.

Ibid. *Fear not, for ſhe is appointed unto thee from the Beginning.*] *i. e.* She belongs to thee according to the Conſtitution of the Law; or is thine by divine Appointment and Deſignation, ἑτοιμάζειν is taken in this Senſe to ſignify what is ordered by divine Appointment, *Matt.* xx. 23. xxv. 34. 1 *Cor.* ii. 9. *Heb.* xi. 16.

Ibid. *And thou ſhalt preſerve her.*] *i.e.* By maintaining, protecting, and defending her; and be a Saviour to her, as the Term is uſed on the like Occaſion, *Epheſ.* v. 23. *Munſter's Hebr.* Copy is more explicit, *Et per manum tuam dominus liberabit eam de manu dæmonis.* See c. xii. 3. where *Sara* is mentioned as made whole, or freed from that Plague of the Poſſeſſion of the Demon. And c. iii. 17. where *Raphael* is mentioned as ſent to heal *Sara*, by giving her for a Wife to *Tobias*.

Ibid. *I ſuppoſe that ſhe ſhall bear thee Children.*] He might expreſs himſelf thus doubtfully, either as the Man *Azarias*, whoſe Appearance he aſſumed, or in his own Perſon, as the Angel *Raphael*. For Angels too, tho' called Intelligencies, however deſirous they may be to look into, are certainly ignorant of, things future, ſee 2 *Eſdras* iv. 52. unleſs God is pleaſed to reveal them to them, or commiſſions them to declare them to others. As when the Angel foretells unto *Zechariah* the Birth of a Son, he mentions his Authority and Commiſſion, *I am Gabriel that ſtand in the Preſence of God, and am ſent to ſpeak unto thee, and to ſhew thee theſe glad Tidings*, *Luke* i. 19. *Calmet* renders, *J'eſpere qu'elle vous donnera des enfans.*

CHAP. VII.

Ver. 3. T*O whom they ſaid, we are of the Sons of Nephthalim which are Captives in Niniveh.*] This Paſſage, which has been too haſtily miſrepreſented by ſome Writers, as containing a notorious Falſehood, ſee *Raynold's Præl.* tom. i. *Præl.* xlvi. is capable of being very conſiſtently explained; for it does not appear from the Text, that the Angel gave this Anſwer rather than *Tobias.* 2^{dly}, As *Raphael* aſſumed the Perſon of *Azarias*, it might very properly be ſpoken in both their Names, as *Ananias*, from whom *Azarias* deſcended, was of that Tribe, c. v. 12, 13. The like Anſwer will account for the Angel's ſaying, that he was of the Captivity of *Ninive*, for ſo *Azarias*, whom he perſonated, really was.

Ver. 7. *When he heard that Tobit was blind, he was ſorrowful, and wept.* Ver. 8. *And likewiſe Edna his Wife, and Sara his Daughter wept.*] *Tobit's* Blindneſs only is mentioned here as the Cauſe of this great Concern, the *Vulg.* and *Munſter's Hebr.* Copy omit the Occaſion. It is probable that the Tears which *Raguel*, his Wife, and Daughter ſhed, had a Mixture of Joy as well as Sorrow, ariſing from the Eclairciſſement, or firſt Diſcovery of *Tobias* to be their near Relation; the former, from the agreeable Reflexion, that they had now with them the only Son of a Father, whom the Ties of Nature and Birth had endeared to them; and the latter, from a Senſe of their ſad Captivity, which had kept Perſons ſo nearly related ſo long at a Diſtance from one another.—And the additional Circumſtance of *Tobit's* Blindneſs, which muſt greatly add to his Affliction, muſt in Proportion alſo increaſe their Concern.

Ver. 10. *For it is meet that thou ſhouldſt marry my Daughter, neverthe leſs I will declare unto thee the Truth.*] Καθήκει σοὶ παιδίον μου λαβεῖν. In this and the three following Verſes, the Terms uſed with reſpect to the Marriage Ceremony, are both proper, and uſual on the Occaſion. Παιδίον λαβεῖν is the ſame with παραλαβεῖν *Matth.* i. 20. which is the technical Term for taking one to Wife, and ſo it is uſed, *Deut.* xx. 7. and hath Reſpect and Relation to διδόναι, which belongs to the Father of the Spouſe. See ver. 11, 13. becauſe he, after the Example of God in Paradiſe, *Gen.* ii. 22. delivers her into the Bridegroom's own Hands, who was called *Petitor*, or the Suitor. St. *Ambroſe* commends the great Openneſs and Frankneſs of *Raguel* in dealing ſo ingenuouſly with *Tobias*, in a Matter of ſuch Conſequence, whilſt others, upon a like Occaſion, are equally as careful to conceal an Objection. "Being a juſt man, ſays he, he choſe rather that his Daughter ſhould continue unmarried, than to expoſe an Huſband to imminent Danger for her Sake: tho' he was greatly importuned to give her in Marriage, yet neither his parental Tenderneſs, nor the great Inclination which he muſt be ſuppoſed to have to ſettle his only Child well, could prevail on him to conceal an Accident from her Lover, which he could not but imagine muſt contribute to break the Match; however he choſe rather ſincerely to declare to him the whole Truth, than to appear to have an Intention to deceive him by concealing the matter. *Quam breviter abſolvit omnes quæſtiones philoſophorum, dum nec filiæ vitia celanda arbitratus eſt!* How has he decided at once, in a compendious Manner, all the Diſputes of Moraliſts and Philoſophers on this Head; with great Gravity they can debate the Queſtion, and are at ſome Loſs to determine it, whether a Perſon intending to ſell a Houſe, or any Moveables, ought himſelf to diſcover the Faults and Imperfections of them; but this good Man thought he could not in Conſcience, conceal that, which he knew would be an Objection to his Daughter, even from him, who was at that Time making Court to her, but adviſes him for his own ſake, to lay all Thoughts of her aſide, and to be eaſy and ſatisfied without her." *Ambroſ.* l. iii. Offic. c. 14.

Ver. 12. *Take her from henceforth according to the Manner, and the merciful God give you good Succeſs in all Things.*] As God was the firſt Inſtitutor of Marriage, and joined our firſt Parents in that holy State, ſo he ſtill preſides over it, and all Marriages ought to be concluded in his Fear, and with a Petition for his Bleſſing on the Undertaking. Thus *Abraham* comforts himſelf with relation to his Son's Marriage, that *the Lord God of Heaven would ſend his Angel to chuſe a Wife for his Son Iſaac, Gen* xxiv. 7. And his Servant, who was ſent on that important Commiſſion, prays unto the Lord God, *to ſend him good Speed that Day, and to ſhew Kindneſs unto his Maſter Abraham*, in a Particular, that ſo nearly concerned his Welfare. See *Prov.* xix. 14. *Ecclus* xxvi. 3. Betrothing, among the *Jews*, was commonly performed about ſix Months, or a Year before the Wedding: But as *Tobias's* Marriage was agreed on, and conſummated on the Spot, it may be aſked, how *Sara's* Parents came to comply ſo ſoon, as to give their Daughter to *Tobias* the very ſame Day that he arrived; the Reaſons probably were, 1. Her Parents Deſire of having her well married, and their Hopes of ſeeing Iſſue from her. 2. The Circumſtances and Condition of her Spouſe. 3. His near Relation, and legal Right to her. 4. *Raphael's* Importunity and Perſuaſion. Some Queſtions may alſo pertinently be aſked concerning *Tobias*, as why he married on a Journey, at a Diſtance from, and without the Knowledge or Conſent of his Parents: Such a Procedure ſeems not agreeable to the Opinion which one entertains of his Piety, and rather an Inſtance of Want of Duty, and a proper Deference to them; for is there any Affair more important, or wherein Children are more obliged to conſult their Parents, and to receive their Directions and Advice, than in the great Concern of Marriage? To this it may be replied, that *Tobias* knew perfectly the Intentions of his Father on this Head, that good old Man had recommended to him before his Journey to take a Wife of his own Tribe and Family, c. iv. 12, 13. And it is obſervable that *Raphael* reminds him, c. vi. 15. of the Inſtruction which his Father gave him, to marry a Wife of his own Kindred. And indeed the Law itſelf was ſufficiently clear in this matter. For had he been indifferent, or ſo particular as to have refuſed, what the known Cuſtom of the Law required, *Raguel* could have compelled him to it, or obliged him to have renounced the Right which he claimed of Succeſſion to his Inheritance. Nor do we find that *Tobit* was at all ſurprized, or troubled when his Son, returning from his Journey, brought with him a Wife. After this it will be almoſt needleſs to enquire, whether *Tobias* was not guilty of ſome Raſhneſs and Imprudence, in being ſo eager after a Match, as ſolemnly to reſolve neither to eat or drink till it was concluded, which his intended Father-in-law had kindly warned him againſt, and apprized him ſufficiently of the Danger attending it. But beſides the Reaſon before given, that the Nearneſs of the Relation required this from him, *Raphael* aſſured *Tobias*, that he had provided a Remedy effectually to ſecure him againſt the like Accident, and to prevent his ſharing the other's Fate.

Ver. 13. *Then he called his Daughter, and he took her by the Hand, and gave her to be Wife to Tobias.*] In the *Vulg.* it is, *Raguel, the Father of the Bride, took her by the Right Hand, and joining it to Tobias's Right Hand, ſaid, May the God of Abraham, the God of Iſaac, and the God of Jacob be with you, and unite you by the ſacred Ties of Marriage, and fill you both with his Bleſſings.* To this Cuſtom of giving away the Bride by the Hands of the Father, or ſome Relation, or Friend, St. *Paul* ſeems to allude, 2 *Cor.* xi. 2. and the *Pſalmiſt*, *Pſ.* xlv. 13. The Reaſon of this, ſays a very judicious Writer, was, "that in "ancient Times, all Women, which had not "Huſbands or Fathers to govern them, had "Tutors, without whoſe Concurrence and "Authority, there was no Act which they "did warrantable, and for this Cauſe they "were in Marriage delivered unto their Huſbands by others. Which Cuſtom retained, "hath ſtill this Uſe, that it puts Women in "Mind of their Duty, whereto the very Imbecillity of their Sex doth bind them, *viz.* "to be always guided and directed by others." *Hooker's Eccleſ. Pol.* l. v. Whether this, or whatever be the Cauſe of this Cuſtom, it is, certainly moſt decent, that a Woman, whoſe chiefeſt Ornament is Modeſty, ſhould rather be led, or preſented by the Hand of another, than offer herſelf forwardly before the Congregation to any one in Marriage; and therefore the Diſcretion of our Church is herein much to be admired, which enjoins it to to be aſked, *Who giveth this Woman to be married to this Man?*

Ver. 14. *And called Edna his Wife, and took Paper, and did write an Inſtrument of Covenants, and ſealed it.*] Here we have a Contract between *Tobias* and *Sara*, drawn up, not by a public Notary, as was generally uſual, but by *Raguel* the Woman's Father. We may further obſerve, that before the writing this Contract, there was a formal giving of the Woman unto her Huſband by her own Father; and that a particular and expreſs Form of Words was uſed upon the Delivery of her. It appears from hence, that a Contract and Marriage were anciently all one in Effect, and the like may be gathered from the Law, *Deut.* xxii. 24. where an eſpouſed Woman is called a Wife, and if ſhe be convicted of Unchaſtity, is reputed as an Adultereſs, worthy of Death. By which it is manifeſt, that a Contract *de præſenti* differeth not in Subſtance from a Marriage, tho' for Decency ſake ſolemn Ceremonies are required by poſitive Laws. The *Jews* uſually drew up the Contract of Matrimoney, and agreed about the Dowry, before the Wedding; after that they read this Contract or Deed over, and lodged it in the Hands of the Bride's Relations, and then they put the Ring upon her Finger: But in *Tobias's* Marriage things were ordered otherwiſe, for *Raguel* immediately conſents to give him his Daughter, and at the ſame time joins their Hands; then he calls for Paper, writes down the Contract, and hath it ſigned by two Witneſſes, according to the *Hebr.* after which the Feaſt began. All this is pretty different from the Cuſtom of modern *Jews*, tho' they look upon *Tobias's* Wedding, and the Ceremonies attending it, as a Pattern of the happieſt and moſt regular Marriage. "One can"not but admire (ſay *Meſſ.* of *Port Royal*) "the Simplicity of thoſe early Times. *Raguel* "gives his Daughter in Marriage to *Tobias*, "and troubles not himſelf about Settlements, "or Covenants as they are here called, till the "Ceremony was over. Such Openneſs and "Confidence is ſcarce to be found in the "preſent Times, and would be thought little leſs than Careleſſneſs. But it ought, "however, to remind all thoſe, who enter "upon the like holy State, ſincerely to re"nounce all ſort of Diſguiſe and Over-reaching in an Affair, where Integrity, Candor, "and Diſintereſtedneſs, are its beſt and "principal Security." *Comm. in loc.*

Ver. 16. *Raguel called his Wife Edna, and ſaid unto her, Siſter, &c.*] See c. v. 20. This Term is only a Word of Tenderneſs and Endearment, uſed by Huſbands to their Wives. *Tobias*, in the next Chapter, ỳ 4. 7. calls *Sara* by the ſame Name after he had married her. See alſo c. x. 12. An Inſtance of this we have in *Solomon's Song*, c. iv. where the Words, *my Siſter, my Spouſe*, come three Times together in four Verſes. And hence, if Solutions were wanting, we may juſtify *Abraham* calling his Wife *Sarah*, *Siſter*, *Gen.* xii. 13. which ſome Free-thinkers have endeavoured to expoſe, as an Equivocation. For as Siſter is a Name of Tenderneſs, Love, and Affection, it was very properly applied to his Wife; but indeed *Sara* was ſo near a Relation, as to have a natural Right to be ſo called, being, as *Abraham* acknowledges, his Half-Siſter, the Daughter of his Father, but not the Daughter of his Mother. *Gen.* xx. 12.

Ibid. *Prepare another Chamber, and bring her in thither.*] *i. e.* Into another Bed-Chamber, different from that where *Sara* lay before, in which her ſeven former Huſbands were killed. This Thought was juſt, and the Exchange proper, as the very Room inſpired Horror.

CHAP. VIII.

Ver. 2. AND *took the Aſhes of the Perfumes, and put the Heart and the Liver of the Fiſh thereupon, and made a Smoke therewith.*] This Story of driving away the Demon by the Aſhes of the Perfumes, poſſibly took its Riſe from the Account of the Smoke of *Aaron's*

Incenſe, ſtaying the deſtroying Angel from the ſurviving *Iſraelites*, ſuperſtitiouſly depraved. Some Footſteps of this Myſtery the *Hebrews* ſeem to retain, when they ſay, that all hurtful and deſtroying Spirits will flee away at the Odour of the Incenſe of ſweet Spices. *Tobias* here literally follows *Raphael's* Directions, c. vi. 16. but perhaps the Meaning principally may be, that *Tobias*, by the Direction of the Angel, offered the Incenſe of Prayer, or put up fervent Prayers to God to drive away this Fiend. *Munſter* expreſsly underſtands it in this ſpiritual Senſe, *Per illam ſuffumigationem deſignatur oratio, quæ inſtar vaporis cœlos penetrat.* And then he concludes, *Virtute ergo orationis Tobiæ & Saræ, fugatus eſt Aſmodæus, & non efficacia aliqua odoris corporalis, Comm. in Loc.*

Ver. 3. *He fled into the utmoſt Parts of Egypt.*] i. e. Into the Deſerts of the *Upper Egypt*, for ſo *Pliny* and other Writers deſcribe them. That Deſerts and ſolitary Places were the Dwelling and Reſort of unclean Spirits, the Canonical Scriptures inform us. Thus the Demoniac, *Luke* viii. 29. is ſaid to abide in no Houſe, but to be driven of the Devil into the Wilderneſs; and thither was our *Saviour* led, as being the Devil's Reſidence, to be tempted by him, *Matth.* iv. 1. And accordingly the unclean Spirit is deſcribed, *Matth.* xii. 43. *as walking through dry, or uninhabited Places, ſeeking Reſt, and finding none.* See *Baruch.* iv. 35. and *Revel.* xviii. 2. where *Babylon* the great City, when turned into a Wilderneſs, is ſaid to be, *The Dungeon of every foul Spirit, and a Cage of every impure and ill-boding Bird*, or rather, the Abode or Reſidence of them; for φυλακὴ here has the Senſe of κατοικητήριον, and ſo it is often uſed by the *Helleniſtic* Writers. But the Prophet's Deſcription of the ſame Deſolation, *Iſai.* xiii. 21. is ſtill more ſtrong, for "in it ſhall dwell, not wild Beaſts merely, as our Verſion, nor *Fauni* and *Silvani* only, as *Caſtellio* renders, but according to the LXX, Δαιμόνια ἐκεῖ ὀρχήσονται, ϗ ὀνοκένταυροι ἐκεῖ κατοικήσουσι.

Ibid. *And the Angel bound him.*] Not bodily with any viſible Chain, as the Words ſeem to imply, and as is the Cuſtom among Men, but by a ſuperior Power and Command which he had received over him, he confined him to that deſert Part of *Egypt* he took ſhelter in, and where indeed he could do leaſt Miſchief: For Demons being incorporeal, and not having Parts or Members like Men, act on each other in a manner wholly ſpiritual and inviſible. The Angel *Raphael* indeed appeared to the Sight as with a human Body, but it was only an aſſumed or borrowed Appearance, and uſeleſs as to all natural Functions; and therefore it was not by any bodily Power, or Force of his own, nor by the Efficacy of natural Means, that he drove away *Aſmodeus*, but he acted in this Matter as one pure Spirit acts on another, and, by the mighty and unſeen Power of him who commiſſioned him, he chained or confined the impure Spirit to the Place, and in the Manner it was appointed him, that he ſhould do no more hurt, at leaſt in the Houſe of *Tobias* and *Sara*. Something like this we read in Scripture, *Rev.* xx. 1, 2, 3. that the Angel which came down from Heaven, having the Key of the bottomleſs Pit, and a great Chain in his Hand, laid hold on the Dragon, which is the Devil, and bound him for a thouſand Years, and caſt him into the bottomleſs Pit, and ſhut him up, and ſet a Seal upon him. But it may be aſked, to what Purpoſe then was the burning of the Heart and Liver of the Fiſh? or why was it enjoined, if there was no Efficacy in them, or God has not given to ſome natural things a ſecret and wonderful Power, oppoſite to that which the Devil occaſionally makes uſe of to the Miſchief of Men? To this it may be anſwered, Firſt in general, That the Angel *Raphael* did not want any Spells or natural Means to ſubdue this Demon; for the leaſt of the Angels, when inveſted with God's Authority, and acting by his Commiſſion, is able to vanquiſh the Power of the Devil, and to overthrow his wicked Machinations. Secondly, There are the following particular Reaſons for the outward Uſe of theſe Means, *viz.* That it was very proper that *Raphael* ſhould conceal, under the Appearance of a mere natural Remedy, the ſupernatural Power he had received from his divine Maſter, that it might not be diſcovered who he really was, till he had completed and finiſhed the whole Service for which he was ſent. It was alſo neceſſary, that *Tobias*, by burning the Entrails, ſhould give ſome Proof of his Belief of what *Raphael* aſſured him, and of his Compliance with the Direction given by him. And laſtly, The Burning of the Entrails might be deſigned, and therefore enjoined, as a Sign only when the evil Spirit, by his ſuperior Power, ſhould be chaſed away.

Ver. 6. *Thou haſt ſaid, It is not good that Man ſhould be alone; let us make unto him an Aid like unto himſelf.*] Ποιήσωμεν αὐτῷ βοηθὸν ὅμοιον αὐτῷ; one that ſhould be as his ſecond ſelf, like him in Nature; one in whom he might ſee himſelf reflected as it were, and revived. The *Greek* Writer of this Hiſtory follows here the LXX, which has in the Place referred to, *Gen.* ii. 18. Βοηθὸν κατ' αὐτὸν, *adjutorem ſecundum eum*, a Help meet for him, or one ſuited to his Wants and Inclinations, one agreeable to, and fit for him, by a Similitude of Temper and Manners; or it may be rendered, an Aid from himſelf, one taken from his own Rib, for ſo *Eve* was formed. And this Way of Formation was deſigned probably to intimate that cloſe Love, and reciprocal Affection, which ought to be between Man and Wife. I ſhall only obſerve the Agreement between the Account here, and that in the LXX, that the Manner of Expreſſion in both is plural, ϖοιήσωμεν, as if there was a Conſultation about the Formation of his ſecond ſelf alſo, as at the firſt Creation of Man; which the *Vulg.* likewiſe retains.

Ver. 7. *And now, O Lord, I take not this my Siſter for Luſt, but uprightly; therefore mercifully ordain, that we may become aged together.*] Ἐπίταξον ἐλεῆσαί με, ϗ ταύτη συνκαταγηρᾶσαι: The Conſtruction is ſomewhat ſingular, like that c. iii. 15. See Note; *Grotius* thinks the true Reading to be, Ἐπίταξον ἐλεήσας με ταύτῃ συνκαταγηράσαι, omitting ϗ, which, I think, being emphatical here, might be better continued, *i.e.* in Mercy grant that *even with her*, who hath buried ſo many Huſbands, and whom an evil Spirit purſues to the Deſtruction of all her Lovers, I may grow old, and eſcape the common Fate of the others. According to the *Vulg. Sara* puts up this Prayer, and that Verſion puts into her Mouth the very ſame, c. iii. 14. *Virum cum timore tuo, non cum libidine mea, conſenſi ſuſcipere. Calmet* admires the Delicacy of this Sentiment in a young Man, and a *Jew*, one educated amongſt a groſs and carnal People; and propoſes it to the Conſideration and Imitation of all, that enter upon the conjugal State, as does St. *Auſtin, de Doctr. Chriſt.* c. 10.

Ver. 9. *Raguel aroſe, and went, and made a Grave,* Ver. 10. *ſaying, I fear, leſt he alſo be dead.*] When *Raguel* gives his Daughter to *Tobias*, almoſt immediately after his Arrival, and conſents ſo ſuddenly to the Marriage, the *Vulgate* obſerves, that it ſeem'd as if God had influenced his Heart to liſten to the Propoſal of *Raphael*, a Stranger to him, whom he conſidered only as a Man. It was ſuch a ſtrong Perſuaſion, that made him ſay, that he doubted not but his Prayers and Tears were accepted before God, for the Removal of the Diſgrace which lay upon his Family, and that the Arrival of *Tobias* was by the Appointment of Providence, to eſpouſe *Sara* his neareſt Kinſwoman, and therefore of right belonging to him: *Non dubito quin Deus preces & lachrymas meas in conſpectu ſuo admiſerit, & credo quoniam ideo fecit vos venire ad me, ut iſta conjungeretur cognationi ſuæ ſecundum legem Moſis*; but it appears from the Account here, that *Raguel's* Faith and Confidence in this Match, and in what *Raphael* aſſured him for his Encouragement, was but faint, or was ſhaken afterwards; for had not the Apprehenſion been ſtrong in him, that the ſame Fate which befel the others, would happen to *Tobias* in the ſame manner, he would never have given ſuch haſty Orders to his Servants, to riſe at Cock-crowing, according to the *Vulg.* to dig a Grave for his Interment. Though had he conſidered, that the preſent Marriage was made in the Fear of the Lord, and founded upon legal Right and Equity, and that the former Huſbands were probably killed by the evil Spirit, either becauſe they unjuſtly claimed the Right of Marriage with this Heireſs, or that Luſt was their principal Motive, he needed not to have had ſuch foreboding Apprehenſions about the Event of it, or provided for a Funeral before it happened.

Ver. 19. *And he kept the Wedding-Feaſt Fourteen Days.*] Rejoicings at the *Jewiſh* Weddings were eſteemed ſo abſolutely neceſſary, that the Huſband could not any ways be excuſed from them, but was obliged to have them for at leaſt Seven Days; and even the Sabbath Day itſelf, according to *Calmet*, was accounted no Hindrance to the Feaſtings and Entertainments uſual on ſuch Occaſions. From many Paſſages in Scripture it appears, that the Time of the Marriage Feaſt was uſually Seven Days. *Fulfil her Week*, was *Laban's* Injunction to *Jacob, Gen.* xxix. 27. See *Judges* xiv. 10, 12. *Tob.* xi. 19. *Septem dies ad convivium & ſeptem ad luctum*, was a Proverb among the *Jews*; *Lamy* ſays the Feaſt was for eight Days together, and of the third Day of ſuch a Feaſt he underſtands thoſe Words of St. *John* c. ii. 1. *on the third Day there was a Marriage*, &c. which he ſays ſhould be tranſlated, *on the third Day of the Marriage, which was in Cana*; and that this probably was the Reaſon why, upon the coming of our Lord and his Apoſtles, they wanted Wine, *Introd. to Scrip.* vol. i. p. 317. It is to be obſerved, that tho' the Time was uſually limited to a Week, yet Parents of the eſpouſed were at Liberty to make the Continuance of the Wedding Feaſt laſt as long as they thought fit. They could not ſhorten the Days, as the *Jewiſh* Doctors ſay, but they might conſiderably lengthen them. See *Buxtorf. Syn. Jud.* c. xxxv. *Selden's Uxor Heb.* l. ii. but *Raguel*, from the Satisfaction of his Son-in-Law's Eſcape from the Power and evil Intentions of *Aſmodeus*, doubles the uſual Number, or keeps the Nuptial Feaſt Fourteen Days; though, as ſhe was a Widow, it ought to have continued no longer than Three Days, according to the *Rabbins*. The *Vulgate* mentions an Invitation given on the Occaſion to all Friends and Neighbours, and ſets down ſome Particulars of the Entertainment, *Uxori ſuæ dixit ut inſtrueret convivium . . . duas quoque pingues vaccas, & quatuor arietes occidi fecit, & parari epulas omnibus viciniſ ſuis, cunctiſque amicis.*

Ver. 20. *For before the Days of the Marriage were finiſhed, Raguel had ſaid unto him by an Oath, that he ſhould not depart till the Fourteen Days of the Marriage were expired.*] According to the Senſe that at firſt hearing offers itſelf, it ſeems as if *Raguel* had ſaid to *Tobias*, before the Time was expired, that, he ſhould not depart before the Time was expired. This is too inſipid to be the Meaning, for if *Raguel* ſaid this at all, he muſt, of courſe, be ſuppoſed to ſay it before the Time was expired. *Calmet* ſeems aware of this Objection, and makes the Senſe to be, that before the End of the Seven Days, the uſual Time allowed for ſuch Rejoicings, *Gen.* xxix. 27. *Judg.* xiv. 12. *Raguel* had ſolemnly inſiſted upon his ſtay with them a longer Time, full Fourteen Days. It is uncertain from the *Gr.* whether *Raguel* ſwore that *Tobias* ſhould not go, uſing this Expreſſion, ἐνόρκως μὴ ἐξελθεῖν αὐτὸν, or whether he obliged *Tobias*, ἐνόρκως, by an Oath, to aſſure him, that he would not go. In the *Heb. Raguel* ſwears; according to the *Vulg.* he makes *Tobias* ſwear; but that it was *Raguel*, appears very plainly from c. ix. 3. x. 7.

CHAP. IX.

Ver. 2. AND *go to Rages of Media to Gabael.*] According to the *Vulg.* *Sara*, with whom they now were, lived at *Rages*, *Sara, filia Raguelis in Rages civitate Medorum*, c. iii. 7. How therefore does *Tobias* aſk *Raphael* to go to *Rages?* I anſwer, That this is either a Miſtake, or all the Country or Province about *Ecbatane* was called *Rages*; and accordingly where our Tranſlation has *Rages*, a City of *Media*, c. i. 14. the marginal Reading is, *in the Land* or *Country of Media*; and the *Geneva* Verſion has expreſsly in the Text, *in the Land of Media*; or *Gabael* might live in the City particularly called by that Name, anſwering to the great or County Town of one of our Shires. But the Truth is, *Raguel* lived at *Ecbatane*, c. iii. 7. vii. 1. which was at a Diſtance from *Rages*, c. vi. 9. vii. 1. and *Raphael* and *Gabael* are repreſented as returning from a Journey to *Raguel's* Houſe, ver. 2. 6. As to the Objection which is founded on the *Vulg.* Rendring, c. iii. 7. it is to be obſerved, that the *Gr.* has there ἐν Ἐκβατάνοις τῆς Μηδίας, as alſo our Verſion. See Note on c. iii. 7.

Ver. 5. *So Raphael went out and lodged with Gabael, and gave him the Hand-writing, who brought forth Bags which were ſealed up, and gave them to him.*] *Tobias* ſeeing himſelf preſſed by *Raguel*, his Father-in-Law, to ſtay with him Fourteen Days, was unwilling to refuſe him on account of the handſome Manner in which he had been received and entertained by him, and eſpecially his new Relation to him; but as it was abſolutely neceſſary to ſend to *Gabael*, and to exhibit to him the Note, or Hand-writing, in order to receive the Money, the Fear he had of diſobliging his own Parents, if he deferred his Return too long, and his Deſire of teſtifying his grateful Acknowledgments to his Father-in-Law, by continuing with him the Time requeſted, made him contrive a Method to ſatisfy at once both theſe Obligations. He applies to, and prevails upon, *Raphael*, the holy Companion of his Journey, of whoſe Wiſdom, Affection, and Fidelity, he had had ſufficient Experience to undertake the Management of this Commiſſion himſelf, and to ſet forward without him, but ſufficiently authorized to receive this money, which he ſpeedily and happily accompliſhes. The *Vulg.* adds, that *Tobias's* Regard for *Raphael* was ſo great and extraordinary, for having conducted him through the Journey ſo ſucceſsfully, and brought about a Match ſo advantageous to him, and for delivering him from the Jaws of the voracious Fiſh, and the Fury and Malice of the Demon *Aſmodeus*, that he profeſſed to him, that if he was for the future to be his Slave in return, he could not ſufficiently repay the Obligations. It has been a Matter of much Enquiry among the Commentators, whether this Money was depoſited and lodged only with *Gabael* at *Rages*, as a Place poſſibly of greater Security at that Time, as the *Gr.* and *Heb.* Copies mention, or was really lent to him, probably to traffick with occaſionally, as the *Vulg.* repreſents it; be this as it will, *Gabael* ſhewed himſelf an honeſt and punctual Man, by returning the Ten Talents inſtantly on a proper Demand; and *Tobit* proved himſelf no leſs a good Man, as St. *Ambroſe* obſerves, by aſking only the Principal, without any Conſideration for the Greatneſs of the Sum, or the Length of the Time.

Ver. 6. *And Tobias bleſſed his Wife.*] Various are the Senſes given of this Paſſage; *uxorem ſuam gravidam fecit*, ſays *Bedwell*, and the *Geneva* Verſion expreſsly has, *Tobias begat his Wife with Child. Grotius* conjectures, from the Authority of St. *Jerom*, that the Reading of the *Gr.* formerly was, ϗ εὐλόγησε (Ῥαγουὴλ) Τωβίαν, ϗ τὴν γυναῖκα αὐτȣ̃, i. e. *abeuntibus bene precatus eſt*; but it does not appear that they were then ſetting forward, the Fourteen Days were not yet near expired. His bleſſing them on their Departure follows after, c. x. 11. *Junius's* rendering, inſerted in the Margin, ſeems more probable, *Benedixit Gebabel Tobiæ & uxori ejus.* That *Gabael*, at his Arrival with *Raphael*, wiſhed *Tobias* and his Wife all poſſible Joy and Happineſs in their new Condition. *Fagius's Heb.* has, *ad quorum adventum adhuc magis benedictus fuit Tobias cum Sara uxore ſua*, That upon the coming of theſe Gueſts to the Wedding, *Tobias* and *Sara* were more pleaſed and happy. *Calmet*, laſtly, makes the Senſe to be, That *Tobias* bleſſed, or was the Cauſe of Bleſſing and Happineſs to his Wife, by the Advantage which he received from this Marriage, particularly his freeing her from the Tyranny of the evil Demon, and taking away the Reproach which before had attended her; inſtead whereof it would now be ſaid, as a common Form of Benediction at future Weddings, to the Bride, *May you be as happy as was Sara, the Wife of Tobias.*

CHAP. X.

Ver. 5. NOW *I care for nothing my Son, ſince I have let thee go.*] Οὐ μέλει μοι τέκνον, ὅτι ἀφῆκά σε. It is generally agreed, that the Reading of the *Gr.* here is corrupt. Various Conjectures have been propoſed for reſtoring the true one, as ὡς μέλει μοι, and οἴ μέλει μοι. The laſt ſeems preferable, as being confirmed by *Fagius's Heb.* Copy, the *Syr. Vulg.* and *Junius's* Verſion, all of which render to this Effect, *Eheu! Pænitet me, fili, quod dimiſerim te.* And thus *Coverdale*, *Wo is me, my Sonne: Oh what ayled us to ſende thee awaye into a ſtraunge Countre?* To this great Concern of his Wife, occaſioned by his long Abſence, and an Apprehenſion of his Death, *Tobit* calmly and tenderly replies, that he would not have her be ſo diſcouraged and dejected; he was perſuaded, through a ſtrong Faith and Truſt in God, that her Son was ſafe; that the Perſon he had entruſted him with might be depended upon for his Care; and that ſome unforeſeen Accident on *Gabael's* Part, and not any Misfortune, had occaſioned [illegible] this Delay. One cannot but admire the exemplary Patience of *Tobit* on all Occaſions, who, though poor, blind, old, and almoſt childleſs in every Senſe, yet never deſponds, or charges God fooliſhly.

Ver. 10. *Then Raguel aroſe, and gave him Sara his Wife, and half his Goods, Servants and Cattle, and Money.*] The Dowry which the *Jewiſh* Brides brought to their Huſbands, which was different according to the Circumſtances of their Parents, was called by the *Rabbins*, *Nedunia*. As *Sara* was an only Child, and diſpoſed of in Marriage according to her Parents Wiſhes, and agreeably to the Appointment and Determination of the Moſaical Law, *Raguel* gives her half his Subſtance in Preſent, and engages to beſtow the Remainder at his Death, c. viii. 21. Amongſt the Goods mentioned here as given to *Tobias* are σώματα, or Servants, for ſo ſuch as were altogether at the Beck and Will of their Lords, were called both by *Jews* and Heathens. The Sale of the captive *Jews*, by *Nicanor*, is called ἀγοϱασμὸς Ἰȣδαίων σωμάτων. 2 *Macc.* viii. 11. ſo all the Servants of the Men of *Sechem* are expreſſed by πάντα τὰ σώματα αὐτῶν, *Gen.* xxiv. 29. See alſo *Apoc.* xviii, 13. *Munſter's* Verſion enumerates the Particulars of her Fortune, *viz. Famulos & ancillas, oves & boves, aſinos & camelos, veſtimenta linea & purpurea, vaſa argentea & aurea.*

Ver. 12. *And he ſaid to his Daughter, Honour thy Father and thy Mother-in-law, which are now thy Parents.*] *Sara* was ſhortly to leave her Abode with her natural Parents, and by Marriage to be placed, as the *Civilians* term it, *extra Familiam*; this Precept therefore was very properly, and affectionately inculcated, as the Duty of Honour and Reverence did not ceaſe, but was transferred, or rather divided. "How happy (ſays the *Port Royal Comment*) is a Family when the Sentiments of Love are reciprocal; where thoſe in the Family, whereunto the Bride enters, treat her with the Affection due to a Daughter, aud the Daughter-in-law in like manner regards them as her Parents, and behaves in the ſame reſpectful and dutiful manner towards them! where ſuch an undiſſembled Fondneſs reigns, there is great Reaſon doubtleſs to bleſs and pronounce Happineſs to a Union, which Affection, as well as the Ties of Relation, have ſo cloſely joined: But as it too often happens that Relations ſo united, in time diſcover different Views, and act by ſeparate Motives ſpringing either from Jealouſy or Intereſt, there is the leſs Reaſon to be ſurprized at ſeeing ſo many Heart-burnings and Differences in Families, and ſo little of true Love between Perſons, who look upon each other with Diſtruſt, inſtead of ſhewing that Tenderneſs, which a Mother ought to have for a Daughter, and a Daughter for a Mother." *Comm. in loc.* After this Injunction to *Sara* to honour her new adopted Parents, the *Vulg.* adds, that ſhe was directed and inſtructed further, *Diligere maritum, regere familiam, gubernare domum, & ſeipſam irreprehenſibilem exhibere.* Duties of the utmoſt Importance in the conjugal State, the Obſervance of which comprizes and finiſhes the Character of a good and accompliſhed Wife. The Direction is not unlike that of St. *Paul*, 1 *Tim.* v.

Ibid. *Edna alſo ſaid to Tobias, the Lord of Heaven reſtore thee, my dear Brother.*] *i. e.* Grant thee a proſperous Journey, ſee c. xi. 1. and a ſafe Return. And thus *Calmet* expounds *Que le Seigneur vous faſſe heureuſement arriver chez vous*, which I preſume is the Senſe of *Munſter's* Verſion, *Mi fili, Dominus Cœlorum conducat te in pace.* *Junius's* Rendring is obſcure and indeterminate, *Conſtituat te dominus Cœli.* It may perhaps ſeem ſtrange and unuſual that *Edna* ſhould call her Son-in-Law, *Brother*; but this is to be conſidered only as an Appellation of Tenderneſs. See more Inſtances in *Note* on c. vii. 16.

Ibid. I commit my Daughter unto thee of ſpecial Truſt, wherefore do not intreat her evil.] *Edna*, the Mother of *Sara*, conſenting to part with her to *Tobias*, and that ſhe ſhould accompany him home to his Houſe, gives him a ſtrict Charge to take great Care of her, as of ſome important and valuable Treaſure committed to his Truſt, and to give her no Occaſion of Uneaſineſs, or of Complaint againſt him. *Fagius's* Verſion adds a very moving and ſubſtantial Reaſon for this Requeſt, *nam in locum peregrinum, ubi hoſpita erit, ipſa proficiſcitur*; and that upon ſaying this, *Sauciatum quodammodo fuit cor ejus intra eam.* St. *Paul* has enjoined the like, where he orders *Huſbands to love their Wives and be not bitter againſt them*, *Col.* iii. 19. For the Sorrow which bad Huſbands occaſion their Wives through ill Treatment, renders them the more inexcuſable in the Sight of God, as the Weakneſs of their Sex calls rather for Protection, and obliges them, according to St. *Peter*, *to render Honour and Eſteem to them*, 1 *Pet.* iii. 7. This they have in Charge, not only from the Parent, who gives them away, but from God himſelf, whoſe Ordinance and Inſtitution Marriage is, and as he has made it an Emblem of that divine Love and Union which he bears to his Church, will avenge all Harſhneſs and Injuſtice, that is at any time offered in Violation of it. The *Alex.* and moſt Copies conclude this Chapter with the Verſe ſucceeding, which our Tranſlation, following the *Rom.* or *Complut.* makes the Beginning of the next.

CHAP. XI.

Ver. 3. LET *us haſte before thy Wife, and prepare the Houſe.*] As *Tobias's* Parents were uneaſy at his long Stay, and did not expect that a Wife would accompany him in his Return, it was ſeaſonable Advice of *Raphael's*, that they ſhould go before, as well to ſatisfy his Father and Mother, and to free them from their anxious Solicitude about him, as to prepare the Houſe to the beſt Advantage, and diſpoſe all things for the Reception of the Bride, and the lodging and accommodating ſo many Servants and Cattle as came along with him, and were Part of her Dowry. The *Vulg.* makes *Tobias* to arrive ſeven Days before his Wife, *Ingreſſa eſt etiam poſt ſeptem dies Sara uxor filii ejus, & omnis familia ſana, & pecora, & cameli, & pecunia multa uxoris, ſed & illa pecunia quam receperat a Gabelo.* The *Greek* takes no Notice of this, but intimates rather her Arrival on the ſame Day. It ſeems as if there was no Foundation for ſuch a Surmiſe; *Tobias* now bringing his Wife home as a Bride, would never be ſo uncomplaiſant and unkind, as to leave her on the Road for ſo long a Time as ſeven Days only to Servants, and with ſuch a great Charge of Money with them. It is more probable that *Sara*, tho' ſhe did not make ſuch Haſte, as her Huſband thro' the Impatience of ſeeing his Parents, and acquainting them with his Succeſs and happy Change of Condition, may be ſuppoſed to have done, as being fatigued with ſo long a Journey, and unaccuſtomed to travel, at leaſt ſo far, and hindered too by the long Train of Servants and Cattle accompanying her, and therefore obliged often to ſtop and refreſh herſelf, notwithſtanding theſe Remora's, I ſay, it is more probable that ſhe arrived happily on the Evening of the ſame Day. When it is ſaid in our Verſion, that they went on their way till they drew near unto *Niniveh*, the Meaning may be, that they all went together, till they approached ſo near that Place, as to be within a Day's or a few Hours Journey of it, and that then *Tobias* and *Raphael*, ſeeing them ſo far ſafe, and as it were in their own Neighbourhood ſet forward to give Notice of, and prepare for their coming.

Ver. 5. *Anna ſat looking about towards the Way for her Son.*] *Vulg. Anna ſedebat ſecus viam quotidie in ſupercilio montis*, ſee c. x. 7. This ſhews her great Eagerneſs and Impatience, which is well expreſſed by περιβλεπομένη and προσενόησεν, which follows, implies more than εἶδεν, *viz.* her ſeeing him at a Diſtance, and knowing him, *vidit a longe et illico agnovit*, for as Love is ſaid to be blind upon occaſion, ſo is it quick-ſighted, ὀξυδερκὴς, in eſpying and diſcovering the beloved Object. This is finely repreſented in the Parable of the Prodigal Son, where the Father is deſcribed as ſeeing him, when he was yet a great Way off, and upon his Approach falling on his Neck, and kiſſing him, *Luke* xv. 20. As his Mother expreſſes the like Tenderneſs to *Tobias* ver. 9. *Horace* feelingly deſcribes the Uneaſineſs ariſing from the Abſence of a favourite Child, when he ſays,

> *Ut mater juvenem, quem notus invido*
> *Flatu Carpathii trans maris æquora*
> *Cunctantem ſpatio longius annuo*
> *Dulci diſtinet a domo,*
> *Votis omnibus hunc & precibus vocat,*
> *Curvo nec faciem littore demovet.*
> *Carm.* L. iv. Od. 5.

and it is very obſervable, that a learned Annotator on the Paſſage illuſtrates this by the very Inſtance of *Tobias* and his *Mother*. *Deſprez. in loc.*

Ver. 10. *Tobit alſo went forth towards the Door, and ſtumbled: But his Son ran unto him.* Ver. 11. *And took hold of his Father, and he ſtrake off the Gall on his Father's Eyes.*] *Tobit's* hurrying out, or, as the *Vulg.* has it, running to meet his Son upon Notice of his Arrival, or probably hearing his Voice, and in his Haſte forgetting his Blindneſs, and ſtumbling at the Threſhold; and *Tobias's* running to him, not merely to pay his Duty to him, but to catch hold of him to prevent his Falling, and to ſupport him while he embraced him, are Circumſtances extremely natural: His Impatience likewiſe for his Father's Cure, whoſe Bleſſing he had juſt received, and inſtantly putting the Gall on his Eyes, from a Confidence in what *Raphael* aſſured him of its ſovereign Efficacy, without aſking, or ſtaying for his Leave, and poſtponing the Relation of his Journey, and the Succeſs attending it, to adminiſter to the Help of a blind and aged Father, are uncommon Inſtances of filial Tenderneſs.

Ver. 13. *And the Whiteneſs pilled away from the Corners of his Eyes; and when he ſaw his Son, he fell upon his Neck.*] See *Acts* ix. 18. where St. *Luke*, the beloved Phyſician, ſpeaking of *Saul's* recovering his Sight, ſays, that, upon *Ananias's* putting his Hands upon him, *immediately there fell from his Eyes, as it had been Scales, and he received Sight forthwith.* The *Vulg.* is very particular in the Deſcription of this Cure, *Suſtinuit quaſi dimidiam fere horam, & cœpit albugo ex oculis ejus, quaſi membrana ovi, egredi; quam apprehendens Tobias traxit ab oculis ejus, & ſtatim viſum recepit.* It is a Matter of Diſpute whether *Tobit* recovered his Sight by the natural Effect of the Medicine, or by a Miracle. Many aſſert the Cure to be purely natural. It does not appear that *Tobit's* Eyes were hurt inwardly, or that the Pupil, or Optic Nerve were damaged, or the Humours any way altered: The Accident is ſuppoſed to conſiſt in a white Speck, Pearl, or Film that was formed on the Cornea, or the outward Coat of the Eye (through an Inflammation ariſing from the Dung of Swallows, which is of a hot and cauſtic Quality) which hindring the Rays of Light from falling on the Retina, ſuſpended the Uſe of that Organ. Now the Gall of ſome Fiſhes, being very good, ſay they, againſt Diſtempers in the Eyes, and eſpecially to remove Whiteneſs, or Pearls in them, in the Opinion of many Naturaliſts and Phyſicians, there is no Neceſſity to have Recourſe to a Miracle to account for this Cure, as the Gall of this might have that Virtue: Indeed there is an Objection as to the Time, it being

ing ſcarcely poſſible that the Gall of any Fiſh ſhould naturally produce ſuch an Effect in about half an Hour, the Time aſſigned by the *Vulgate.* But if we conſider that the Preſcription was communicated by the Angel *Raphael,* who taught *Tobias* the Virtue of the Remedy, and the Method of applying it, unknown, perhaps, before; if it be not miraculous on that Account, it may at leaſt intimate, that ſome ſupernatural Power or Bleſſing went along with the Uſe of the natural Means, and principally effected the Cure; as the mere waſhing in the Pool did not of itſelf cure the impotent, but the Angel that attended, and firſt troubled the Waters, *John* v. 4. There is an Inſtance of as great a Cure, and mentioned to be founded on this of *Tobit's*, recorded by *Gregory of Tours*, concerning his own Father, *Florentius redivivo calore captatus eſt, accenditur febris, intumeſcunt pedes, dolor peſſimus intorquet: Perendinata peſtis hominem contriverat, jam pene conclamatus jacebat. Interea puer (filius Gregorius Turon.) vidit iterum in ſomno perſonam, ſeſe, utrumne librum Tobiæ cognitum haberet, interrogantem. Reſpondit, Nequaquam. Qui ait, Noveris hunc fuiſſe cæcum, atque per filium ex jecore piſcis, Angelo comitante, curatum. Tu ergo fac ſimiliter, & ſalvabitur genitor tuus. Hæc ille matri retulit, quæ confeſtim pueros ad amnem direxit: Piſcis capitur, quæ de extis juſſa fuerant, prunis imponuntur; non fefellit virum eventus, ut enim primo fumus odoris in naribus patris reflavit, protinus omnis ille tumor, dolorque receſſit. De Gloria Confeſſ.* c. xl. If this has the Appearance of the marvellous in it, yet doubtleſs the Relation of a Son, and of ſuch a Son, concerning his own Father, deſerves ſome Credit; and as it is grounded manifeſtly on the Hiſtory of *Tobit,* it is no ſmall Teſtimony of the Reality and Worth of it. And perhaps his Deſign, as well as that of the Writer of *Tobit*, might be to advance the Belief of angelical Viſions, and Communications with good and holy Men.

Ver. 18. *And Achiacharus, and Naſbas his Brother's Son came.*] ὁ ἐξάδελφος αὐτοῦ. *Druſius* thinks the true Reading is, οἱ ἐξάδελφοι αὐτοῦ, from the Authority, I preſume, of the *Vulg.* which has *venerunt Achior & Nabath conſobrini Tobiæ. Grotius's* Conjecture ſeems preferable, ὁ καὶ Νασβᾶς, *i. e.* he who was called alſo *Naſbas*; for it was not unuſual for a Perſon to have two Names, eſpecially in a Time of Captivity. It is certain that *Achiacharus* was ἐξάδελφος αὐτοῦ, *Tobit's* Brother's Son, *i. e.* his Brother *Anael's* Son, c. i. 21. and it appears from the Singular Number here being uſed, that only one Perſon is ſpoken of. *Junius* is of the ſame Opinion, as the Margin acquaints us.

Ver. 19. *And Tobias's Wedding was kept Seven Days with great Joy.*] It is improperly here called γάμος, which was celebrated at *Raguel's* Houſe Fourteen Days, c. viii. 19. This rather refers to the τὰ ἐπαύλια, or as the *Latins* term it, *repotia,* an Entertainment made at the Bride's Return, or bringing home. It is no Wonder that the Wedding was kept with uncommon Joy, conſidering the Advantage ariſing to *Tobias* by marrying ſuch an Heireſs, and the many concurring agreeable Circumſtances which fell out at this Time, as his Son's ſafe Return, his receiving the Ten Talents by him, and which was of greater Conſequence, and more acceptable to him, the Recovery of his Sight at his Age, after being deprived of it Eight Years, c. xiv. 2. As Weddings were attended with extraordinary Demonſtrations of Joy, the *Hebr.* Word, which ſignifies a Wedding, is ſometimes rendered by the LXX, δοχὴ, a Banquet, *Gen.* xxvi. 30. *Eſth.* i. 3. v. 4, 8, 12, 14. ſometimes a Feaſt, and once χαρὰ, Joy itſelf, *Eſth.* ix. 17. And in the Goſpel the partaking of the Marriage Feaſt or Supper, is called entring into the Joy of his Lord. The Wedding Houſe was called *Beth-Hillula*, the Houſe of Praiſe, and the Marriage Song, *Hillalim*, Praiſes. And ſo *Pſ.* lxxviii. 63. the Words, *Their Maidens were not given to Marriage*, are by the *Chaldee* Paraphraſe rendered, *are not celebrated with Epithalamiums*, and by *Aquila*, οὐχ ὑμνήθησαν.

CHAP. XII.

Ver. 3. *FOR he hath brought me again to thee in Safety, and made whole my Wife, and brought me the Money, and likewiſe healed thee.*] The *Vulg.* reckons up Seven good Offices which *Raphael* brought to paſs. 1. Carrying *Tobias* into *Media*, and reconducting him ſafely. 2. Providing him with a good and virtuous Wife. 3. Chaſing away the evil Spirit *Aſmodeus*, and preventing his hurting *Tobias*. 4. Occaſioning great Joy to the Parents on both Sides. 5. Delivering *Tobias* from the Jaws of the great voracious Fiſh. 6. Reſtoring Sight to *Tobit*. 7. Inſtructing *Tobias* by wiſe Counſels, and enriching him with things ſpiritual. The extraordinary Care which the Angel *Raphael* took of the Perſon under his Guidance and Direction, is generally underſtood as a Figure of the inviſible Care, which the Angels take of good Men, and as a Pattern of the Zeal and Diligence, wherewith the Miniſters of God ought to watch over the Souls committed to their Charge.

Ver. 5. *So he called the Angel, and he ſaid unto him, Take half of all that ye have brought, and go away in Safety.* Ver. 6. *Then he took them both apart, and ſaid unto them, Bleſs God, and praiſe him for the things which he hath done unto you in the ſight of all that live.*] *Tobit* would have acted like a juſt Man in paying only the Wages at firſt agreed on, *viz.* a Drachm, or two Drachms a Day, but as *Tobias* was thoroughly convinced, that he could not do too much to recompence the Services done him by *Raphael*, he moves his Father for a much greater Allowance: And he could not certainly teſtify his Acknowledgment in a more generous Manner, than in offering him the Half of what they had brought back, and he had been chiefly inſtrumental in procuring, and to divide the Inheritance with him like a Brother. After this great Offer made him both by Father and Son, he immediately takes the Opportunity privately to make himſelf known to them, and to acquaint them that he had no occaſion for any Part of their Subſtance; that he was pleaſed with this Proof of their Gratitude, and the Senſe they had of the great Mercies ſhewed them, but that the Acknowledgment and Praiſe was due only to that great God which ſent him, who hath Power over unclean Spirits, can give Sight to the Blind, and bring about the great Purpoſes of his Will by Means ſeemingly the moſt unlikely and improbable.

Ver. 7. *It is good to keep cloſe the Secrets of a King, but it is honourable to reveal the Works of God.*] The Counſels of Princes ſhould be inviolable and impenetrable, and the Secrets of the Soul locked up both in themſelves and Miniſters; without this Caution their Enemies will have a great Advantage againſt them, and the wiſeſt and beſt concerted Schemes will fail of Succeſs. Where the great Affairs which paſs in the Cabinets of Princes are ſuffered to tranſpire, and get abroad thro' Weakneſs or Treachery, in vain does the Politician lay Schemes, or the General receive Orders; foreign Courts ſoon get the Intelligence, and the Deſign proves abortive. The Emperor *Tiberius*, being aſked why he was ſo reſerved and cautious in conſulting with Friends in Matters of Importance relating to the State, wiſely anſwered, "That a Prince's Mind ſhould be "known to none, or but a very few; for the "Generality of Perſons conſulted with, had "not the Gift of Secrecy, and could not re-"frain talking of what was under Agitation, "whereby a Prince was diſappointed of his "Aims, and his Counſels fruſtrated." *Dio in Tiber.* Nor was *Metellus's* Anſwer to an inquiſitive Friend leſs to be admired, *I would burn my very Shirt, if I thought it was privy to what paſſed in my Breaſt. Pliny* c. lxi. *De viris illuſtr.* But the Works of God the more they are made manifeſt and revealed, the more they promote his Honour and Glory. Neither the Malice, Power, or evil Deſigns of Men can fruſtrate his Intentions. He would not be jealous or uneaſy leaſt any ſhould diſcover his Deſigns, or penetrate into his Views, even tho' the human Spirit was capable of entering into and ſearching the deep Things of God. He rather encourages a modeſt Enquiry into his Works, and the more they are underſtood the more they proclaim his Glory, and call for a larger Tribute of Praiſe and Thankſgiving. And accordingly the Saints both of the *Old* and *New Teſtament*, as *Moſes*, *Debora*, *David*, *Hezekiah*, *Zachariah*, the Father of *John the Baptiſt*, devout old *Simeon*, and the Bleſſed *Virgin* herſelf, have left behind them eternal Monuments of their Praiſe and Acknowledgment, in the exalted Songs compoſed by them. In ver. 11. following this Apothegm, *It is good to keep cloſe the Secrets of a King, but honourable to reveal the Works of God*, is repeated: If it was there encloſed in a Parentheſis, the Senſe would be better connected. It is obſervable, that the *Vulg*, *Syr.* and *Munſter's* Verſion omit it in that Place.

Ibid. *Do that which is good, and no Evil ſhall touch you.*] The Sentiment is ſomewhat like that of St. *Paul*, *We know that all things work together for good to them that love God*, *Rom.* viii. 28. To the ſame Purpoſe the wiſe *Son of Sirach*, *There ſhall no Evil happen to him that feareth the Lord*, *Ecclus* xxxiii. 1. *Tully* comes near theſe Writers, when he ſays, *Nunquam viro bono quicquam mali evenire poteſt, nec vivo, nec mortuo; nec unquam ejus res a Diis immortalibus negliguntur.*

Ver. 8. *Prayer is good with Faſting, and Alms, and Righteouſneſs.*] Not that Prayer is indifferent, or unavailable without Faſting and Alms, but the Meaning is, that Prayer is better, or more prevalent, when joined with the other. St. *Auſtin* ſays, that Faſting and Alms are like two Wings to Prayer, wafting it up to Heaven. Our *Saviour* joins all three together, *Matth.* c. vi. as Duties equally to be obſerved, and helping one another. Δικαιοσύνη, or Righteouſneſs, ſeems to have come in here, either from the following Sentence, or from the *Margin*; it is omitted by St. *Cyprian* and other *Fathers* quoting this Paſſage. Ελεημοσύνη and δικαιοσύνη, are often in the *Greek* exegetically put, the one to expound the other, and ſo we find it in this and the following Verſe: But in the *Hebrew* there is but one Word for both. Thus in that known Place of *Daniel* c. iv. 27. where the *Vulg.* reads, *Peccata tua eleemoſynis redime, & iniquitates tuas miſericordiis pauperum*, (and the rendering of the LXX is in the ſame Manner.) Our Verſion, following the *Hebrew* has, *Break off thy Sins by Righteouſneſs, and thine Iniquities by ſhewing Mercy to the Poor.* And ſo in the *Syr.* and *Arab.* Tranſlation of the *New Teſtament*, Alms is expreſſed by a Word ſignifying *Righteouſneſs*; and the *Latin* Interpreter renders it by *juſtitia.* See alſo *Matt.* vi. 1. where the *Vulg.* has, *Attendite ne juſtitiam veſtram faciatis coram hominibus*; *take heed that you do not your Righteouſneſs, i. e.* Alms, *before Men*; and and ſome *Greek* Copies favour this Rendering. For this Acceptation of Righteouſneſs, ſee *Pſ.* xxxvii. 21, 25, 26. cxii. 6. *Prov.* x. 2. xi. 4. xxi. 26. and *Mede's Works*, B. i. *Diſc.* 22.

Ver. 9. *For Alms doth deliver from Death, and ſhall purge away all Sin: Thoſe that exerciſe Alms and Righteouſneſs, ſhall be filled with Life.*] Though Life eternal is not mentioned, yet it is here meant, and is the true Senſe of the Paſſage. The *Vulg.* accordingly expreſſes it, *Facit invenire miſericordiam & vitam æternam.* Alms certainly are not a natural Means to procure a long and happy Life, tho' God, by bleſſing the charitable Man, is pleaſed often ſo to order it. *Tobit* himſelf is an Inſtance of the Poverty to which thoſe are ſometimes reduced, who ſhew moſt Zeal in exerciſing Works of Charity. The Verſe following confirms this Senſe, *They that ſin are enemies to their own Life*, *i. e.* they bring upon themſelves Death and Deſtruction; or they expoſe themſelves to eternal Miſery. If we underſtand this of the natural Term of Life only, or of the certain Happineſs of it, the Obſervation is not juſt, as the Wicked and Undeſerving often enjoy a longer and more proſperous State of Life, than the Righteous; as the *Pſalmiſt*, and holy Prophets, frequently complain in their Writings, and even expoſtulate with God upon the Occaſion. When it is here ſaid, that Alms ſhall purge away all Sin, we are not to underſtand theſe Words in ſo extenſive and abſolute a Senſe, as if they implied, that Charity ſhall purge away, or cover all manner of Sins and Tranſgreſſions, how groſs, and heinous ſoever, but in ſuch a limited Senſe, as that Paſſage, 1 *Pet.* iv. 8. is generally interpreted, *Charity ſhall cover the multitude of Sins*, *i. e.* it ſhall cover many leſſer Failings and Neglects, many Sins of Infirmity, Surprize, and daily Incurſion, which are properly enough for their Number ſtyled the Multitude of Sins. *Solomon* has the like Obſervation, expreſſed almoſt in the ſame Words, *That by Mercy and Truth Iniquity is purged*, *Prov.* xvi. 6. and the *Son of Sirach* explains the great Efficacy of Charity, by a very apt Compariſon, *As Water quencheth flaming Fire, ſo Alms maketh an Atonement for Sins*, *Ecclus* iii. 30. See alſo *Dan.* iv. 27.

Ver. 12. *When thou didſt pray, I did bring the Remembrance of your Prayers before the Holy One.*] The Notion that the Angels, as Miniſters of God, preſented to him the Supplications of Mankind, was very ancient; the Heathens themſelves thought, that the Office of Angels was to ſerve as Meſſengers between the Gods and Men, to preſent to the former the Prayers and Sacrifices of Men, and to bring back to them Orders from above, and to return the Fruits of their Petitions. The *Platoniſts* in particular held, that Demons, or Angels were of a middle Nature betwixt Gods and Mortals, that they brought our Prayers and Offerings to them, and their Commands to us, *Plato in Convivio. Inter homines*, ſays *Apuleius*, *cœlicolaſque vectores hinc precum*, *inde donorum*, *qui ultro citro portant hinc petitiones*, *inde ſuppetias*, *ceu quidam utriuſque interpretes & ſalutigeri. De Deo Socrat.* So *Lucian* deſcribes *Mercury* as attending upon *Jupiter* for the like Purpoſe, τῷ Διῒ παρεϛάναι, ϗ διαφέρειν τὰς ἀγγελίας, τὰς παρ' αὐτȣ̃, ἄνω ϗ κάτω. *Philo* gives us the Sentiments of his Nation on this Subject, deſcribing them, as Meſſengers of good Things from God to his Creatures, and carrying back to God their Exigencies and Wants. *De Gigant.* Indeed all among the *Jews*, except the *Sadducees*, embraced this Notion, and from this Opinion probably ſprung that θρησκεία τῶν Ἀγγέλων, or Worſhip of Angels, condemned by St. *Paul*, *Col.* ii. 18. And not only the Fathers, but even the Scriptures ſeem to repreſent the Angels as thus commiſſioned, and employed. When *Gabriel* tells *Zachariah*, that his Prayer was heard, *Luke* i. 13. and the Angel, *Cornelius*, *that his Prayers and Alms were come up for a Memorial before God*, it ſeems no improbable Concluſion, that they have ſome Knowledge at leaſt of the Succeſs of the Prayers of the Saints. But St. *John's* Viſion, if we may argue from thence, and the Angel there mentioned, was indeed one merely of their Order, moſt ſtrongly countenances what *Raphael* here mentions of himſelf, *I ſaw another Angel ſtanding at the Altar, having a golden Cenſer, and there was given unto him much Incenſe, that he ſhould offer it with the Prayers of all Saints upon the golden Altar, which was before the Throne. And the Smoke of the Incenſe which came with the Prayers of the Saints aſcended up before God, out of the Angel's Hand*, *Revel.* viii. 3, 4.

Ver. 13. *And when thou didſt not delay to riſe up, and leave thy Dinner, to go and cover the Dead, thy good Deed was not hid from me*; *but I was with thee.*] Something further muſt be contained in theſe Words, than what is expreſſed, or elſe the Senſe will be the ſame with the End of the foregoing Verſe. St. *Cyprian* (*De mortalitate*) reads, *Quia non es cunctatus derelinquere prandium tuum*, *abiiſti*, *& condidiſti mortuum*, *miſſus ſum tentare te.* The *Vulg.* renders in like manner, or rather more fully, *Quando mortuos abſcondebas per diem in domo tua*, *& nocte ſepeliebas eos*, *ego obtuli orationem tuam Domino*; *& quia acceptus eras Deo*, *neceſſe fuit ut probatio tentaret te.* *Munſter* reads yet more explicitly, *Becauſe of your good Deeds in burying the Dead*, *therefore God has tried you by this Blindneſs*, *for ſo God chuſes to prove his faithful Servants.* The *Syr.* Verſion is to the ſame Purpoſe. What makes this Interpretation the more probable is, that after the mention of *Tobit's* great Zeal in burying the Dead, c. ii. 7, 8. immediately follows the Account of his Blindneſs, as if by the Infliction of it, a further Proof was required from him of his Faith and Patience under Afflictions. And it ſhould ſeem from the Context, that his Blindneſs was not by mere Accident, but by God's Order and Appointment, and perhaps thro' the Miniſtry, and by the Hand of this very Angel. This Interpretation at leaſt has ſome Countenance from the Beginning of the next Verſe.

Ver. 14. *And now God hath ſent me to heal thee, and Sara thy Daughter-in-law.*] *i. e.* God having viſited you with Blindneſs, hath ſent me now to reſtore you; or having proved you by this great Affliction of Blindneſs, and found you perfect, has ſent me again to heal you; for ſo St. *Cyprian* reads the Paſſage, *iterum me miſit Deus curare te*, as if the Copy he uſed had, ϗ πάλιν, inſtead of ϗ νῦν, the preſent Reading. With Reſpect to *Sara's* Cure, the *Vulg.* is very explicit, *Ut Saram uxorem filii tui a dæmonio liberarem.*

Ver. 15. *I am Raphael one of the Seven holy Angels which preſent the Prayers of the Saints, and which go in and out before the Glory of the Holy One.*] This Expreſſion, like that *Matth.* xviii. 10. ſeems only to ſignify their Intimacy in the Court of Heaven, and their Attendance upon God, as his Retinue, Servants, or Meſſengers to do his Pleaſure. *Munſter's Hebr.* Copy makes no mention of Seven Angels. Some Interpreters maintain, that we are not to underſtand the Paſſage of Seven diſtinct Angels preciſely, but that Seven is put for an indefinite Number, as in ſome Places of holy Scripture. For it is certain, that there are infinitely more than Seven Angels before the Throne of God. In *Dan.* vii. 10. *Rev.* v. 11. mention is made of Thouſand thouſands, miniſtring unto him, and Ten thouſand times ten thouſand, ſtanding before him. Others are of Opinion, that there are Seven principal Angels, the moſt exalted, moſt glorious, and chief of the heavenly Hoſt, that hold the firſt Rank in the Hierarchy of Angels, and are as Princes in the Court of the ſovereign Lord of the Univerſe. That ſome Angels were under the Command of others, ſeems probable from *Zechar.* ii. 3. The *Jews* have an ancient Tradition, that there are Seven principal Angels, which miniſter before the Throne of God, and are therefore called *Archangels*, ſome of whoſe Names we have in Scripture; as *Michael*, whom *Daniel* ſtyles one of the chief Princes, c. x. 3. *Gabriel* ix. 21. *Luke* i. 19. here we have *Raphael*, and 2 *Eſdras* iv. 36. mention is made of *Uriel*, or as others read, *Jeremiel*, the Archangel. *Clemens Alex.* ſays expreſsly, ἑπτὰ μέν εἰσιν οἱ τὴν μεγίστην δύναμιν ἔχοντες, πρωτόγονοι ἀγγέλων ἄρχοντες, *i. e. Principes primarii, ſeu primogeniti angelorum principes.* There are ſeveral Paſſages in the Book of *Revelations*, which ſeem to confirm this Tradition, c. i. 4. iv. 5. and v. 6. but the moſt expreſs is, c. viii. 2. *I ſaw the Seven Angels*, οἳ ἐνώπιον τοῦ Θεοῦ ἑστήκασι; an Expreſſion very much reſembling this of *Tobit*, *I am Raphael, one of the Seven Angels which ſtand and miniſter before the Holy Bleſſed One*, *i. e.* God. For this, according to a very learned Writer, is the true Rendering. The *Greek* indeed hath, οἳ προσαναφέρουσι τὰς προσευχὰς τῶν ἁγίων, κ. τ. λ. but neither St. *Jerom*, who tranſlated it out of the *Chaldee*, nor *Fagius's* ancient *Hebr.* Copy, perhaps tranſlated from the ſame *Chaldee* Original, hath any ſuch Reading, and therefore it ſeems an Addition or Liberty of the *Greek* Tranſlator, who thought their Miniſtry to conſiſt in preſenting the Prayers of the Saints, and tranſlated accordingly. *Mede's Works*, *Diſc.* x. The Notion of Seven ſupreme Angels *Grotius* conceives to be drawn from the Seven chief Princes of the *Perſian* Empire: And indeed the Number Seven has given Riſe to ſome other Conjectures, as that they have the Charge over the Seven principal Parts of the World, as ſome are pleaſed to divide it; that they preſide over the Seven Planets, and direct the Influences of them, *&c.* which are Speculations rather curious than uſeful. One of the conſiderable Objections againſt the Authority of this Book, is the repreſenting the Angel *Raphael* here, as offering up the Prayers of the Saints before the Throne of God, which has been thought an Invaſion upon *Chriſt's* mediatorial Office: But if we allow guardian Angels; that they paſs from Heaven to Earth, and from Earth to Heaven, and make a Report of their Charge to the Deity, as our Saviour's own Words ſeem to intimate, the Paſſage may then be defended, ſo that we attribute to the Angels, ſuch Offering of the Prayers of good Men, as is merely ἱστορικὴ, not ἱλαστικὴ.

Ver. 16. *Then they were both troubled, and fell upon their Faces, for they feared.* Ver. 17. *But he ſaid unto them, Fear not, for it ſhall go well with you.*] It is eaſy to imagine their Fright upon hearing ſo ſurprizing a Relation, and probably ſeeing, upon their Eyes being opened and rightly diſpoſed, that he, whom they had hitherto took for a Man, and had entertained as a Hireling, was a quite different ſort of being, and that it was an Angel of God, whom they had ſo long converſed with. Upon this Diſcovery, the Text ſays, that they fell on their Faces; and no Wonder that they were ſo affected, as it was an Opinion among the *Jews* in thoſe Days, that if they ſaw apparently an Inhabitant of the other World, he came to call them away from this; as appears fully from the Story of *Manoah* and his Wife, *Judg.* xiii. 22. See alſo *Gen.* xxxii. 30. *Exod.* xxxiii. 20. but the Angel comforts them, by bidding them fear no Harm, or, as others explain it, by wiſhing them all manner of Happineſs; as another does *Gideon*, who cried, *Alas, O Lord God, for I have ſeen an Angel of the Lord Face to Face*; by ſaying, *Peace be unto thee, fear not, thou ſhalt not die*, *Judg.* vi. 23. It is an Obſervation of ſome of the Fathers, that good Angels comfort thoſe in the Event, whom at firſt they frightned by their Appearance; but evil Angels on the contrary fill thoſe with Horror and Trouble, whom they appear to.

Ver. 18. *For not of any Favour of mine, but by the Will of our God I came; wherefore praiſe him for ever.*] The Notion of Angels preſenting Prayers to God, has given Riſe to the Invocation of them. See *Chemnit. Exam.* p. 3. *de Sanc. Invoc.* and, amongſt other Paſſages, the foregoing Verſe is brought to countenance this Error. But what *Raphael* here ſays of himſelf, that he came not out of any Favour of his own, but by the Will of God, the God of Angels, and of Men, who ſent him on this Commiſſion, ſeems to deſtroy what has been wrongfully built upon it. For tho' he mentions his high Dignity and Office, at the ſame Time he acknowledges himſelf but a Servant; that the Commiſſion he was now executing, was not by his own Choice; neither his Affection, nor Power had any Concern or Direction in it; but God's good Pleaſure,

Pleaſure. He ſeems to guard againſt their paying him any Tribute of religious Thanks, as being only a Meſſenger in the Court of Heaven, and by directing them to praiſe God *only* for the Mercies received; not unlike that Exhortation to St. *John*, who fell down to worſhip before the Feet of the Angel, *Worſhip God*, Revel. xxii. 8, 9. It may be preſumed, indeed, that in that State of Bleſſedneſs, which they enjoy in the heavenly *Jeruſalem*, from which we are at a great Diſtance, theſe loving Spirits look upon us favourably, as Perſons travelling thither; that they are touched with a Concern and Compaſſion for us, and, by the Will and Appointment of God, aid and aſſiſt us in our Return towards our common Country, that we may be bleſſed and happy with them in the Communion of the Saints triumphant; but we are no where warranted to pray to them to conduct us thither. Thus St. *Auſtin*, *Attendunt nos peregrinos, & miſereantur nos, & juſſu Domini auxiliantur nobis, ut ad illam patriam communem aliquando redeamus, & ibi cum illis fonte Dominico veritatis & æternitatis aliquando ſaturemur.* *In* Pſal. lxxii.

Ver. 19. *All thoſe Days I did appear unto you, but I did neither eat nor drink, but you did ſee a Viſion.*] The *Geneva* Verſion ſeems preferable, *I did neither eat nor drink, but you ſaw it in Viſion.* The *Vulg.* here renders, *Videbar vobiſcum manducare & bibere, ſed ego cibo inviſibili & potu, qui ab hominibus videri non poteſt, utor.* See *Gen.* xviii. 8. xix. 3. where, though the Text ſays of the Angels, which were Gueſts unto *Abraham* and *Lot*, that they did eat, that muſt be, and is generally underſtood by Interpreters, to be done only ſeemingly, or in Appearance. And thus alſo ſome would underſtand *Luke* xxiv. 43. ἐνώπιον ἀυτῶν ἔφαγεν, but it ſeems moſt probable, that our Saviour did really eat before them after his Reſurrection, to prove to them, that his Body was truly raiſed, and that he was not a Phantom or Spirit. St. *Auſtin* indeed ſays, "That we ought not to believe "that Angels eat only in Appearance, when "we read of their being entertained hoſpi"tably; though it may be true that Men are "often deceived in ſuppoſing them to eat out "of Neceſſity, like themſelves, as *Tobias* "was in ſuppoſing *Raphael* to eat through "Neceſſity like others, and for the Support "and Nouriſhment of his Body. The Bo"dies of the Juſt, when they ſhall be raiſed, "will have no need of bodily Nouriſhment, "as they will have no Hunger nor Thirſt, "and though they may have the Power to "eat, yet will they not be forced to it by any "Neceſſity. After this ſort we are to con"ceive of Angels eating, when at any time "they have appeared under the ſenſible and "viſible Figure of a human Body; not that "they then eat through any Neceſſity or Want, "but becauſe they choſe to do it to fami"liarize and ingratiate themſelves with thoſe "for whoſe Service God ſent them. The "Difference between them and Mortals in "this reſpect, continues he, may be exem"plified by Water drawn up, and exhaled by "the Sun, or ſucked in by the parched and "thirſty Earth; the former does it wholly "by his Power, the latter through Neceſſity, "and the want of ſuch a Refreſhment, *aliter* "*abſorbet terra aquam ſitiens, aliter ſolis* "*radius candens*; *illa indigentia, iſta potentia*," Epiſt. 99. But this Explanation will not prove the Point it was brought to illuſtrate; for if by eating we underſtand either the putting Meat into the Mouth, chewing it, and its going into the Stomach, or elſe the nouriſhing, and turning into the Subſtance of the Body what is eaten; in either of theſe Senſes, it is certain Angels do not really eat, for it is inconceivable how they can perform the firſt, as what they aſſume is only an aerial Appearance of a Body, not groſs or carnal, or having any Parts proper for Maſtication or Digeſtion. 2dly, Allowing that Angels have no occaſion for Nouriſhment, as they perceive no Decay of their Subſtance, nor want to repair their Strength, as Bodies do, through the Loſs by Exerciſe and Perſpiration, yet, upon the Suppoſition that they eat, what becomes, it may be aſked, of the Viands which they partake of? *Calmet* therefore, as if ſenſible of theſe Objections, ſuppoſes *Raphael* to make, what he ſeemingly carries to his Mouth, to vaniſh in an inſtant, and to diſappear to the Eyes of all preſent. And indeed though it may with ſome carry the ſuſpicious Air of Legerdemain, yet how ſhall we account for what the Scripture affirms on this occaſion, without ſuppoſing ſome *deceptio viſus*, or Illuſion on the Senſes?

Ver. 20. *Write all Things which are done in a Book.*] 'Tis commonly believed that *Tobit* and *Tobias* wrote their own Hiſtory. This Opinion is principally founded upon the Angel's commanding them to *write all Things that were done in a Book.* In the *Vulg.* it is only, *Narrata omnia mirabilia ejus*, but in the *Heb. Gr.* and the older *Latin* Verſion it is, *ye ſhall write*, &c. A ſecond Argument is, becauſe in the *Gr. Syr.* and *Hebr.* Copies, they ſpeak of themſelves ἀυτοπροσώπως, or in the firſt Perſon. See *Dupin's Prelim. Diſſert.* p. 20. *Huetius* thinks the Twelve firſt Chapters were wrote by *Tobit* the Father; the whole Thirteenth Chapter, and Part of the Fourteenth, all but the laſt two Verſes, by *Tobias* the Son, and that theſe, as mentioning his Death, were added by ſome uncertain Author, probably one of the Family, *Demonſtr. Evangel. Prop.* 4. After this Eclairciſſement and Explanation, the ordering what paſſed to be noted in a Book, was doubtleſs to advance and propagate the Belief of angelical Viſions, and Communications with holy Men, according to received *Jewiſh* Notions; as what follows in the Remainder of the Chapter, of future glorious Times, and of the laſt and moſt diſtinguiſhed State of the Church in the new *Jeruſalem*, built as of God with precious Stones, was to comfort the afflicted and perſecuted *Jews*, with a Proſpect of the approaching

Ruin of their Perſecutors, and their certain Deliverance and Exaltation.

Ver. 22. *Then they confeſſed the great and wonderful Works of God, and how the Angel of the Lord had appeared unto them.*] The Rendring of the *Vulg.* here is very obſervable, *Tunc proſtrati per horas tres in faciem benedixerunt Deum.* I ſhall conclude this Chapter with a fine Reflection from the *Port Royal* Comment, upon the devout Behaviour of theſe Perſons for Mercies purely temporal: "How ought the Conſideration of this to "affect ſuch who know and are perſuaded, "that not one particular Angel, but the "Lord of all thoſe bleſſed Spirits hath con"verſed with them, not for the Space of a "few Months, but for Thirty-three Years; "and during all that Time laboured by the "Example of his Life, Words, and Suffer"ings, not to cure one or two particular Per"ſons only, but to ſave a loſt World! How "great ought their Tribute of Thankſgiving "to be, and with what Proſtration of Soul "and Body ſhould they appear before his "Throne, from a Senſe of the far greater "Things done for them; when they conſider "this ſurpriſing Myſtery, this moſt exalted "Inſtance of Love and Philanthropy, God "emptying himſelf of his Majeſty, for the "Redemption of his Creatures!" *Comm. in loc.*

CHAP. XIII.

Ver. 2. FOR *he doth ſcourge, and hath Mercy, he leadeth down to Hell, and bringeth up again.*] We meet with the like Sentiment *Wiſd.* xvi. 13. *Thou haſt Power of Life and Death, thou leadeſt to the Gates of Hell, and bringeſt up again.* The Expreſſion in both Places ſeems to be taken from 1 *Sam.* ii. 6. *The Lord killeth and maketh alive, he bringeth down to the Grave, and bringeth up.* "What Conſolation do theſe Words admi"niſter to one of ſound Faith; and how re"freſhing is it to the afflicted Servants of "God, to be aſſured, that the Chaſtiſement "by which he proves their Virtue tendeth to "their good, and will end happily at the "laſt! To murmur at God's Diſpenſations, "is a ſure Mark of a weak Faith, ſince the "ſame Hand that leadeth down to the Gates "of Death, is as mighty to ſave, and to "bring from thence him that is ready to "periſh. A Conſideration that ſhould in"duce us under all Afflictions, to caſt our "Care upon him who careth for us." *Port. Roy. Comm. in loc.* This Prayer of *Tobit's*, in which he foretells not only what ſhould happen to *Iſrael*, and to the holy Temple at *Jeruſalem*, but alſo the future triumphant State of God's Church, was probably inſerted by his Son *Tobias*, who, from the Beginning of this Chapter, continues the Hiſtory to the two laſt Verſes. *Munſter's Hebr.* Copy has at the Entrance of it, *In tempore illo ſcripſit* Tobias *omnes ſermones iſtos cum gaudio, dixitque* Tobæus, *Benedictus Dominus*, &c.

Ver. 3. *Confeſs him before the Gentiles, ye Children of Iſrael, for he hath ſcattered us among them.*] The *Jews* were carried away from their own Land by *Salmanaſſar*, and *Tiglath-Palaſſar*, Kings of *Aſſyria*, and diſperſed in all the Provinces of the Kingdom of *Babylon*, *Eſth.* iii. 8. and through various Parts of the *Eaſt*; this was done, ſays the *Vulg.* that they might publiſh the wonderful Works of God in the Land of their Captivity, and convince the Heathen, *Quia non eſt alius Deus omnipotens præter eum.* As the Wiſdom of God knows how to raiſe his own Glory from Events ſeemingly indifferent, ſo the Captivity of the *Iſraelites* contributed to ſpread his Honour among the Nations in ſeveral Reſpects. 1ſt, They were, or might be, convinced of the Power and Juſtice of God, in that they ſaw almoſt an entire Nation delivered over to Captivity, and reduced to a State of Slavery and Bondage, as a Puniſhment for their Sins, even by the Confeſſion of the Captives themſelves. 2dly, Hereby the Law of the Lord, the Scriptures his Word, and the Prophecies contained in them, were ſpread and propagated through all *Aſia*, which would one Day diſpoſe that People to know and turn to the Lord God, and embrace his true Worſhip: Which was the more probable, as many of the Captives were likewiſe Perſons of great Note and Authority. See c. i. 13. 21, 22. And that they wanted neither Care nor Diligence to improve every Opportunity to recommend their Religion, we may learn from the Books of *Daniel*, *Ezra*, *Nehemiah*, and *Eſther*. 3dly, God wrought ſpecial Miracles in Favour of his People, in Countries where his Name was unknown, in order to affect the Minds and Senſes of the Heathen, and to render them inexcuſable in their Exceſſes, which were ſo many Witneſſes and Arguments in Behalf of the true Religion againſt Error and Idolatry. 4thly, The Almighty, in thus diſperſing his choſen People, thereby fulfilled the Prophecies which he had pronounced by the Mouth of many of his Prophets, that he would thus deal with them, if they perſiſted in their Iniquities. See alſo *Joſeph. Antiq.* Lib. viii. 2. Laſtly, The firm Attachment of the Prophets, *Ezekiel* and *Daniel*, to the Law of their God, and the ſolid Piety of *Tobit*, *Mordecai*, *Eſther*, the Companions of *Daniel*, and many others, in their Captivity, as it did Credit to their Religion, ſo was it as ſignal a Rebuke, and a publick Condemnation of the reigning Vices of the *Aſſyrians* and *Babylonians*.

Ver. 6. *Therefore ſee what he will do for you.*] The *Vulg.* has, *Aſpicite ergo, quæ fecit nobiſcum*; to which agrees the *Syriac*. The *Gr.* ϗ θεάσασθε ἃ ποιήσει μεθ᾽ ὑμῶν, *ſed contemplabimini quæ facturus eſt erga vos*, i. e. *If you turn to him with your* whole Heart, then will he turn to you, and *ye ſhall ſee what great Things he will do for you. Fagius's Hebr.* Copy has, *Adeo ut demiremini multitudinem miraculorum, & rerum mirabilium quas faciet vobiſcum*; μεθ᾽ ὑμῶν, may mean, Ye ſhall ſee what he will do *with you*; *i. e.* he will ſhew his Power in gathering you out of all Nations, and bringing you back to your own Country. Our Verſion here is flat, and wants the Spirit of the other. That of *Geneva* is preferable, *If you deal uprightly before him, he will not hide his Face from you, and ye ſhall hear what he will do with you.*

Ibid. *In the Land of my Captivity do I praiſe him, and declare his Might and Majeſty to a ſinful Nation.*] Whom are we to underſtand by a ſinful Nation, either the *Iſraelites* or *Aſſyrians?* The *Vulg.* ſeems to point out the *Iſraelites*, now Captives on Account of their Sins. According to this Acceptation, *Tobit* bleſſes God, and magnifies his Juſtice and Power, not for Favours to, but his Chaſtiſement of, an ungrateful People, laden with Iniquity, who had rendred themſelves unworthy of his Mercy. Herein *Tobit* acted agreeably to the Character of the true Servants of God, who bleſs him even in, and for the Afflictions he is pleaſed to viſit them with, and acknowledge the Juſtice of his Conduct towards them, though he diſtinguiſhes not between them and Sinners by any particular Exemption. If they are Fellow-ſufferers with the Ungodly in any national Calamity, they are not ſo conceited of their own Righteouſneſs, as to complain of any hard Lot, or to think that their Innocence ought to have protected them from ſharing the common Fate with the reſt. As applied to the *Aſſyrians*, the Meaning either is, That he took a Pleaſure to *publiſh the noble Acts of the Lord, and to ſhew forth all his Praiſe*, amidſt that idolatrous People, with whom he was in Bondage; or he here refers in particular to that ſignal Overthrow of the *Aſſyrians* ſome few Years before, when the Angel of the Lord went out and ſmote in the Camp of the *Aſſyrians* an hundred fourſcore and five Thouſand, 2 *Kings* xix. 35. an Event, in which the divine Majeſty and Omnipotence moſt conſpicuouſly appeared, by the uncommon Vengeance taken on that ſinful Nation. Or *Tobit* may be conſidered as ſpeaking here prophetically, as he does in ſeveral Parts of this Hymn, regarding the future as if it was the Time paſt, and foreſeeing that which would come to paſs a long Time after, when God, taking Pity upon his People, ſhall cauſe them to return to their own Land. He bleſſes God even in his Captivity, as if the Reſtoration was already accompliſhed, and, anticipating his Mercy, bleſſes God for the Greatneſs of it. See *Lee's Diſſert.* on the 2d Book of *Eſdr.* who makes the two laſt Chapters to be both prophetical and cabbaliſtical, p. 21. and obſerves farther, that there is ſuch an Agreement in ſeveral Particulars between the two laſt Chapters of *Tobit*, and the two laſt of the *Revelations* (cap. xiii. xiv. to the End, and xiv. 5—8 *comp. Rev.* xxi. 10. to the End, and xxii. 10. to the End, and xxii. 3—6.) as it is not eaſy to know which hath been taken from the other, or alludeth to the other, p. 64.

Ver. 10. *Praiſe the everlaſting King, that his Tabernacle may be builded in thee again with Joy.*] If this is to underſtood literally of the Deſtruction of the City and Temple, as all the Interpreters expound it, it muſt refer to that in the Reign of *Zedekiah*, King of *Judah*, when *Nebuchadnezzar*, King of *Babylon*, came up againſt *Jeruſalem*, and took it, and burnt it with the Temple, 2 *Kings* xxv. Now this did not happen till above an hundred Years after the Hiſtory here related: To prevent therefore ſo great an Anachroniſm, it will be more conſiſtent to underſtand *Tobit* here as ſpeaking prophetically, that the Ruin of the Houſe and Kingdom of *David*, ſhould precede the coming of the *Meſſias*, but that the Breaches thereof ſhould be repaired, and built again at his coming. The Captivity of *Zedekiah* by the *Chaldeans*, perfected the Fall of *David's* Kingdom, which could not riſe before the Return from that Captivity, and was to riſe, as ſeems to be implyed, before a new Captivity began. But after the *Babylonian* Captivity was over, none of *David's* Race was of any great Account: This therefore moſt probably relates to the Days of the *Meſſias*; and the Meaning ſeems to be, that God would reſtore the Kingdom to the Houſe and Family of *David* in the Perſon of the *Meſſiah*, and recover that Family, which for ſeveral Years before his coming, was reduced to a mean and obſcure Condition, *Micah* v. 2. *Luke* i. 48. to its ancient Splendor and Dignity. *Tobit* here ſeems to refer to *Amos* ix. 11. *In that Day I will raiſe up the Tabernacle of David which is fallen down*; and keeping to the Metaphor of a Tabernacle or Building, prays, that God would would raiſe up this Tabernacle or Building, and cloſe up the Breaches of it; that at a certain future Time he would again exalt *David's* Kingdom, which for a while had lain in a deſolate and forſaken Condition; or, in other Words, he prays for, or foretells, the happy Days of the *Meſſiah*, when the Time of that Age they were then under being fulfilled, the miſerable and captive *Jews*, whoſe Condition anſwered to the ruinous Materials in the Prophet, will have great Reaſon to rejoice in the bleſſed Change. See Biſhop *Chandler's Def.* p. 175, &c. and that the Accompliſhment of this long wiſhed for Event, *viz.* another and more compleat Return, than that from *Babylon*, made a Part of their Prayer, whilſt the Sacrifice was conſuming, ſee 2 *Maccab.* i. 26, 27, 29. and ii. 17, 18.

Ver. 11. *Many Nations ſhall come from far to the Name of the Lord, with Gifts in their Hands, even Gifts to the King of Heaven.*] This relates to the calling of the *Gentiles*, as does c. xiv. 7. who ſhall embrace the true Religion, that of *Jeſus Chriſt*, as ſhould ſeem from the Mention of Gifts, by way of Homage, which probably has a diſtant Glance at the Offering of the wiſe Men, *Matt.* ii. 11. or thus, God ſhall call the *Gentiles* to enter into Covenant with him, and make thoſe of them that ſhall be called by his Name, to become his People and Poſſeſſion, ſee Biſhop *Chandler's Def.* p. 112. and to be Part of the reſtored Kingdom of *David*, to ſupply the many Families that were loſt from his Heritage, and the Place of the Ten Tribes that fell off firſt from *David's* Kingdom, and of many of the Two Tribes that never returned from their Diſperſion. This *Amos* expreſſes by the *Remnant of Edom, and of all the Heathen* being poſſeſſed by the Lord, and called by his Name, *Amos* ix. 12. It is very obſervable, that in *Fagius's Hebr.* Copy, the very Words of *Pſ.* lxxii. 10. to which likewiſe *Tobit* may probably allude, are inſerted at length. *Calmet* underſtands this, as connected with the two foregoing Verſes, of the great Reſpect paid to the *holy City* after the Captivity by the greateſt Princes of the World, *Cyrus*, *Darius*, *Artaxerxes*, *Alexander the Great*, the Kings of *Egypt* and *Syria*, and even ſome of the *Roman* Emperors, teſtified their Value for it, and the Temple, by great Preſents and Offerings ſent thither; that ſince the Eſtabliſhment of Chriſtianity, the great Regard for this holy Place has not diminiſhed; many Emperors and Kings have contributed to enlarge its Beauty or Privileges, and have prided themſelves in being ſtyled its Protectors. Hence the ſeveral Cruſades and holy Wars, which Catholick Princes have engaged in, to reſcue the *Holy Land* from the Poſſeſſion and Profanation of Infidels: Hence thoſe many Voyages and Pilgrimages, which Chriſtians of all Ranks have taken, merely to have the Pleaſure to ſee that holy City, which *Jeſus Chriſt* honoured with his Preſence and Miracles. Hence the great Care to preſerve its venerable Remains, and to conſecrate even the very Duſt. See *Auguſt. De Civit. Dei*, l. xxii. c. 8. but the firſt Senſe is moſt natural.

Ver. 16. *For Jeruſalem ſhall be built up with Sapphires, and Emeralds, and precious Stone: Thy Walls, and Towers, and Battlements, with pure Gold.*] *Tobit* having prefigured, under the Image of rebuilding the Temple of *Jeruſalem* after the Captivity, the far more glorious Eſtabliſhment of the Chriſtian Church, immediately paſſes on to the Deſcription of the new and heavenly *Jeruſalem*, or the Church triumphant above. The Magnificence and Pompouſneſs of the Expreſſions leave no room to doubt that this is not to be underſtood literally, but of that ſpiritual Building, built upon the Foundation of the Apoſtles and Prophets, *Jeſus Chriſt* himſelf being the chief Corner-Stone, *Epheſ.* ii. 20. This Deſcription very much reſembles that, *Rev.* xxi. 10. 18. 23. of the new *Jeruſalem*, ſo called to diſtinguiſh it from the earthly City of that Name, and is there deſcribed as coming down from God, and adorned with all thoſe Gifts and Graces which can render it glorious and durable, which are metaphorically repreſented under the Figure of a ſolid, fourſquare, and beautiful Structure, conſiſting all of Gold and precious Stones; having the Glory of God upon it, and appearing with ſo remarkable a Difference, that as that to the *Iſraelites* was like devouring Fire, terrible to behold; this ſhould have nothing of Terror in it, but only a pleaſing delightful Splendor, like unto that of the moſt beautiful Jaſper, clear as Cryſtal, whoſe Glory and Luſtre ſhall be ſo conſtant, as not to need either the Sun or Moon to enlighten the ſaid City. To this the Writer to the *Hebrews* probably refers in thoſe Words, τὴν τȣ̀ς θεμελίȣς ἔχȣσαν πόλιν, xi. 10. *i. e.* the City which hath *the* Foundations, or the new *Jeruſalem*, the Foundations of whoſe Walls were garniſhed with all manner of precious Stones. *Plato* ſeems to have borrowed theſe Figures, when he ſets forth the Beauty and Felicity of the paradiſiacal Earth, by the Stones of ſeveral Colours and Brightneſs which it abounded with, "In this pure Earth, "(which he ſuppoſes to be quite different, as "well as far removed from this of ours) the "true Light is always to be ſeen, and the "Appearance admirable and ſurpriſing; all "things there ſhine with the gliſtering "Luſtre of Gold, Jaſpers, Sapphires, and "Emeralds, and thoſe that inhabit it enjoy "a long Life, free from Accidents or Afflictions," *In Phæd.* Who does not diſcern the Style of the Prophets in this Paſſage, or can any way doubt, that this Notion of his was borrowed from their lofty Deſcription of the glorious *Jeruſalem*, and that the Names of the precious Stones are particularly taken from *Iſ.* liv. 11, 12, 13. where God promiſes to lay the Foundations of his future Church in the latter Times with Sapphires, and all her Borders with pleaſant Stones; or from *Ezek.* xxviii. 13. where the Glory of *Eden* is repreſented by the Plenty and joint Luſtre of Gems of various Kinds. From theſe fine Images of the Prophets, which *Tobit* adopts into this Hymn, he encourages his Nation in the Hopes and Expectation of the *Meſſias*, when great ſhall be the Peace of the once afflicted Children, ſee Biſhop *Chandler's Def.* p. 52. St. *Auſtin* alluding to, and charmed with, this glorious Deſcription, in pious Rapture breaks forth, *Felix anima mea, ſemperque felix in ſæcula, ſi intueri meruero gloriam tuam, beatitudinem tuam, pulchritudinem tuam, portas, & muros, & plateas tuas, & manſiones tuas multas, nobiliſſimos cives tuos, & fortiſſimum regem tuum in decore ſuo. Muri namque tui ex lapidibus pretioſis, portæ tuæ ex margaritis optimis, plateæ tuæ ex auro puriſſimo: in quibus jucundum alleluja ſine intermiſſione concinnitur: manſiones tuæ multæ quadris lapidibus fundatæ, ſapphiris conſtructæ, laterculis coopertæ aureis. In quas nullus ingreditur niſi mundus, nullus habitat inquinatus.* Medit. c. xxv.

Ver. 18. *And all her Streets ſhall ſay, Hallelujah, and they ſhall praiſe him, ſaying, Bleſſed be God which hath extolled it for ever.*] In *Fagius's Heb.* Copy it is, *Bleſſed be God who hath exalted the Horn of his Kingdom for ever*, *i. e.* made the Horn of *David* to bud forth. And accordingly the Streets did ſing *Hallelujah*,

Hallelujah, when the bleſſed *Jeſus*, as the *Meſſias*, was conducted triumphantly into *Jeruſalem*; for then the Multitude cried aloud, *Hoſanna, bleſſed be the Kingdom of our Father David that cometh in the Name of the Lord, Hoſanna in the higheſt*, *Mark* xi. 10, See *Iſ.* lx. 18, *&c.* from whence this Verſe, at leaſt the Beginning of it, ſeems to be taken.

CHAP. XIV.

Ver. 2. *AND he was Eight and Fifty Years old, when he loſt his Sight, which was reſtored to him after Eight Years.*] The *Vulg.* has only Fifty-ſix Years, and that he recovered his Sight when he was Sixty, being blind only Four Years. There is the like Diſagreement in the Verſions about the Time of *Tobit's* Death, the *Vulg.* makes him 102 Years old, the *Gr.* 158, Fifty-ſix Years Difference. And ſo with reſpect to *Tobias*, the former ſuppoſes him 99 at his Death, and our Verſion, following the *Gr.* 127. This Uncertainty makes it difficult to fix the determinate Time of *Tobit's* Age, when he propheſied of *Nineveh's* approaching Ruin, or to aſcertain the particular Year of its Deſtruction, as happening juſt before *Tobias's* Death. And indeed that great Event is a Point far from being agreed and ſettled among Chronologers, Archbiſhop *Uſher* placing it Fourteen Years earlier, in the 15th Year of *Joſiah*; *Newton*, *Prideaux*, *Whiſton*, &c. Fourteen or Fifteen Years later, about the 29th of that Prince's Reign, which was the Twenty-third of *Cyaxares*, in the Kingdom of *Media.* What is moſt certain, ſays *Calmet*, is, that there is a Miſtake crept into one or both the Texts, with reſpect to the Years of *Tobit* and his Son, and the Diverſity in the Verſions confirms this.

Ver. 4. *I believe thoſe things which Jonas the Prophet ſpake of Nineveh, that it ſhall be overthrown.*] *Grotius* contends, that both here, and ver. 8. the true Reading of the *Gr.* is, Ναυμὸς ὁ προφήτης, and *Junius* ſeems of the ſame Opinion. That Prophet indeed, c. ii, and iii. did foretel the Revenge which God would take of the *Aſſyrians* for their repeated Provocations, and for all the Wrongs done to the Ten Tribes whom they had carried away captive, by making an utter End of *Nineveh*, that once famous City of three Days Journey; but there ſeems no Neceſſity for ſuch an Alteration of the Text, if the Prophecy of *Jonah* did really extend to and include the Deſtruction of *Nineveh* by the *Medes* and *Babylonians*; and that it did ſo, ſeems probable from the following Reaſons; 1ſt, Though it is well known, that, upon the Humiliation and Repentance of the Inhabitants, the firſt Prediction of *Jonah* againſt *Nineveh*, that it ſhould be deſtroyed in Forty Days, was not at that Time fulfilled, yet it ſeems neceſſary to infer, that the like Judgments hung over that City, to be executed at ſuch a Time hereafter, when the People were equally wicked and abandoned. The Sentence therefore againſt it ſeems only ſuſpended, and its Deſtruction, as St. *Jerom* obſerves, *Præfat. in Jon.* deferred, till thoſe who before had found Mercy, ſhould, by a Relapſe into the like vicious Courſes, make it neceſſary for God to bring upon them thoſe Judgments, which had been only reſpited for a Time, and lay as it were dormant, till the Encreaſe of their Wickedneſs ſhould again make them ripe for Deſtruction. 2dly, And more particularly, it ſeems not improbable, that a Clauſe in the preſent Copies of *Zephaniah*, c. ii. 13, 14, 15. c. iii. 1. which foretels the Deſtruction of *Nineveh*, does not belong to that Prophet, but to the Prophecy of *Jonah*, though now dropp'd; in which he foretels afreſh the final Deſtruction of that City; and to this *Tobit*, as having another and better Copy of *Jonah's* Prophecy, may probably allude. See *Whiſton's Authen. Record.* Vol. ii. *Appendix* iv. and indeed his Reaſons for this Suſpicion, from *Zephan.* iii. 1. where Woe is denounced againſt *Nineveh*, called, according to the LXX. the famous redeemed City; and by the *Syriac*, emphatically, the City of *Jonah*; and from ver. 6. as referring to the Deſtruction of *Nineveh* as already paſt, are ſtrong Arguments in Favour of his Opinion. The like Interpolation of a Prophecy, and upon the very ſame Occaſion, he ſuſpects to be, 2 *Eſdr.* ii. 8, 9. 20—23.

Ibid. *Jeruſalem ſhall be deſolate, and the Houſe of God in it ſhall be burned.*] This Paſſage, as it occurs in the *Vulg.* and moſt of the *Latin* Verſions, has been objected to as a Miſtake in Point of Time, as making mention of the Temple of *Jeruſalem* as then burnt, which being inconſiſtent with the Times in which it is placed, has given occaſion to ſome to overthrow the Authority of this Book. But the *Gr.* Verſion, and the *Eng.* which is taken from it, ſpeak prophetically of it, as an Event which was ſtill to happen, and not hiſtorically, as of that which was already done. But there is no Neceſſity of ſuppoſing with ſome, that *Tobit* had the Gift of Prophecy, he rather grounds his Obſervation on the Prophecies of others, *Mic.* iii. 12. *Jerem.* xxvi. 18. which expreſly foretold this Deſolation of *Jeruſalem*, and the Houſe of God, in the Days of *Hezekiah*, King of *Judah*, and ſo it continued for Fifty-two Years after; till, by the Favour of *Cyrus*, the *Jews* being releaſed from their Captivity, and reſtored again to their own Land, repaired theſe Ruins, and built again their holy City, 2 *Kings* xxv. 8. *Jer.* lii. 12.

Ver. 5. *And that again God will have Mercy on them, and bring them again into the Land, where they ſhall build a Temple, but not like to the firſt, until the Time of that Age be fulfilled; and afterwards they ſhall return from all Places of their Captivity, and build up Jeruſalem glorioſly, and the Houſe of God ſhall be built in it for ever, with a glorious Building, as the Prophets have ſpoken thereof.*] *Tobit* here propheſies of three Periods, which ſhould fall after his Time. First, The rebuilding of the Temple; which ſhould continue to the Concluſion or the Conſummation of the Age, *i. e.* the *Jewiſh* State; for the Words, ἕως πληρωθῶσι καιροὶ τοῦ αἰῶνος, are here to be rendred, till, or when the Seaſons of the Age be fulfilled, called, *Matt.* xxiv. 3. συντέλεια αἰῶνος, the Conſummation or Concluſion of the Age, or, as *Fagius's Hebr.* Copy has it, till the firſt Age was out. For the *Jews* were wont to diſtinguiſh their State under the Law, which they called the preſent Age, from the Period of Time after the coming of the *Meſſiah*, which they called the Age to come. Thus *Daniel* ſeals his Prophecy to the Time of the End or Conſummation, as the *Gr.* renders it, not the End of all Time, but of the *Jewiſh* Oeconomy. And ſo the Deſtruction of the *Jewiſh* State, may be ſtyled the Conſummation, fulfilling, or the ſhutting up that Age, which is the ſecond Period. And then after, in the third Period, follows the State of Chriſtianity, the glorious *Jeruſalem*, that Building ſpoken of by the Prophets, and in the *Apocalyptical* Viſions, xxi. 18, 19. and deſcribed here, ver. 6. by the turning of the Nations, converting of the *Gentiles*, ſerving God truly, and burying their Idols, which clearly is the State of Chriſtianity. The learned Mr. *Mede* conjectures from the Words, *and afterwards they ſhall return from all Places of their Captivity*, that the Senſe is very imperfect, and that there is an Hiatus here of a whole Sentence both in the *Gr.* and *Jerom's* Verſion; for, according to the preſent Reading, he ſays there is no Connection of the Parts, Mention being made of a Return from Captivity, different from the former, and yet their going into that Captivity is omitted. From the Authority therefore of *Fagius's Hebr.* Copy, he would have this Sentence inſerted, *And they ſhall go again into another very grievous Captivity, beyond all the former in its Greatneſs and Duration*; and then what follows comes in very naturally, *And afterwards they ſhall return from all Places of their Captivity*, De duplici Judææ captiv. p. 580. for the mention of a Return cannot be Senſe, without a preceding one of a Captivity. And that it belongs to the Deſtruction of the *Jews* by the *Romans*, appears by another Paſſage added alſo in that *Hebr.* Copy, and directly parallel to *Matt.* xxiv. 31. for as there after the Deſtruction of *Jeruſalem*, v. 29. mention is made of the Angels ſent to gather the elect *Jews* from the four Winds, ſo it follows in that *Hebr.* Copy, *But God, holy and bleſſed, ſhall remember and gather them from the four Corners of the World*, ſee *Dan.* xii. 1. We have in *Jeremiah* an eminent Prophecy of the Reſtoration, and final happy State of all the Twelve Tribes, with the mention of the horrible Diſtreſs they were in before, *Jer.* xxx. 1—24. xxxi. 1—14. 23, 24, 25. 27. —40. c. l. 4—7. 19, 20. c. li. 5—10. 15. —19. This is alſo agreeable to what the Prophet *Micah* ſays, c. v. 3, 4. " Although " God will ſend his Ruler or *Meſſiah* into " *Iſrael*, yet he will let *Iſrael* remain in Cap" tivity, till *Sion* hath gone the full Time of " her Travel, and then her Sorrows ſhall " have a joyful Iſſue; *then the Remnant of* " *his Brethren ſhall return with the Children* " *of Iſrael*, and he (the *Meſſias*) *ſhall ſtand* " *and feed in the Strength of the Lord*, &c. " *and they ſhall be converted*, and *he* (the " *Chriſt*) *ſhall be great unto the Ends of the* " *Earth, and he ſhall be the Peace*." See Biſhop *Chandler's Def.* p. 158.

Ver. 6. *And all Nations ſhall turn, and fear the Lord God truly, and ſhall bury their Idols.*] The learned *Prelate* above quoted ſays, that in this, and the foregoing Verſes, *Tobit* mentions four great Events which he took from the Prophets, *viz.* The End of the *Jewiſh* Age or State, and a long Captivity of his Nation enſuing it. 2dly, A general Return from the Captivity. 3dly, The Rebuilding of the City and Temple gloriouſly. And laſtly, The Converſion of all the Gentile Nations from Idolatry, when the Horn or Kingdom of his People ſhould be exalted. *Ibid.* p. 50. With reſpect to this laſt Particular, we may in general take Notice, that the Deſtruction of Idolatry is often mentioned in the Prophets, as a principal Circumſtance in their Deſcription of the flouriſhing State of the Church, which ſhould come to paſs in Aftertimes, See *Iſ.* i. 29. *Jer.* iii. 17. xvi. 19. *Zach.* xiii. 2. but that of *Micah*, v. 12, 13, 14. is moſt clear and full, *And it ſhall come to paſs in that Day, ſaith the Lord, that I will cut off all Witchcrafts out of thine Hand, and thou ſhalt have no more Soothſayers. Thy graven Images alſo will I cut off, and thy ſtanding Images out of the midſt of thee, and thou ſhalt no more worſhip the Work of thine Hands. And I will pluck up thy Groves out of the midſt of thee*, &c. And it appears to have been the Sentiment of the ancient *Jews* themſelves, that the utter aboliſhing of Idolatry, ſhould attend the happy Times of the *Meſſias*.

Ver. 10. *Remember how Aman handled Achiacharus that brought him up, how out of Light he brought him into Darkneſs, and how he rewarded him again: Yet Achiacharus was ſaved, but the other had his Reward: For he went down into Darkneſs. Manaſſes gave Alms, and eſcaped the Snares of Death, which they had ſet for him; but Aman fell into the Snare, and periſhed.*] ἐκ τοῦ φωτὸς ἤγαγεν αὐτὸν εἰς τὸ σκότος, *i. e.* he endeavoured, according to *Druſius*, to take away his Life, or, from a flouriſhing Condition, to bring him into Poverty or Baniſhment. Who *Achiacharus* was is uncertain; probably it is *Tobit's* Nephew mentioned, c. i. 21. xi. 18. Much leſs do we know who *Aman* or *Manaſſes* is. There is no Reaſon, but the mere Name, to ſuppoſe the latter to be *Judith's* Huſband; it is more likely to be, as *Junius* conjectures, another Name for *Achiacharus*, and that *Naſbas* ſhould be inſerted in the Text inſtead of it. See Note on c. xi. 18. Nor is *Aman* here that *Haman* who was *Mordecai's* and the *Jews* Enemy, whoſe Hiſtory we have in the Book of *Eſther*; for this is utterly incompatible with the Times which *Tobit* is ſuppoſed to live in. The Elevation of *Mordecai* to his great Dignity, and the Fall and Diſgrace of *Haman*, happened after the Captivity of *Babylon* was ended, and after the Time of *Darius* the *Mede*. This therefore is either an Interpolation, as ſome ſuppoſe, in the Hiſtory, and indeed it is wholly omitted by the *Vulg.* or it refers to ſome Accident or Charge againſt *Achiacharus*, which *Tobias* was acquainted with; poſſibly brought againſt him by ſome haughty ungrateful Courtier, whom he had contributed to raiſe. However, from his happy Eſcape, through God's Bleſſing on his good Deeds, from the Perfidiouſneſs and Treachery of *Aman*, we are furniſhed with a freſh Inſtance of the Power and Reward of Charity, and of the Truth of *Tobit's* Obſervation, c. iv. 10. *That Alms deliver from Death, and ſuffer not to come into Darkneſs*; the very Phraſe uſed here.

Ver. 15. *But before he died, he heard of the Deſtruction of Ninive, which was taken by Nabuchodonoſor and Aſſuerus.*] *Uſher* in his Annals, A. M. 3378. *Prideaux Connect.* p. 47, 48. and other learned Men, underſtand this of *Nabopalaſſar*, Father to *Nebuchadnezzar* (called in the *Gr. Nabuchodonoſor*) and *Cyaxares*, King of *Media*, called by *Daniel Ahaſuerus*, c. ix. 1. This remarkable Tranſaction is generally placed in the 29th Year of King *Joſiah*, and the fixing it to this Time, exactly agrees with the Account given by the heathen Hiſtorians, *Herodotus*, *Strabo*, *Alexander Polyhiſtor*, and others. *Euſebius* places the Time of the taking of *Nineveh* in the 22d Year of *Cyaxares*, and the *Hebrews* in the 1ſt of *Nabuchodonoſor*, both which Accounts agree; for, according to *Euſebius*, this 22d Year of *Cyaxares* falls in with the 1ſt of *Nabuchodonoſor*. Theſe two Princes entring into an Alliance together, by means of a Marriage between *Amyitis*, Daughter of *Aſtyages*, and *Nebuchadnezzar*, Son of *Nabopolaſſar*, marched with their combined Forces againſt *Ninive*, and beſieged *Chiniladanus* in it; and after the City was taken, his Dominions were ſhared between the two Conquerors; *Nabopolaſſar* became Maſter of *Ninive* and *Babylon*; and *Cyaxares*, of *Media*, and the bordering Provinces. Some learned Men have ſtarted an Enquiry, how *Cyaxares* and *Aſſuerus* can be the ſame Perſon? Sir *Iſaac Newton* gives the following Solution of it, " That *Aſſuerus* is the ſame Name with *Achſuerus*, *Oxyares*, *Axares*, and *Cy*, in the *Perſian* Language, ſignifying a Prince or Ruler, *Cyaxares* means Prince *Axares*, *Chronol.* See alſo *Druſii Quæſit.* p. 17, 18. It is uncertain who inſerted the two laſt Verſes of this Book; *Tobias* is generally ſuppoſed to have continued the Hiſtory from the End of the xiith Chapter, to ver. 14th of this, but he could not write the Account of his own Death. It was added probably by one of the Family, as what relates to *Moſes's* Death, at the End of the *Pentateuch*, was inſerted by *Joſhua* his Succeſſor, or ſome other Hand. I ſhall only obſerve, that though the *Syr.* concludes as our Verſion, yet *Munſter's* and *Fagius's Hebr.* Copies omit the Mention of the Death both of Father and Son.

A
COMMENTARY
ON THE
Book of *JUDITH.*

CHAP. I.

Ver. 1. IN *the twelfth Year.*] How is this conſiſtent with what is mentioned ver. 13. where it is ſaid that he marched in Battle-Array in the ſeventieth Year? *Vatablus*, and others to avoid this Difficulty, ſuppoſe the War to have begun in the twelfth Year of *Nabuchodonoſor*, and to be finiſhed in the Seventieth. But this is more than they have Authority for, the Account being rather of a particular Battle, than of a continued War. Poſſibly this is one of thoſe various Readings which *Jerom* profeſſeth to have cut off, as Corruptions of the Text; for it does not occur in his Tranſlation. And agreeably his Verſion placeth the Expedition of *Holofernes*, that was the next Year after this Battle of *Ragau*, in the thirteenth Year of *Nabuchodonoſor*, which Dr. *Prideaux* ſays is the Truth of the Matter, *Connect.* vol. i. p. 29. It is remarkable that the *Greek* Text of this Book precedes the *Latin* one five Years, as appears from the Inſtance above, and from ℣ 1. of the next Chapter, where the *Greek* has the eighteenth Year, which in *Jerom's* Verſion is only the Thirteenth. Some account for the Difference this Way, that *Nabuchodonoſor*, the adopted Son or Grandſon of *Aſarhaddon* reigned jointly with him five Years, and ſole thirteen Years, to the Time of his Army being cut off with *Holofernes* before *Bethulia*, c. xv. In the laſt Year but one of his Reign *Nabuchodonoſor* overcame *Arphaxad*, and deſtroyed *Ecbatane*, and in his laſt, *Holofernes* was beheaded by *Judith*. The *Vulgate* begins this Book with, *Itaque Arphaxad, &c.* which looks as if this was a Continuation of ſomething preceding. *Calmet* ſays, "It may be joined to the Hiſtory of *Tobit* without any great Inconvenience, or much breaking in upon the regular Series of Events. For the Building of *Ecbatane*, and the War between *Arphaxad* and *Nabuchodonoſor* mentioned here, follow cloſely enough the taking of *Ninive* by *Aſſuerus*, *i. e. Cyaxares*, or *Aſtyages*, which *Tobias* lived long enough to hear of, and the taking of *Ninive* is the laſt Event mentioned in the Book of *Tobit*." But it cannot be inferred from this connective Particle, that *Judith* is a Continuation of the preceding Hiſtory, becauſe theſe two do not ſynchronize, if that of *Judith* is rightly placed, A. M. 3348. and the taking of *Ninive*, according to *Uſher*, be in 3378. Nor ought this to be joined to *Tobit*, or neceſſarily to follow it, becauſe ſo placed in moſt Editions, the placing thereof probably being accidental, and arbitrary: Nor do their Subjects agree, the Hiſtory of *Tobit*, being the Memoirs of a private Family, and *Judith* that of the *Jewiſh* Nation. It ſeems more probable, as *Calmet* conjectures, either that this Hiſtory made a Part of, and was taken from ſome Publick Regiſters, wherein the moſt remarkable Events are entered and recorded, in a regular Series and Order; or that the Particle here is ſuperfluous, as a like one, *et*, is placed at the Head of ſeveral Books of Scripture, where it has nothing to do with the Senſe. But the beſt way to ſolve this, is to obſerve, that the *Greek* and other more correct Verſions wholly omit it.

Ibid. *Of the Reign of Nabuchodonoſor, who reigned in Ninive the great City.*] The *Medes*, after ſubduing ſeveral of the neighbouring Nations, under the Conduct of their ſecond King *Phraortes*, invaded *Aſſyria*. *Saoſduchinus*, or *Saoſduchius*, called here *Nabuchodonoſor*, raiſed a powerful Army to oppoſe them, ſummoning the whole Force of his wide-ſpreading Dominions, and inviting all the Nations of the Eaſt to his Aſſiſtance. Moſt of thoſe which were ſummoned, received his Ambaſſadors with Contempt, upon which he reſolves on nothing leſs, than being avenged on the whole Earth, and chuſing *Holofernes* for the Inſtrument of his Vengeance; as he was Commander in Chief of his Forces, he orders him to put all to the Sword, who ſhould oppoſe him, c. ii. 11. As to the Cruelty with which theſe Orders were executed, the Dread and Terror that mercileſs General ſtruck into the Countries thro' which he marched, the couragious Reſolution taken by the *Jews* to withſtand the mighty Conqueror, the great Streight to which the City of *Bethulia*, and their whole Nation were reduced, and their miraculous Deliverance; and laſtly, the great Slaughter, of the *Aſſyrian* Army: Theſe Particulars we have a diſtinct and minute Account of in the following Chapters. *Herodotus* confirms the Main of this Hiſtory, telling us, that *Phraortes*, the *Mede*, made War againſt the *Aſſyrians*, " Thoſe I mean " (ſays he, l. i. c. cii.) who lived at *Ninive*, " who had formerly been the chief of all, " but now were deſerted by their Friends or " Vaſſals, tho' nevertheleſs in a good Condition to defend themſelves." No two Hiſtorical Pieces can, ſo far as they are concerned together, more illuſtrate each other than *Herodotus*, and this Book of *Judith*, ſee *Montfaucon Hiſt. Ver. Judith*. It hath been objected that the King of *Ninive* is here called *Nabuchodonoſor*, which is the proper Name of the Kings of *Babylon*; to this it may be anſwered, that we find not only in Writers of different Characters, the *Greek* and *Hebrew*, the Sacred and Prophane, but even in Writers of the ſame Nation, the ſame Perſon under different Appellations: tho' therefore in Strictneſs of Speech it may be counted an Error in Hiſtory, to call the King of *Ninive* by the Name of *Nabuchodonoſor*, yet as it was the Style and Manner of the *Jews* to denote any Prince who lived beyond the *Euphrates* by that Name, ſee *Tobit* xiv. 15. we need not wonder to find this Writer, who wrote either at *Babylon*, or in *Chaldæa*, and lived in an Age, when the Fame and Reputation of *Nabuchodonoſor the Great* had quite eclipſed the Name of all his Predeceſſors, calling another Prince, who lived at a far Diſtance, *viz. Saoſduchinus*, the King of *Aſſyria*, by the Name of the King of *Babylon*, which perhaps at that Time, might be the ſtanding Name of every great and diſtant Monarch. Others ſay, that this *Nabuchodonoſor*, then King of *Aſſyria*, ſprang from the Royal Line of the Kings of *Babylon*, and that he choſe to retain the *Chaldee* Name of the Kings of *Babylon*, viz. *Nabuchodonoſor*, as a ſtanding Memorial of his Extraction, and that it might appear he was King of *Babylon* as well as of *Aſſyria* and *Ninive*.

Ibid. *In the Days of Arphaxad, which reigned over the Medes.*] *Arphaxad* ſeems to be a common Name of all the Kings of *Media*, as *Merodach* was of thoſe of *Babylon*, and *Pharaoh*, or *Ptolemy*, of thoſe of *Egypt*. The Queſtion is, what *Arphaxad* is here meant? As *Arphaxad* is ſaid to be that King who was the Founder of *Media*, *Prideaux* contends that *Deioces* muſt be the Perſon, *Connect.* vol. i. p. 28. But *Calmet* and many others are of Opinion, that by *Arphaxad* is not here meant the *Deioces* in *Herodotus*, but his Son *Phraortes*, who ſucceeded him in the Kingdom of *Media*; which ſeems more probable, as the Hiſtory informs us, that this *Arphaxad* was overcome by *Nabuchodonoſor*, or *Saoſduchinus*, King of *Aſſyria*, and ſlain in the Mountains of *Ragau*, by the *Aſſyrian* Archers, c. i. 15. which even *Herodotus* himſelf makes to be the Fate, not of *Deioces* the Father, but of his Son *Phraortes*, l. i. c. xcvii. who having ſubdued the *Perſians*, as he tells us, and made himſelf Maſter of almoſt all *Aſia*, was not content therewith, but coming at laſt to attempt *Ninive*, and the *Aſſyrian* Empire, was himſelf defeated, and killed in the bold Attempt.

Ibid. *In Ecbatane.*] This City is by the Ancients conſtantly called *Ecbatan* of *Media*, to diſtinguiſh it from another in *Syria*, bearing the ſame Name. For Beauty and Magnificence it was little inferior to *Babylon*, or *Ninive*. In Compaſs, it is ſaid to have been near Two hundred Furlongs. It was the Metropolis of all *Media*, and the Seat both of the *Median* and *Perſian* Monarchs, their ordinary Reſidence in the Heat of Summer, as *Suſa* was in the Winter Time. The Royal Palace was about ſeven Furlongs, or a Mile in Compaſs, and built with all the Coſt and Skill, that a ſtately Edifice did require, *Polyb.* l. x. Some of its Beams are ſaid to be of Silver, and the reſt of Cedar ſtrengthened with Plates of Gold.

Ver. 2. *And built in Ecbatane Walls round about of Stones hewn three Cubits broad, and ſix Cubits long.*] *Prideaux* ſays of *Deioces*, that having repaired, beautified, and enlarged the City of *Ecbatana* (which according to *Diodorus*, l. ii. had been built from the Times of *Semiramis*, 1300 Years before) he made it the Royal Seat of his Kingdom, and reigned there with great Wiſdom, Honour, and Proſperity, fifty-three Years; during which Time, it growing to be a great City, he is for this Reaſon reckoned by the *Greeks*, to have been the Founder of it, *Connect.* vol. i. p. 20. but as the Writer of this Hiſtory does not mention the Founding of this City here, tho' the *Vulg.* without Authority, does, but the adding new and magnificent Fortifications to it, it is probably to be underſtood of *Phraortes* his Son, who being a Prince of warlike Spirit, and having many Forces under his Command, may not improperly be ſuppoſed to delight in Works of this Nature. His Father indeed might lay the Foundation of ſome great Deſigns, and during his Lifetime carry on the Buildings, and leave the Completion of them to his Son, as Undertakings of this kind are not ſo ſoon completed; and in this Senſe he may be conſidered as a Joint-Founder, and what is here ſaid of *Arphaxad* be applied to him. Particular Mention, we may obſerve, is here made of the Largeneſs of the Stones employed in the Works, as the Ancients placed a great Part of the Magnificence of their Buildings herein, as appears from the Deſcription of old Monuments in Hiſtory, and from the Ruins of ſuch antique Buildings, as have in ſome meaſure eſcaped the Injury of Time, and the Rudeneſs of paſt Ages.

Ibid. *And made the Height of the Wall ſeventy Cubits, and the Breadth thereof fifty Cubits.* Ver. 3. *And ſet the Towers thereof upon the Gates of it, an hundred Cubits high, and the Breadth thereof in the Foundation, threeſcore Cubits.*] The Walls of this City are much celebrated by the Ancients, and minutely deſcribed by *Herodotus*, l. i. c. xcviii. They were ſeven in Number, all of a circular Form, and gradually riſing above each other by the Height of the Battlements of each Wall. The Situation of the Ground, riſing by an eaſy Aſcent, was very favourable to the Deſign of building them, and perhaps firſt ſuggeſted it. The Royal Palace and Treaſury were within the innermoſt Circle of the ſeven. The firſt of theſe Walls was equal in Circumference to the City of *Athens*, *i. e.* according to *Thucydides*, l. i. One hundred and ſeventy-eight Furlongs, and had white Battlements, the ſecond black, the third of a purple Colour, the fourth blue, and the fifth of a deep Orange. But the two innermoſt, as ſerving more immediately for a Fence to the Royal Perſon of the King, and within one of which was his Palace, were embelliſhed above the other, the one being covered, or gilt with Silver, and the other with Gold. Each of them being higher than the other, and diſtinguiſhed by the Colour of their ſeveral Pinnacles, gave unto the Eye a moſt agreeable Proſpect. *Herod. ibid.* This Deſcription indeed of *Herodotus*, favours ſomewhat of Romance, but the uncommon Height, and ſuperb Magnificence of the Walls is confirmed by other good Authorities. It ſhould ſeem as if the Walls of *Ecbatane* were each of them ſeventy Cubits high, fifty Cubits broad, and the Towers upon the Gates an hundred Cubits higher; but this is to be underſtood only of the innermoſt Wall. And this is the more probable, becauſe the Deſcription in theſe Verſes is of the Height and Breadth τȣ̃ τείχȣς, the Wall, not Walls, as if a particular one was only meant. The *Vulg.* is faulty in rendering, *Fecit muros ejus in latitudinem cubitorum ſeptuaginta, & in altitudinem cubitorum triginta.* St. *Jerom's* Verſion agrees with our Tranſlation, and underſtands the ſeventy Cubits of the Height, which ſeems the true Rendering, and is confirmed by the *Greek* and *Syriac*.

Ver. 4. *And he made the Gates thereof, even Gates that were raiſed to the Height of ſeventy Cubits, and the Breadth of them was forty Cubits.*] It is to be preſumed, that this extraordinary Height takes in all the Embelliſhments over and about the Doors, and not that the Gates themſelves opened to ſuch an exact Height. We ſhall the leſs wonder at the extraordinary Grandeur of the Towers and Gates here mentioned, if we reflect upon what is related of *Ninive*, that it had fifteen hundred Towers upon the Walls of it, each of them an hundred Feet high: And on what *Joſephus* ſays of the Gates of the Temple of *Jeruſalem*, that they were ſixty Cubits high, and twenty broad.

Ver. 5. *In the great Plain, which is the Plain in the Borders of Ragau.*] The Plains of *Ragau* are very probably thoſe which lie about *Rages*, a Town of *Media*, ſtanding upon the Mountains of *Ecbatana*, and diſtant about a ſmall Day's Journey from that City.

Ver. 6. There is a great Difference betweeen the *Greek* and *Latin* Verſion of this Book, particularly as to the proper Names. Probably both the great Plain itſelf, and the Rivers had different Names. What is called here, and in the *Greek Hydaſpes*, is ſtyled *Jadaſon* in the *Latin* Verſions. *Calmet* obſerves, that the *Syriac* is moſt exact as to the Names of Places; it reads here, that *Nabuchodonoſor* engaged with *Arphaxad* in the Plains of *Dura*, mentioned *Dan.* iii. and inſtead of the River *Jadaſon*, it puts *Ulai*, which occurs likewiſe in *Dan.* viii. 21.

Ver. 7. *Sent unto all that dwelt in Perſia.*] The Mention of the *Perſians*, as a diſtinguiſhed People at the Time of this Tranſaction has been thought inaccurate, as the Name of the *Perſians* was hardly, if at all known before *Cyrus*, at leaſt they were till then an obſcure People, and included under the Name of *Elam*, or *Elamites*. See *Boch. Geogr.* l. iv. c. x. But this Objection, ſuppoſing it well-grounded, is not particular to this Writer. Inaccuracies in Geography and Chronology are found in almoſt all ancient Writers; and even the Sacred Text is not free from them, at leaſt according to our Verſion.

Ver. 10. *Until you come beyond Tanis and Memphis, and to all the Inhabitants of Egypt.*] The *Vulg.* only mentions *terram Jeſſe*, which *Calmet* expounds the Land of *Goſhen*, in the lower *Egypt*, called the Land of *Geſem*, I preſume, in the preceding Verſe. Probably by *Synecdoche*, a Part was deſigned for the Whole. It ſhould ſeem from this, and ℣ 12. that *Nabuchodonoſor* did command in *Egypt* before the Conqueſt of *Judæa*, which yet was a neceſſary Paſſage for the invading of *Egypt*: What is mentioned therefore here of *Egypt*, has been condemned by *Diodate* and others, if not as falſe, at leaſt as pre-mature. But allowing this, might not ſuch an imperious and conceited Prince, as *Nabuchodonoſor* is here deſcribed, ſend his Orders to thoſe beyond *Tanis* and *Memphis*, and to all the Inhabitants of *Egypt*, tho' he had no Power or Command in *Egypt*, to attend his Summons, and to accompany him to the Battle? which indeed appears from the following Verſe, to have been the very Caſe. He who expected the whole Earth ſhould ſubmit to him, might eaſily flatter himſelf that *Egypt*, a ſmall Part of it, would not diſpute his Orders. The like Anſwer may ſerve for his Meſſage into *Perſia*, ỷ 7.

Ver. 11. *But all the Inhabitants of the Land made light of the Commandment of Nabuchodonoſor, neither went they with him to Battle, for they were not afraid of him: Yea, he was before them as one Man; and they ſent away his Ambaſſadors from them without Effect, and with Diſgrace.*] It may ſeem ſurprizing and ſtrange, that the Inhabitants of the Land ſhould dare to behave in the Manner here related, except they thought that *Nabuchodonoſor* could not ſtand againſt *Arphaxad*, a valiant Prince, and at the Head of a numerous and powerful Army. The Truth is, after the Deſtruction of *Sennacherib's* Army by the deſtroying Angel in *Judæa*, the Power and Credit of the Kings of *Aſſyria* began to dwindle; and among others who broke from that Government, was *Merodach-Baladan*, King of *Babylon*, who before was tributary to the King of *Aſſyria*. Or probably, the Nations mentioned in the foregoing Verſes, inſtructed by the Misfortunes of others, and ſeeing that their Submiſſion ſerved only to render the Conqueror more fierce and inſolent, might take the Reſolution here mentioned, tho' ſeemingly raſh and imprudent. It ſeems moſt probable that this Meſſage and Invitation to the Inhabitants of the ſeveral Places here mentioned to come to his Aſſiſtance, was before the Engagement with *Arphaxad*, as our Verſion, following the *Greek*, repreſents it; but the *Vulg.* makes it to be after that Battle, to induce them by a Senſe of his Conqueſts, and the Terror of his Arms, to ſubmit to his Dominion and Empire; or whether he ſent to the ſame People twice, as ſome have conjectured, both before and after the Engagement: However this be, it is certain that his Pride was very ſenſibly piqued at the Diſappointment, when he found ſo many People, whom in his own Mind he looked upon as already vanquiſhed and ſubdued, daring to diſpute his Orders, and affronting him in the Perſons of his Ambaſſadors. They regarded him, ſays the Text, only as one Man, *i. e.* as a private Man, without reſpecting his publick Dignity or Character, as one that had no Right or Buſineſs to command them to attend, and therefore as their equal; ὡς ἀνὴρ ἴσος, as ſome Copies have it, or being but a Man, no better than themſelves.

Ver. 12. *Therefore Nabuchodonoſor was very angry, and ſware by his Throne and Kingdom.*] This was anciently eſteemed a moſt ſolemn, ſacred, and inviolable Oath. *Herodotus* ſays, that the *Scythians*, whom the older *Latin* Verſion mentions here inſtead of the *Syrians*, particularly uſed this Form, when a more ſolemn Oath than ordinary was to be taken, l. iv. c. lxviii. It appears from the Goſpel, *Matth.* v. 34. xxiii. 22. that the *Jews* ſometimes ſwore by Heaven, or God's Throne, which was virtually ſwearing by God himſelf, who ſat upon it. And the *Perſians* uſe it to this Day. See *Tavern. Voyag.* B. i. And may not *Nabuchodonoſor*, in like manner ſwearing by his Throne and Kingdom, be conceived as ſwearing by himſelf, as he owned no Superior either in Heaven or on Earth? *Homer* introduces *Achilles* ſwearing by his Sceptre, *Il.* Δ. And it is obſerved by *Ariſtotle*, that when Princes ſwore, they uſually held up their Sceptre.

Ibid. *That he would ſlay with the Sword all the Inhabitants of the Land of Moab, and the Children of Ammon, and all Judæa . . .*] In judging of *Nabuchodonoſor's* Behaviour, a great Difference is to be made between thoſe who were ſubject to him, and thoſe whom he intended to make ſo. The former in refuſing to obey his Orders, and ſend their Troops to his Aſſiſtance againſt the *Medes*, were doubtleſs Rebels to their Sovereign, and deſerved his ſharpeſt Reſentment: But ſuch as were free, and unſubdued, were at Liberty to act as they pleaſed; as they were under no Ties of Duty, Policy and Prudence alone were to direct them. This ſeems to have been the Caſe of the *Jews* in particular, they were independent of him, nor had he any Right over them or their Country. It does not appear that they owed him either Services, or Tribute; or if ſome ſmall Acknowledgments of this ſort were due from them, they did not imply ſuch Vaſſalage as to oblige them to be Auxiliaries upon every Occaſion. The Juſtice of their Refuſal will appear yet further, if we conſider that *Nabuchodonoſor*, beſides his Scheme of univerſal Dominion, intended likewiſe to oblige the ſeveral Nations to acknowledge him only to be God, c. iii. 8. vi. 2. which the *Jews* could not ſubmit to without a Renunciation of their Religion. And God ſeems to have approved the Conduct of his People by the miraculous Deliverance wrought in their Favour.

Ver. 15. *Mountains of Ragau.*] It is no improbable Conjecture, that this City, the ſame with *Rages*, *Tobit* i. 14. was built by *Reu* the Son of *Peleg*. For not only the Deſcendants of *Arphaxad* (of whom came *Peleg*, the Father of *Reu*) ſettled in theſe, and the adjacent Parts, but *Reu* is called by the LXX *Ragau*. And as to the Poſterity of *Arphaxad* ſettling here, it is remarkable that in the Beginning of this Book, mention is made of *Arphaxad*, who reigned over the *Medes* in *Ecbatane*. This Name being probably given to the ſaid King, in Memory and Honour of their Fore-father *Arphaxad*, the Son of *Shem*, and Grandſon of *Noah*, who probably, upon the Diſperſion of Mankind, ſettled himſelf in theſe Parts of *Aſia*, whence we find here a whole Country retaining plain Footſteps of his Name, it being called *Arrapachitis* in *Ptolemy*, probably for *Arphaxaditis*. See *Wells's Geography*, vol. iii. p. 196.

CHAP. II.

Ver. 1. A*ND in the eighteenth Year . . .*] The placing the Expedition of *Holofernes* in this Year ſeems to be in Conſequence

ſequence of the former Miſtake, c. i. 13. and a Continuation, ſays *Prideaux*, of the ſame Blunder, *Connect.* vol. i. p. 29. *Jerom's* Verſion has the thirteenth Year here, the Expedition of *Holofernes* being the Year after the Battle of *Ragau*, which, according to that Verſion, was in the Twelfth of *Nabuchodonoſor.* And with this agrees *Uſher* in his *Annals*, A. M. 3348. It is ſaid here to be in the Two and twentieth Day of the firſt Month, *i. e.* in that Part of the Month *Niſan*, or in the Beginning of Spring, called in the *Hebr.* The Return of the Year; which the Scripture takes Notice of, as the uſual Time when Kings go forth to Battle, 2 *Sam.* xi. 2.

Ver. 2. *And concluded the afflicting of the whole Earth out of his own Mouth.*] Καὶ συνεκάλεσε τὴν κακίαν τῆς γῆς ἐκ τοῦ στόματος αὐτοῦ. This Verb ſeems to have crept in from the Beginning of this Verſe, and to have no Place here. Other Copies have συνετέλεσε, which our Verſion follows; but it will be difficult to fetch the Senſe given in it from the preſent *Greek*. As it now ſtands, it differs very little from what goes before, and what follows. *Badwell's* Senſe of the Place is new and agreeable: "he declared to, and laid before his Nobles whom he had convened, all the Rudeneſs offered to him from the Nations he had ſent to, and the contemptuous Treatment his Ambaſſadors met with." The Authors of the *Geneva* Verſion manifeſtly underſtood it in this Senſe when they rendered, *He communicated with them his ſecret Counſel, and ſet before them with his own Mouth all the Malice of the Earth.* And *Junius's* rendring is to the ſame Effect, *Colligens omne malum regionum iſtarum ore ſuo.* And ſo *Calmet*, *Nabuchodonoſor repreſenta lui même la malice de toute la terre.* When it is here ſaid that he meditated Revenge on the whole Earth, this is not to be underſtood abſolutely, but includes ſuch People and Nations only, as refuſed to attend his Summons, thoſe mentioned in the former Chapter ℣ 7, 8, 9, 10. γῆ and οἰκουμένη are both taken frequently in Scripture in a reſtrained Senſe to ſignify a particular Country; *Judæa*, eſpecially, is often ſo denominated.

Ver. 4. *Called Holofernes . . .*] Some Annotators are of Opinion, that the Word *Holofernes* is of *Perſian* Extract, in the ſame Manner as *Tiſaphernes*, *Intaphernes*, &c. but others imagine, that this General was a Native either of *Pontus* or *Cappadocia*. *Polybius* makes Mention of one of that Name, who having conquered *Cappadocia*, ſoon loſt it again by endeavouring to change the ancient Cuſtoms of the Country, and to introduce Drunkenneſs, together with Feaſts and Rites to *Bacchus*. Whereupon *Caſaubon* conjectures, that this was the ſame *Holofernes* that commanded *Nabuchadnezzar's* Forces; as it muſt be owned, that his Riot and Debauchery, as well as the Rapidity of his Conqueſts, makes him not unlike him. *Polyb.* l. x. c. xi. and *Caſaub. in Athen.*

Ver. 4. *The chief Captain of his Army, which was next unto him.*] By *Zonaras* he is called *Archiſatrapas*, by *Tertullian* and St. *Auſtin*, *Rex*; on account probably of the ſupreme Power and Command which he had. He ſeems to have been in the ſame Favour, Dignity, and Power with *Nabuchodonoſor*, as *Joſeph* was with *Pharaoh* in *Egypt*, and *Haman* with *Aſſuerus* in *Perſia*, *Eſth.* c. iii. and *Achiacharus* with *Eſarhaddon* in *Aſſyria*, *Tob.* i.

Ver. 5. *And the Number of Horſes with their Riders, Twelve thouſand.*] Here our Tranſlators have with great Judgment followed the *Alexand.* Copy, which has χιλιάδας, inſtead of the other Copies μυριάδων. No doubt μυριάδων δέκαδύω is a Miſtake here, and ſeems to have been the Gloſs to the Number in the Line above, χιλιάδας ἑκατὸν εἴκοσι, over-againſt which, ſome Hand had put the uſual way of expreſſing that Number, *viz.* 12 Myriads; and this by Miſtake afterwards crept into the Text in the Line below.

Ver. 7. *Thou ſhalt declare unto them, that they prepare for me Earth and Water.*] This, according to the Margin, is after the Manner of the Kings of *Perſia*, to whom Earth and Water was wont to be given, in Acknowledgment of their being Lords of Land and Sea. Thus *Darius*, to make Trial which of the *Grecians* would ſubmit to him, and which would not, ſent Heralds to all their Cities to demand Earth and Water: On the Arrival of theſe Heralds, ſeveral of the *Grecian* Cities, dreading the Power of the *Perſians*, did as was required of them; but when thoſe who were ſent to *Athens* and *Lacedæmon*, came thither with this Commiſſion, they flung them, the one into a Well, and the other into a deep Pit, and bid them fetch Earth and Water thence. But this being done in the Heat of their Rage, they repented of it, when come to a cooler Temper, and would gladly have made any Satisfaction for the Wrong that would have been accepted of; and the *Lacedæmonians* ſent a proper Perſon on Purpoſe to *Suſa* to make an Offer hereof, *Herod* l. vii. From the Tribute here demanded, ſome have inferred, that it was a *Perſian* Monarch that gave theſe imperious Orders, and they confirm this Opinion from theſe further Reaſons: 1. The *Apoſtolical Conſtitutions* mention what is here recorded to have happened ἐπὶ Δαρείου, l. viii. 2. 2. The Name of *Holofernes*, the General of this Army, and next in Power to the King, like thoſe of *Tiſſaphernes*, *Artaphernes*, *Intaphernes*, *Barzaphernes*, is known by its Termination to be of *Perſian* Extraction. 3. It appears from *Joſephus*, *Antiq.* l. xi. 5. that *Joacim*, mentioned in this Hiſtory, c. iv. 6. was not High Prieſt till the End of *Darius's* Reign. 4. The Hymn of Thankſgiving upon the wonderful Deliverance God had vouchſafed his People, mentions particularly that *the Perſians quaked at her Boldneſs, and the Medes were daunted at her Hardineſs*, which ſeems to imply their having a principal Share in this War. This Hiſtory cannot be aſſigned to the Times of *Nebuchadnezzar*, who carried the two Tribes Captives, inaſmuch as it is declared therein, c. v. 18, 19. that it happened after the Return of thoſe Tribes out of Captivity, long after the Death of that King. A learned Writer, and a great Stickler for this Opinion, ſurmiſes, that the *Jews* changed the Name of *Darius* into *Nabuchodonoſor*, when they ſet up their ſpurious Meſſias *Bar Chocab*, and that the true Æra of this Hiſtory is in the 36th Year of *Darius*, *Whiſton's Hiſt. of the Old Teſt.* vol. i. p. 369. Others, without having any Recourſe to the Corruption of the Text, ſuppoſe, that ſome *Perſian* King, who reſembled *Nebuchadnezzar* in his Deſigns and Actions, is here called by his Name, in like manner as any noted Conſpirator may be called a *Catiline*. *Sulpicius Severus*, from the Likeneſs of the two Characters, will have *Ochus*, the Succeſſor of *Artaxerxes*, to be the Perſon, who was very cruel, and fond of going to War, *Sacr. Hiſt.* l. ii. c. 22. Some have fixed upon *Cambyſes*, particularly *Euſebius in Chron.* St. *Auſtin*, l. xviii. c. 16. *de Civit. Dei* & *Venerab. Bede*, and have aſſigned it as the Reaſon why *Cambyſes* oppoſed the Building of the Temple, *Ezra* iv. becauſe the *Jews* killed *Holofernes*. But this Hiſtory of *Judith* cannot fall in with the 12th of *Cambyſes*, ſee ver. 1. as that Prince lived but ſeven Years and five Months, *Herod.* l. iii. but whoever is fixed upon, there ſeems to lie this Objection againſt the Conjecture in general, that the *Nabuchadonoſor* here mentioned, is all along particularly characterized as King of the *Aſſyrians*, c. i. 7. 11. ii. 1. 4, &c. and his General, as chief Captain of the Army of *Aſſur*, c. ii. 4. 14. v. 1. vi. 1. &c. As this Particularity therefore ſeems neceſſarily to confine it to a *Babylonian* or an *Aſſyrian* Monarch, and as the Times of *Nebuchadnezzar* ſuit not with thoſe of this Hiſtory, might we not rather imagine, if a Change of Names through any *Jewiſh* Corruption of the Copies is to be ſuſpected, or admitted, that they changed the Name of the King of *Aſſyria* or *Babylon*, *Saoſduchinus*, or ſome other, into *Nabuchadonoſor*? Further, if the Demand of Earth and Water was not peculiar to the *Perſians*, but in uſe among other Nations, and is only a common Form of acknowledging Subjection; and if the *Perſians* are to be conſidered here only as Auxiliaries, as ſeems moſt probable from c. i. ver. 7. and were, among others, ſummon'd themſelves to aſſemble at *Nabuchodonoſor's* Command, then what is here recorded ſhould ſeem to belong to the Times before *Darius*, or even the very Eſtabliſhment of the *Perſian* Empire; for it cannot be ſuppoſed, that when that was in its Glory, the *Perſians* under *Cambyſes*, *Darius*, or *Xerxes*, or indeed any of their Kings, then Lords of the *Eaſt*, ſhould be ſo obſequious to the Commands of the proud *Aſſyrian*, as to aſſemble at his Summons; or ſo void of Policy, as to join their Forces to ſubdue the Earth to him, to enlarge his Power and Dominion, and in effect to leſſen and diminiſh their own: Beſides, “Did any of theſe *Perſian* Monarchs, “ſays *Calmet*, reign at *Niniveh*? Did they “declare War againſt a King of the *Medes*? “Were they ever Kings of *Aſſyria*? Did “they conquer *Cappadocia*, *Cilicia*, *Syria*, “*Arabia*, *Meſopotamia*, and *Phœnicia*? Or “rather, did not all theſe Provinces make “Part of the Empire, which they received “from their Anceſtors?”

Ver. 11. *But concerning them that rebel, let not thine Eyes ſpare them.*] *i. e.* Either through a Motive of Compaſſion, or a Principle of Avarice, as *Saul* did, when, inſtead of obeying the Commandment of God, to ſmite *Amalek*, and utterly to deſtroy all that they had, out of a falſe Compaſſion he ſpared *Agag*, *and the beſt of the Sheep and the Oxen, and all that was good*, 1 Sam. xv. 3. 9.

Ver. 12. *For as I live, and by the Power of my Kingdom, whatſoever I have ſpoken, that will I do by mine Hand.*] When we conſult that divine Light which teaches us, that Men can do nothing but as God ſhall pleaſe to enable them, or ſhall allow to be done, one cannot help being ſurprized, and ſcarce forbear laughing, at the Vanity of the *Aſſyrian* Prince, who, fluſhed with the Conceit of his Victory over *Arphaxad*, and the Advantages hitherto gained, reſolves upon the vaſt Attempt of ſubduing the whole Earth, as if his Power was invincible, and his Project, founded either on Pride, Ambition, or Reſentment, could not fail of Succeſs. From the Secrecy and well concerted Meaſures of his Expedition, and the Number of Forces ready to engage in it, he aſſures himſelf of Conqueſt, not conſidering, that Succeſs depends upon God's good Pleaſure, who often delights to defeat the unjuſt Deſigns and unwarrantable Enterprizes of ſuch Princes, who aim at eſtabliſhing their own Glory and Greatneſs upon the Ruin of innocent and leſs powerful States. Eſpecially ſuch it is his Will to bring low, who pride themſelves in their own Sufficiency and Strength, ver. 5, and, without aſking his Leave, or ſeeking for his Aſſiſtance or Bleſſing, are confident of Victory, that their Counſels cannot be diſappointed, nor their combined Forces overthrown and defeated. From the authoritative Manner and lofty Language of this Verſe, one would have thought that it was God himſelf that was ſpeaking, he who has the ſovereign Dominion over all Creatures, and whoſe Decrees and Orders are always infallible and irreſiſtible; who never commiſſions a *Moſes* or a *Joſhua* to go and fight their Enemies with a Promiſe of Succeſs, but the Event is always anſwerable, and the Attempt ſucceſsful. But what a prodigious Difference is there between the precraious Reſolutions of vain Man, and the unerring Decrees of an all-wiſe God; between a Prince who has nothing of his own, but his Pride, and an all-powerful Being, to whom Kings, even in the Summit of their fancied Greatneſs, are ſubject and accountable! The Event of this Hiſtory in particular ſhews the Vanity of ſuch preſumptuous Boaſting, in Defiance of the

Moſt High; that even weak and inconſiderable Means ſhall have the Power, by God's Appointment, to ſtop the Career, and confound the Pride of the Mighty; and a *Judith* unarm'd, if ſent by the Lord of Hoſts, and inſpired with Reſolution by him, ſhall perform Wonders for the Deliverance of his People, againſt the whole Force of an inſulting Enemy, *who took not God for their Strength, but truſted in the Multitude of their Hoſts.*

Ver. 21. *Near the Mountain, which is at the Left-hand of the Upper Cilicia.*] It is probable that *Taurus* and *Antitaurus* are here meant, as theſe are large Mountains bordering on *Cilicia.*

Ver. 23. *And deſtroyed Phud and Lud.*] i. e. *Egypt* and *Lydia*; for *Lud* cannot mean here *Ethiopia*, becauſe the *Ethiopians*, c. i. 10. had no Concern in this Affair, the *Aſſyrian* Monarch had received no Affront or contemptuous Anſwer from them. If what *Grotius* obſerves of the Geography of this Writer be true, that it is παχυμερὴς, *craſſoque filo*, one ſhall the leſs wonder, that *Phud* and *Lud*, i. e. *Egypt* and *Lydia*, *Raſſes* and *Iſhmael*, i. e. *Tarſus* and *Arabia*; *Meſopotamia* and *Cilicia* are connected together, without a proper Regard to the Order or Situation of Places.

Ver. 27. *Then he went down into the Plain of Damaſcus.*] If we do not ſuppoſe *Holofernes* to have been aſſiſted in extending his Conqueſts, and to have executed Part of what is mentioned in this, and the foregoing Verſes, by ſeveral large Detachments from the general Army, under the Conduct of other Generals and Lieutenants, the Rapidity of his Conqueſts is almoſt incredible. He ſeems to conquer more Places in leſs than two Months, than another could even viſit with ſo numerous an Army as his in ſo ſhort a Time; for in about ſix or ſeven Weeks time he conquered *Cappadocia*, *Lydia*, *Cilicia*, *Meſopotamia*, from the River *Chabor*, which empties itſelf into the *Euphrates* to the *Perſian* Gulph; as likewiſe *Arabia*, and the Country of the *Madianites*, towards the *Dead Sea*; and, laſt of all *Damaſcus*: Which makes it the more ſurpriſing, that, after having run through ſo many Provinces, and ſubdued ſo many Nations, by the mere Terror of his Name, a little inſignificant Town in compariſon ſhould ſtop his Progreſs, and oblige him to ſtay before it a Month or two without making any Aſſault upon, or executing any thing conſiderable againſt it, except ſeizing on the Aqueducts, and by rendering them uſeleſs and unſerviceable, depriving the Inhabitants of *Bethulia* of the Convenience of Water. Our Tranſlators here ſcarce reach the Force of the Verb ἐξελίκμησε: 'tis an elegant Expreſſion, and means, that he winnowed their Countries, *i. e.* he took their Subſtance, and left the Chaff.

CHAP. III.

Ver. 1. SO *they ſent Ambaſſadors to him to treat of Peace.*] *i. e.* the Inhabitants of the Sea Coaſts, mentioned in the laſt Verſe of the foregoing Chapter, and People very remote, made ſolemn and reſpectful Application to him to avert the Danger and Miſchief that might otherwiſe befal them. *Curtius* mentions the like formal Addreſs made by the moſt diſtant Nations to *Alexander the Great*, to intercede for Peace, and to engage his Favour, l. x. Thus the *Gibeonites*, knowing the Succeſs uſually attending ſuch dutiful and early Application, to ſave themſelves from Danger, craftily ſaid to *Joſhua*, *We be come from a far Country, we are thy Servants, now therefore make a League with us*, Joſh. c. ix.

Ver. 2. *We the Servants of Nabuchodonoſor the great King.*] Theſe People ſurrendered themſelves as Vaſſals to the King of *Aſſyria*, called here *the Great King* by way of Eminence. This was the uſual Title given to this Monarch. Thus *Rabſhakeh*, ſpeaking of his ſuperior Power, addreſſes himſelf to *Hezekiah*, *Thus ſaith the Great King, the King of Aſſyria, what Confidence is that wherein thou truſteſt?* 2 Kings xviii. 19. *Daniel*, ſpeaking to *Nebuchadnezzar*, c. ii. 37. applies to him the like auguſt Terms of Sovereignty, *Thou, O King, art a King of Kings; for the God of Heaven hath given thee a Kingdom, Power, and Strength, and Glory.* And *Cyrus* in his Epitaph, is complimented in the like manner as βασιλεὺς βασιλέων, *Strabo*, l. xv.

Ver. 4. *Behold even our Cities, and the Inhabitants thereof, are thy Servants, come and deal with them as ſeemeth good unto thee.*] As nothing very material occurs in the literal Senſe of this Chapter, *Meſſrs. of Port Royal* have drawn the following allegorical one from the great Power of the King of *Aſſyria*, repreſented above in all its Terror on the one Hand, and the vaſt Panick and abject Obſequiouſneſs of the neighbouring Nations on the other; "that by *Nabuchodonoſor*, who had decreed to ſubdue the whole Earth, and would be acknowledged and adored as a God by all the Nations whom he had conquered, we may pertinently underſtand the *Devil*, whoſe grand Deſign is, ever ſince the withdrawing his own Allegiance, and exalting himſelf as God, to ſeduce Mankind, and to perſuade them to deſert the free and happy Service, in which they live under their great Creator, and to transfer their Obedience to him, as their only Lord and Maſter." By *Holofernes* his General, they conceive, may be aptly meant, "All the Agents and Emiſſaries of the Devil, who in Compliance with his Suggeſtions or Orders, labour through unjuſt Means and wicked Arts to eſtabliſh his Empire. Such were thoſe idolatrous Princes, who perſecuted with Fire and Sword the true Servants of God, to oblige them to ſubmit to the Power and Dominion of the Devil,

“ and to renounce *Jeſus Chriſt.* And to ſay nothing of the World itſelf, whoſe Threats, as well as Careſſes, are alike ſucceſsful in drawing Men from their Duty, ſuch eſpecially are all thoſe, who, thro' the Example of a bad Life, or the Poiſon and Infection of evil Principles, ſeduce others from their Duty and Stedfaſtneſs, to leave the true Way of Salvation, and to walk in the Paths, which lead to Perdition, and Death.” *Comm. in loc.*

Ver. 7. *So they, and all the Country round about received them with Garlands, with Dances, and with Timbrels: Yet did he caſt down their Frontiers.*] *i. e.* Their Frontier Towns, Forts, and ſtrong Holds which might otherwiſe give him Oppoſition and Diſturbance. The *Vulgate* is more explicit in rendering the laſt Clauſe, *Nec iſta tamen facientes, ferocitatem ejus pectoris mitigare potuerunt, nam & civitates eorum deſtruxit.* It ſhould ſeem from this Account, that it would have been more ſafe and glorious for theſe Princes and People, to have united their Forces, and to have joined together to defend themſelves againſt a Barbarian, without any Bowels of Tenderneſs and Compaſſion, and with whom the greateſt Submiſſion was unavailable any ways to move or affect him. If their Villages had been ſacked and plundered, they would however have had the Glory to have defended their Liberties at the Expence of their Lives. But Fear ſeldom reaſons truly, *Wiſd.* xvii. 12. and thoſe who are ſeized with it, without weighing the Conſequences, follow implicitly what it ſuggeſts and dictates. The learned *Expoſitors* above, here again ſtrike out an allegorical Senſe, and apply it to the Conduct of the Wicked; “The Wicked (ſay they) when they ſurrender to, and enter upon the Service of, Sin and Satan, propoſe advantageous Things to themſelves; 'tis their Aim and Intention, like the People here mentioned, to procure Safety and Happineſs to themſelves in this Life; but herein they are miſerably deceived, ſince the Devil in the End, is really more cruel and miſchievous to thoſe that ſubmit to him, than to thoſe who have the Virtue and Reſolution to oppoſe him. For ſhould this Evil Spirit, like the enraged *Holofernes*, threaten and do all the Evil imaginable to the latter, ſhould he by Violence take away their Lives, a Death ſo precious before God, will be rewarded by an immortal Life, and eternal Felicity: Or ſhould he aim at, what is more dear to them, the Subverſion of the true Religion, his Attempt would be fruitleſs againſt its great Protector. But with the Wicked it is not ſo, thoſe who go out to meet this Fiend, as theſe Nations did *Holofernes*, and who willingly ſubmit to his Empire, and even rejoice, and take a Pleaſure in his Service, prove often unhappy, even in this Life, and have a terrible Proſpect of Ruin before them for the Time to come. For they are in the Service of a Maſter, who being, according to the Account given of him in Scripture, a *Murderer from the Beginning*, continues his implacable Hatred againſt Mankind, and is ſo falſe a Friend, that he gives the moſt deadly Wound to the Soul, at the ſame Time that he outwardly appears to be the moſt kind and favourable; cunningly advancing the temporal Intereſt and Fortunes of thoſe, whom he means eternally to ruin. As he makes no Account of Riches, or any of the tranſitory Goods of this Life, he is diſpoſed to give, if he had it in his Power, all the Kingdoms of the World, as he once pretended to offer even to our *Savioar*, provided he could induce any thereby to fall down and worſhip him, and, by ſo doing, to be eternal Partners with him in Miſery and Puniſhment.”

Ver. 8. *Cut down their Groves . . .*] Where they uſed to offer Sacrifice to their Gods, or Idols, under green Trees for the greater Solemnity and Reverence, as well as the greater Secrecy of their Myſteries. That among the Heathens Trees and Groves were the Temples of their Gods, appears from innumerable Paſſages in Sacred and Profane Hiſtory. And in the *Roman* Laws of the Twelve Tables, in the Second Law of Religion, it was commanded to have Groves in the Fields. From this idolatrous Uſe of them among the Heathens, the *Iſraelites* were bidden in the Courſe of their Conqueſts to cut them down, and *Deut.* xii. 3. to burn them; and this Law was executed by the good Kings of *Judah*, in Obedience to the Commands of the true God, 2 *Kings* xviii. 4. xxiii. 6, 14. They were alſo forbidden to plant any Grove, or Tree near unto the Altar of the Lord, *Deut.* vi. 21. Under *Groves*, probably all other Monuments of religious Uſe are comprehended, as Houſes, High-places, Temples, ſee c. iv. 1. Pillars, Statues, and the like. All of which *Nebuchadnezzar* ordered to be deſtroyed, as ſo many Rivals of his Majeſty and Greatneſs.

Ibid. *For he had decreed to deſtroy all the Gods of the Land, that all Nations ſhould worſhip Nabuchodonoſor only, and that all Tongues and Tribes ſhould call upon him as God.*] The *Aſſyrian* Princes, when they roſe to the Sublimity of Empire, were not only deſpotic in their Government, but affected even divine Honours, as may be ſeen in their Hiſtory, and ſet themſelves above all the Gods of the People they vanquiſhed; and not only preſumed to paſs Sentence by the Word of their Mouth upon the whole World, but ſometimes required that none other under Heaven ſhould be worſhipped but themſelves. We find in the Account here given of *Nabuchodonoſor*, that he was reſolved not only to ſubdue the ſeveral Nations from the *Euphrates* to *Ethiopia*, but intended likewiſe to oblige them to adore, and acknowledge, him only to be God. Accordingly his General, *Holofernes*, did not content himſelf with demoliſhing Idols and falſe

Gods, but he would remove the True God likewiſe, and ſet up *Nabuchodonoſor* in his ſtead. This appears to have been the avowed Purpoſe of his ſending his great Armies, not merely from a Spirit of Reſentment, but rather of Ambition to be acknowledged the King among Gods. And, indeed, as if he had been a profeſſed Atheiſt, as ſome have repreſented him, the Senſe of his great Succeſs in Life had ſo intoxicated his Reaſon, as to forget that he was a Man, or that there was a God that could controul him. But the King of *Ninive* was not the only Prince that we find infected with the Folly and Impiety of deſiring to paſs for a God; the Flatterers of *Darius*, who reigned over the *Medes* and *Perſians* in the Time of *Daniel*, propoſed to him to make a Decree, under Pain of being caſt into the Den of Lions, that no one ſhould dare to aſk a Petition of any God, or Man, but of him only, for the Space of thirty Days, *Dan.* vi. 7. Nor was *Sennacherib* leſs inſolent, who boaſted, 2 *Kings* xviii. 35. that he had not yet met with any God, that could withſtand his Power, *Who are they among all the Gods of the Nations, that have delivered their Country out of mine Hand?* And from thence vainly infers, that neither would the Lord be able to deliver *Jeruſalem* out of his Hand; exalting himſelf above all that is called God, or is worſhipped. *Alexander the Great*, and many of the *Roman* Emperors, had the like Ambition of paſſing for Gods. Nor is it very ſurprizing, that thoſe whom the Devil had thus taken Poſſeſſion of, ſhould, like him, aſpire to be equal with God. For that proud Spirit, however jealous of his Honour, is not averſe, for ſpecial Ends, to communicate Part of it to his Favourites, and willingly allows that they ſhall be looked upon and treated as Gods, if he can by ſuch Superſtition tempt any to leave the Service of the True God, and by Conſequence become his Slaves.

Ver. 9. *Over-againſt the great Strait of Judæa.*] Called the *Hill Country*, *Luke* i. 39. It is particularly deſcribed ℣ 7. of the next Chapter.

CHAP. IV.

Ver. 2. *THerefore they were exceedingly afraid of him, and were troubled for Jeruſalem, and for the Temple of the Lord their God.*] It is not to be wondered at, that the People of the *Jews* ſhould be much afraid of, and tremble at, ſo great a Force coming againſt them, to which ſo many Nations, from an Apprehenſion of greater Evils, had ſubmitted, and notwithſtanding had been treated with great Severity. Their Fear therefore was the more excuſable, and had this good Effect, that through a Diſtruſt of themſelves, and their own Sufficiency, it put them upon applying to God for his Aſſiſtance, and aſking of him in their Diſtreſs, the Help of his All-powerful Arm. It is obſervable, that the *Jews* are not repreſented here, as concerned for, and afraid of the Loſs of their Goods, their Liberty, or Lives, but the Occaſion of their Uneaſineſs was the Apprehenſion they were under, that the Holy City of *Jeruſalem*, and the Temple of the Lord, ſhould be profaned, and treated as other the like Places had been, where *Holofernes* with his Army had paſſed. The *Jews*, it is well known, had a profound Veneration for their Temple, and on many Occaſions have ſhewed themſelves ready to undergo a thouſand Deaths for the Preſervation of that Holy Place, which diſtinguiſhed them from all other Nations; and therefore their Thoughts at this Time were chiefly fixed, and their Wiſhes and Prayers confined to their beloved Sanctuary. "What they did from a pure Zeal and Spirit of *Judaiſm*, and to preſerve ſo glorious a Monument of their Religion, we ſhould be equally zealous to do, ſay *Meſſ. of Port Royal*, from a truer Principle, and a more excellent Religion. It becomes us to be always more ſincerely concerned for, and affected with, what any ways reflects Diſhonour upon, or is injurious to the Glory of God, and the Intereſt of his Church, than for any thing that can happen to ourſelves. We find that even the meek *Jeſus* was affected with Paſſion upon obſerving the Sanctity of his Father's Houſe prophaned by Merchandiſe, and the Place of Prayer changed into a Den of Thieves: But one does not read of any Reſentment he expreſſed, all the Time that he was in the Hands of his bittereſt Enemies, and expoſed to their outragious Inſults; tho' his Body was without Compariſon a Temple far more glorious and precious, than that material one, for which the *Jews* teſtified ſo much Reſpect, and ſhewed ſo much Concern for its Safety."

Ver. 3. *For they were newly returned from the Captivity, and all the People of Judæa were gathered together: And the Veſſels, and the Altar, and the Houſe were ſanctified after the Prophanation.*] It is a great Diſpute among the Learned, whether what is related here happened before or after the Captivity, and where the Date of this Tranſaction is to be placed. Thoſe who maintain the latter Opinion, ground it chiefly upon this Paſſage, wherein the Author, according to the *Greek* Verſion ſays (for the *Vulg.* wholly omits it) that the *Jews* were newly returned from Captivity, and the Veſſels, and the Altar, and the Houſe were ſanctified after the Prophanation. And c. v. 18, 19. it is farther affirmed, *that they were led Captives into a Land which was not theirs, that the Temple of their God was caſt to the Ground, and their Cities taken by the Enemy, but now are they come up from the Places where they were ſcattered, and have poſſeſſed Jeruſalem again.* The bare reading of theſe Paſſages, ſay they, naturally leads one to conclude, that what is here mentioned, was not tranſacted till after the Return from the Captivity; which is confirmed by the Opinion of many of the Ancients, as well as Moderns. See *Calmet's Pref. ſur le Liv. Judith*, and *Stackhouſe's Hiſt. of the Bib.* Thoſe who maintain that this Tranſaction happened before the Captivity, are divided, ſome placing it under *Manaſſes*, and others under *Zedekiah*; but the Difficulties on either Hypotheſis, poſſibly may be adjuſted, if we be careful to diſtinguiſh the ſlight and particular Diſperſions and Captivities of the *Jews*, from the long and more general one: and if we underſtand the Captivity here referred to, not of the grand Captivity of *Babylon*, but of one that was ſlight in Compariſon of it, that in the Time of *Manaſſeh* ſeems moſt probable to be meant. When that Prince was carried Captive to *Babylon*, what is here mentioned of the Country being deſolate, the People diſperſed, and the Temple prophaned, really happened; and upon his Return from thence with ſome of his Subjects, and being reſtored to his Kingdom thro' God's Bleſſing upon his exemplary Penitence, the Temple, by as great a Zeal for the true Religion, was purified again, and the Service of the Sanctuary reſtored to its ancient Dignity, 2 *Chron.* xxxiii. 12, 13, 14. But it muſt be acknowledged that in St. *Jerom's* Verſion, made from the original *Chaldee*, as is ſuppoſed, this Verſe, on which the Controverſy is founded, is wholly left out; and it is no improbable Conjecture of a very learned Writer, that it was put into the *Greek* Verſion (from whence the *Engliſh* is taken) from ſome of thoſe corrupted Copies of the Original, which St. *Jerom* complains of. *Prid. Connect.* vol. i. p. 32. As the Authority therefore of this, and that other Paſſage, c. v. 18. is ſo dubious, nothing certain can be concluded from either, or both of them, as to the Point in Queſtion.

Ver. 4. *Therefore they ſent into all the Coaſts of Samaria, and the Villages, &c.*] Nothing could have induced theſe two irreconcileable Enemies, the *Jews* and the *Samaritans*, who had a mutual Averſion to each other, ſee Note on *Ecclus* l. 25, 26. to act jointly, and to be Confederates, but the Senſe of the common Danger which threatned them from the Expedition of *Holofernes*.

Ver. 5. *And poſſeſſed themſelves before-hand of all the Tops of the high Mountains, and fortified the Villages that were in them.*] As *Jonathan* the High Prieſt did againſt *Apollonius*, 1 *Maccab.* x. 70. being by the Nature of their Situation more tenable and leſs eaſy of Acceſs. During the Captivity, and ſome time after, not Villages only, but almoſt all the Cities, lay defenceleſs, and even *Jeruſalem* itſelf was without ſufficient Walls for its Security, as may eaſily be imagined in ſuch a Time of Deſolation and Diſtreſs.

Ver. 6. *Joacim the High Prieſt which was in thoſe Days in Jeruſalem.*] He is ſometimes called *Eliakim*; acccordingly St. *Jerom's* Verſion promiſcuouſly uſes both Names for this High Prieſt. The *Syriac* alſo does the like: And indeed they are both Names for the ſame Perſon. And ſo *Luke* iii. 23. Some Copies have *Joiakim*, inſtead of *Heli*; which according to *Chemnitius*, is *Eliakim* contracted; and *Philo* makes *Joiakim*, *Heli*, and *Eliakim* to mean the ſame Perſon. See 2 *Kings* xxiii. 34. 2 *Chron.* xxxvi. 4. It has been objected againſt this Hiſtory, that none of the Name of *Joiakim*, or *Eliakim*, is to be found either in the Scriptures, or in *Joſephus*, that was High Prieſt before the Captivity. As to that Part of the Objection from the Scriptures, it may be anſwered, that the Succeſſion of the High Prieſts is ſo imperfectly recorded there, that *Joacim* might eaſily be omitted: For whoever examines the Succeſſions of the *Jewiſh* High Prieſts, as we have them delivered to us in the firſt Book of *Chronicles*, and in the Books of *Ezra* and *Nehemiah*, will find them ſo intricate and perplexed, ſo many Omiſſions and Diſlocations, ſuch a Diverſity of Names and Numbers, and ſuch ſeeming Contrariety in the ſeveral Accounts, as will coſt no ſmall Pains to reduce them to any tolerable Regularity. The Reaſon is, becauſe the Scripture no where profeſſes to give an exact Catalogue of all ſuch as had been admitted to that Office and Dignity until the Captivity. And in ſuch Catalogues as are delivered, ſeveral are inſerted that never were High Prieſts, and ſeveral are omitted, that were. The High Prieſts of the Family of *Eli*, are Inſtances of the latter; for they are left out of that Pedigree, and thoſe of the true Race who were excluded by them, are Inſtances of the former, for they are in it, tho' they never were High Prieſts. It is very likely, as *Prideaux* obſerves, that from the time of *Solomon* to the Captivity, many more ſuch Inſtances might have happened to hinder that Pedigree, from being an exact Catalogue of the High Prieſts. But it is not certain that *Joacim*, or *Eliakim* is not named in Scripture, for ſeveral learned Men are inclined to think, that what is ſaid of *Eliakim*, the Son of *Hilkiah*, *Iſai.* c. xxii. doth very well agree with that Part which *Joacim* is ſaid to have acted in this Book, *Connect.* l. i. As to the Catalogue of *Joſephus*, that too is ſo imperfect and corrupt, that ſcarce five Names in it agree with the Scripture Account. For ſeveral are in his Catalogue who never were High Prieſts, and ſeveral are left out that were; particularly *Amaſiah* in the time of *Jehoſaphat*, *Jehoiada* in the Reign of *Joaſh*, and *Azariah* in that of *Uzziah*: And therefore *Joacim* might have been High Prieſt at this time, tho' there be no Mention made of him as ſuch, either in the Scriptures, or the Hiſtory of *Joſephus*.

Ver. 8. *And the Children of Iſrael did as Joacim the High Prieſt had commanded them.*] One is ſurprized to find in this important Juncture, and indeed throughout this Hiſtory, the High Prieſt *Joakim*, giving all the Orders, and no Mention in any Reſpect made of the King, tho' this was an Affair of State, rather than Religion, and the ſupreme Power was doubtleſs in him; as if he had no Concern in or for the Event of this War; nor for the Danger threatned to his People, and his Duty did not call upon him more loudly to do, and order, what the High Prieſt is here repreſented as doing. But the Conjecture of very many learned Men is not at all improbable, that at this time *Manaſſeh* dwelt at *Jeruſalem*, being juſt returned from the *Babyloniſh* Captivity, and being deeply affected with that Calamity, and with the Mercy ſhewed to him in his Deliverance, cared not to concern, or intereſt himſelf with publick Affairs, being wholly intent upon ſerving God. And it is not unlikely, that from his long Confinement, and the Miſeries he underwent, he might ſo have impaired his Health, as to be hindered from acting in a publick Sphere: Or it is poſſible that he might then be engaged in the Defence of ſome other Part of his Kingdom, and ſo devolved the Care of public Buſineſs upon the High Prieſt, and Senate who had acted during his Abſence. *Joſephus* informs us, *Antiq.* l. x. c. iv. from the Time that *Manaſſes* returned from *Babylon*, he ſpent the whole Remainder of his Time in the Service and Worſhip of God with the greateſt Strictneſs, being a ſincere Penitent for the many Abominations he had committed. And the Scripture intimates the ſame, 2 *Chron.* xxxiii. 13. where it is ſaid of him, that he *humbled himſelf greatly before the God of his Fathers, and took away the ſtrange Gods, and the Idol out of the Houſe of the Lord.* And tho' it is ſaid ℣ 14. that he built a Wall without the City of *David* for its Defence, and put Captains of War in all the fenced Cities of *Judah*, yet in the general, after he was humbled by his great Affliction, he committed the Management of publick Buſineſs, and eſpecially the fortifying frontier Places, to the High Prieſt, and other great Men. On the other hand it is ſaid, that allowing him to be greatly intent on Devotion, and not to concern himſelf with publick Buſineſs, yet in ſuch a Caſe, the Name and Authority of the King had not been dropt, nor is uſually, tho' the Act was the Act of the Miniſter. And as to the Poſſibility of *Manaſſes* being engaged in the Defence of ſome other Part of his Kingdom, or in ſome foreign Expedition, neither the Concurrence of Hiſtory, Sacred or Prophane, nor *Manaſſes's* own Circumſtances, are thought to countenance ſuch a Suppoſition: And had it been ſo, might it not have been expected that the Author of this very Hiſtory ſhould have dropt ſome Notice of it, as the Reaſon of *Joacim's* acting on this Occaſion with an abſolute and independent Power?

Ver. 9. *Then every Man of Iſrael cried to God with great Fervency, and with great Vehemency did they humble their Souls.*] It is not to be doubted but that the *Iſraelites*, by fortifying the Hills, and guarding the Paſſages, and the like neceſſary Proviſion in a Time of Danger, uſed all the Precautions poſſible to prevent any Surprize from their Enemies; but it is manifeſt that they did not place their whole Confidence in human Policy, or Foreſight. They did all that was in their Power for their Security, becauſe God allows his Creatures to employ all lawful Means for that Purpoſe; but being convinced of the Truth of *David's* Obſervation, *Pſ.* cxxvii. 2. *Except the Lord keep the City, the Watchman waketh but in vain,* they had Recourſe, according to the Direction of the High Prieſt, to Prayer, Faſting, and Humiliation, as to Arms, which alone could render them invincible. And preſuming theſe Inſtances of Mortification to be well-pleaſing to, and ſucceſsful with God, they continued them for many Days in all *Judæa* and *Jeruſalem*, ℣ 13. waiting for God's Protection and Aſſiſtance at the Time, and in the Manner, he ſhould pleaſe to ſend it; and it was this Perſeverance that at length procured them Victory. The *Vulgate* puts the following Speech into the Mouth of *Joacim* the High Prieſt, *Scitote quoniam exaudiet Dominus preces veſtras, ſi manentes permanſeritis in jejuniis & orationibus in conſpectu Domini. Memores eſtote Moyſi ſervi Dei, qui Amalec confidentem in virtute & potentia ſua, & in exercitu ſuo, & in clypeis ſuis, & in curribus & in equitibus ſuis, non ferro pugnando, ſed precibus ſanctis orando dejecit. Sic erunt univerſi hoſtes Iſrael, ſi perſeveraveritis in hoc opere quod cæpiſtis.* One cannot but obſerve, how different the Conduct and Behaviour of the *Iſraelites* was upon this Occaſion, from that of common Armies. They thought the Help of Man was but vain, and therefore their Truſt was in the Lord of Hoſts. Inſtead of the Sound of Trumpets, and other warlike Inſtruments, they poured forth their devout Supplications to him, that was able to ſave, accompanied with ſtrong Crying and Tears. Inſtead of outward Pomp, and the Pride of Dreſs, they were diſtinguiſhed by Sackcloth and Aſhes, and lowly Proſtrations. And who among the proud *Aſſyrians*, ſeeing ſuch Inſtances of Dejection, would not have deſpiſed and laughed at theſe *Iſraelites*, as a People half dead with Fear, and even almoſt below their Notice to engage with? And yet it was this profound Humiliation, that was alone available to oppoſe and ſubdue the Haughtineſs and Pride of *Holofernes*. Other Nations haſtily ſubmitted thro' the very Terror of his Name, but this People, providing better for their Safety, humbled themſelves under, and thereby obtained the Help of the mighty Hand of God, and triumphed over him, who threatned Revenge upon the whole Earth.

Ver. 14. *And Joacim the High Prieſt, and all the Prieſts that ſtood before the Lord, and they which miniſtred unto the Lord, had their Loins girt with Sackcloth, and offered the daily Burnt-offerings, with the Vows and free Gifts of the People.* Ver. 15. *And had Aſhes on their Mitres, and cried unto the Lord with all their Power.*] The *Vulg.* is more emphatical than our Verſion, *Etiam hi qui offerebant Domino holocauſta, præcincti ciliciis offerrent ſacrificia Domino.* Only it is obſervable that it omits the Mention of the High Prieſt.

And indeed the Occaſion muſt be more preſſing and calamitous than ordinary, for the High Prieſt himſelf, if not to put off his glorious Apparel altogether, at leaſt to appear in the Time of the publick Miniſtration in the Habit of a Mourner, who might not mourn, according to the Law, for the Death of his neareſt Kin, *Levit.* xxi. 10, 11. but publick Calamities, ſuch as affected the very being of the State, admitted of an Exemption from the ordinary Rule. Accordingly the Prophet *Joel*, in ſuch a Time of Diſtreſs, exhorts, that the *Prieſts, the Miniſters of the Altar, ſhould gird themſelves, lament, and howl, and lie all Night in Sackcloth*, c. i. 13.

CHAP. V.

Ver. 1. A*ND had laid Impediments in the champain Countreys.*] The Word σκάνδαλον here uſed has many Significations: It ſometimes ſignifies in general any Obſtacle or Hindrance laid in a Man's Way, by which a Paſſenger is detained or ſtopped: Here it is peculiarly taken to ſignify thoſe ſharp Stakes, or other Inſtruments, which in Time of War Men were wont to put in the Fields, where the Enemy was expected to follow, to wound their Feet or Legs with, and thereby to retard their Paſſage, and therefore here properly called Impediments. Againſt which Accident, being ſo uſual and ordinary in War, anciently they uſed Greaves of Braſs to defend their Feet or Legs. See 1 *Sam.* xvii. 6.

Ver. 2. *Wherewith he was very angry, and called all the Princes of Moab, and the Captains of Ammon.*] He applied to theſe more particularly, ſays *Calmet*, as he preſumed that the *Moabites* and *Ammonites*, being Neighbours to the *Hebrews*, could better inform him of the Truth than any other Perſons.

Ver. 3. *Tell me now who this People is that dwelleth in the Hill Country.*] It may ſeem ſtrange, and ſcarce to be credited, that a General of the *Aſſyrians*, ſuch a one as *Holofernes* was, ſhould be ignorant of the People of the *Jews*, and aſk the Queſtions which are here mentioned concerning them; but it is probable that *Holofernes* was not of the Number of thoſe Captains of the King of *Aſſyria*, whom the Lord ſent to carry *Manaſſeh* into Captivity, and therefore poſſibly he might not underſtand either their Conſtitution and Diſcipline, or the Situation and Extent of their Country, much leſs the Genius of the People, their Original and Genealogy, ſince even *Tacitus* the Hiſtorian, who had conferred both with *Titus* and *Veſpaſian*, who overthrew *Jeruſalem*, ſeems unacquainted with their Genealogy, when he affirms, that they came from *Ida*, a Mountain of *Crete*, *Hiſt.* l. v. The Queſtions here propoſed to the Princes of *Moab*, and the Captains of *Ammon*, ſeem not to have proceeded from any Ignorance of this People, nor to have been really aſked for Information ſake; for conſidering the Trophies and Spoils, and Number of Captives brought from *Judæa* not very many Years before by thoſe powerful Kings of *Aſſyria*, *Tiglath-Palaſſer*, *Salmanaſor*, and *Sennacherib*, ſuch Particulars relating to the *Jews* could not but be known. But they are Queſtions rather of a ſneering and inſulting General, deſpiſing the Enemies he had to deal with, as of no Note or Conſequence, and not worthy of any Regard. Not unlike that Expreſſion of the proud *Pharaoh*, ſpeaking of the God of *Iſrael* with great Contempt, *Who is the Lord that I ſhould obey his Voice?* Exod. v. and that of *Nabuchodonoſor*, Dan. iii. *Who is that God that ſhall deliver you out of my Hands?* But that of churliſh *Nabal*, 1 *Sam.* xxv. 10. comes neareſt the Point, *Who is David? and who is the Son of Jeſſe?* But the more the *Aſſyrians* deſpiſed the *Jews*, the more muſt they be ſurprized, and the greater their Confuſion, when they beheld their proud and inſulting General vanquiſhed and killed, with the far greater Part of his Army, by the Means of one ſingle Woman among that People, whom they would ſeem even not to know, in order to depreſs and undervalue them the more.

Ibid. *What King is ſet over them, or Captain of their Army?*] The *Vulgate* has only *Quis rex militiæ illorum*, without the Diſtinction. The latter Clauſe ſeems exegetical of Part of the Office of a King, *viz.* his leading out, and going forth before his People to Battle, 2 *Sam.* xxi. 17. *Holofernes* might poſſibly aſk the Queſtion, who was their King, as *Manaſſes's* Captivity might be a Secret to him, who was not carried to *Nineve* or *Suſa*, but to *Babylon*.

Ver. 5. *I will declare unto thee the Truth; . . . and there ſhall no Lye come out of the Mouth of thy Servant.*] Such Inſtances as theſe are not to be conſidered as Tautology; they are uſed to ſhew the Earneſtneſs of the Speaker, and to gain an eaſier Belief by a more vigorous Manner of Expreſſion. There are many Inſtances in Scripture of this Manner of Reduplication. See *Deut.* ix. 7. 2 *Kings* ix. 3. *Matt.* xxviii. 14. *Mark* xiv. 61. *Luke* i. 20. ix. 45. *John* i. 20. *Acts* xiii. 11. xiv. 8. xviii. 9. 1 *Theſſ.* v. 5. *Apoc.* iii. 16. and particularly 1 *John* ii. 27. which very much reſembles the Paſſage before us; as does that of *Plato*, ψεύδεσθαι, ϗ μὴ τ' ἀληθῆ λέγειν, who has alſo, ἀπειθοῦντες, ϗ μὴ πειθόμενοι; and ſo *Virgil—Non adverſata petenti annuit*; and Inſtances are ſtill more frequent among the *Greek* Poets, particularly *Homer*, *Euripides*, *Sophocles*, and *Ariſtophanes*.

Ibid. *Captain of all the Sons of Ammon.*] Under the general Title of the Sons of *Ammon*, ſome conceive to be comprized the *Edomites*, or *Idumæans*, who may be conſidered as Brethren of the *Jews*, being deſcended from *Eſau*, the Brother of *Jacob*; and that they choſe to paſs under that Name at this Time, to avoid the Odium of being engaged againſt, and invading the *Iſraelites* their Kinſmen. *Achior*, the chief of theſe People, it may be preſumed, was an *Idumæan* likewiſe, and having a perfect Knowledge of all that concerned the *Jews*, was the Spokeſman to *Holofernes*, and gave him all the Light and Intelligence concerning them, that is mentioned in this Chapter; and from the Detail here given of them, it appears, that he very well underſtood their Hiſtory. One cannot but take Notice of the open Manner in which he ſpeaks to the *Aſſyrian* General of the People of the *Jews*, and of the God of *Iſrael's* impartial and juſt Dealing with them, according as their Conduct deſerved; an Obſervation tending greatly to his Glory, and ſcarce to be expected from this *Ammonite*. And there ſeems to be ſomething providential in it, and not merely Chance, that he ſhould find Admittance and Protection among this People, and even be made one of them by the Rite of Circumciſion, where in all human Appearance he might rather have expected to have been evil entreated, or to have ſuffered Death as a Spy, or an Enemy in Diſguiſe.

Ver. 6. *This People are deſcended of the Chaldæans.*] We read, *Gen.* xi. 31. that *Terah* took *Abraham* his Son, and *Lot* the Son of *Haran* his Son's Son, and *Sarai* his Daughter-in-Law, his Son *Abram's* Wife, and they went forth with them from *Ur* of the *Chaldees*, to go into the Land of *Canaan*. Hence the Children of *Iſrael* are ſaid here to be deſcended of the *Chaldæans*, as claiming *Abraham* for their Father, who was a *Chaldæan:* And probably it was with Deſign to render *Holofernes* favourable to the *Jews*, that *Achior* repreſents to him, in the Beginning of his Speech, that they were deſcended of the *Chaldæans*, as *Holofernes* himſelf was a Subject of the *Aſſyrian* Monarch, the Prince of that Country.

Ver. 8. *For they left the Way of their Anceſtors, and worſhiped the God of Heaven, the God whom they knew; ſo they caſt them out from the Face of their Gods, and they fled into Meſopotamia, and ſojourned there for many Days.*] As theſe Nations had been long infected with Idolatry, and were under a Government that eſtabliſhed and ſupported idolatrous Worſhip, the Anceſtor of *Abraham*, and his Family, were expelled this Land for worſhiping the God of Heaven, and leaving the Way of their Forefathers; a Land ſo famous for Supeſtition and Idolatry, that *Chaldæans* and Magicians were ſynonymous Terms. From hence they paſſed into *Meſopotamia*, *i. e.* into a Province ſo called from its Situation between the two Rivers, *Tigris* and *Euphrates*; and on account of their Relation to *Abraham*, the *Jews* are ſaid to ſojourn with him there. For as they are mentioned in the foregoing Verſe to be deſcended from the *Chaldæans*, becauſe *Abraham*, from whom their Stock was derived, was a *Chaldæan*, ſo are they here repreſented on the ſame Account, as accompanying him, and ſettling with him in *Meſopotamia*. St. *Stephen*, *Acts* vii. 2, 3, 4. greatly illuſtrates what *Achior* here adds, when ſpeaking to the *Jews*, he ſays, *The God of Glory appeared unto Abraham, and ordered him to depart this Country,* &c. *Then came he out of the Land of the Chaldæans, and dwelt in Charran; and from thence, when his Father was dead, he removed into the Land of Canaan.* *Abraham's* Stay at *Charran* is ſuppoſed, by the moſt exact Chronologers, to be about two Years; but *Achior's* Expreſſion, *He ſojourned there many Days*, ſeems to imply a much longer Time, as appears from the ſame Phraſe, ver. 16.

Ver. 10. *But when a Famine covered all the Land of Canaan, they went down into Egypt.*] *Calmet* obſerves, that *Achior* in his Narration, ſeems to confound the going of *Abraham* into *Egypt*, with that of *Jacob's* thither: But there is not much Weight in this Obſervation, as the Account here is of the *Jewiſh* People, and their Concerns collectively, rather than of *Abraham* perſonally. However this be, it reminds me to illuſtrate a like Inſtance, *Acts* vii. 16. where St. *Luke*, in reciting St. *Stephen's* Speech, either puts *Abraham* for *Jacob*, ſee *Vitring. in Iſai. Prolegom.* p. 23. or *Abraham* muſt be uſed here *patronymically*, for *Jacob*, his Deſcendant; or poſſibly the Name *Abraham* crept into the Text, as *Beza* ſuſpects, from a marginal Annotation.

Ver. 16. *And all the Gergeſites.*] The *Gergeſenes*, or *Girgaſhites*, were an ancient People of the Land of *Canaan*; their Habitation was beyond the Sea of *Tiberias*, where we find ſome Footſteps of their Name in the City of *Gergeſa*, upon the Lake of *Tiberias*. The *Rabbins* inform us, that, when *Joſhua* firſt came into the Land of *Canaan*, the *Gergeſenes* took a Reſolution rather to forſake their Country, than to ſubmit to the *Hebrews*. They are alſo of Opinion, that *Joſhua* propoſed the following Conditions to the *Canaanites*, viz. Flight, Subjection, or War. The *Gergeſenes* reſolved to fly, and accordingly retired into *Africk*; and to this Flight poſſibly that Inſcription in *Phœnician* Characters, which *Procopius* mentions, may refer, *We are ſome of thoſe People who fled before that Robber Joſhua, the Son of Nun.* Though the Tradition be very old, that the *Gergeſenes* fled out of the Land of *Canaan*, when *Joſhua* entered it; nevertheleſs it is certain, that a good Number of them ſtaid behind; ſince *Joſhua* himſelf informs us, that he ſubdued the *Girgaſhites*, *Joſh*, xxiv. 11. and they whom he overcame were certainly on this Side *Jordan*. It may be therefore, that they who fled into *Africk* were the *Gergaſhites*, who dwelt beyond the Sea of *Tiberias*, and that the others continued in the Country; and both theſe may be meant and included in the Expreſſion here, *All the Gergeſites*. By the *Sychemites* mentioned juſt before, the *Hivites* ſeem to be intended.

Ver. 17. *And whilſt they ſinned not before their God, they proſpered, becauſe the God that hateth Iniquity was with them.* Ver. 18. *But* *when they departed from the Way which he appointed them, they were deſtroyed in many Battles very ſore.*] This Obſervation of *Achior's*, was framed according to the known Experience of thoſe Times; for the Riſe and Fall, the Proſperity or Adverſity of the *Jewiſh* People, was in the Apprehenſion of other Nations, as well as their own, always proportionable to their own religious Behaviour, and not to be meaſured by any Rules of Policy, or the Effect of it. The Ground of this Obſervation was God's firſt Promiſe to *Abraham*, *Gen.* xii. 2, 3. which Promiſe, as it principally concerned the temporal State of the *Jews*, was to be limited according to the Tenor of *Achior's* Speech, and did then only take Effect, when they followed *Abraham's* Footſteps, and lived in a faithful Obedience to God's Laws; or having trangreſſed them, did turn again with their whole Hearts to ſeek the God of their Fathers. And it was their Love of Sin, ſo diſpleaſing unto God, which brought them ſo often into Subjection unto their Enemies, according to that of the *Pſalmiſt*, lxxxi. 14, 15. *O that my People would have hearkened unto me; for if Iſrael had walked in my Ways, I ſhould ſoon have put down their Enemies, and turned my Hand againſt their Adverſaries*; and that of *Solomon*, *Prov.* xvi. 7. *When the Ways of a Man pleaſe the Lord, he maketh his Enemies to be at Peace with him.* As the Nations round about *Judæa* waited all ſuch Opportunities to take Revenge of the *Jews*, when God by their Miſery and Calamities ſeemed to forſake them, ſo for the ſame Reaſons, were the Nations round about as earneſtly bent to hinder the re-edifying of *Jeruſalem* after their Return from the Captivity, as fearing leſt this People's good Fortune ſhould riſe again with their City Walls, as *Nehemiah* expreſsly intimates, c. vi. 16. That *after the Enemies had heard that the Wall was finiſhed, they were afraid, and their Courage failed them, for they knew that this Work was wrought of God.* See *Jackſon's* Works vol. I. p. 86. Hence did the wiſe Men of *Chaldæa*, upon the firſt Notice of the *Jews* beginning to recover themſelves, and Fortune turning for them, read *Haman's* Deſtiny, but too late, *if Mordecai be of the Seed of the Jews before whom thou haſt begun to fall, thou ſhalt not prevail againſt him, but ſhalt ſurely fall before him*, Eſther vi. 13. See alſo *Ezra* viii. 22. which comes nearer this Place. A very learned *Prelate* obſerves of this Speech of *Achior's* to *Holofernes* (whether truly uttered or feigned, ſays he, by the Penman of the Hiſtory) that it was framed and grounded upon the confeſſed Obſervations of thoſe Times, and contained ſuch Advices as a faithful Counſellor, well acquainted with the Affairs of the *Jews*, ſhould have given to his Lord, who did not ſo well underſtand them. *Patrick's Comm. on Eſth.* vi. 13.

Ver. 18. *They were deſtroyed in many Battles very ſore, and were led Captives into a Land that was not theirs.*] Some would have the Captivity here referred to, to be that under *Nabuchodonoſor*, and the Reſtoration from it here mentioned, to be that under *Cyrus: Plantin's* Bibles manifeſtly take it in this Senſe, referring in the Margin of this Place to 1 *Eſdr.* c. i. 2. Others underſtand it of that under *Salmanaſſar*; but it ſeems leſs liable to Exceptions, to explain the Place of the *Aſſyrian* Captivity in the Time of *Manaſſeh*, 2 *Chron.* xxxiii. 11. when *Judæa* was waſted by the *Chaldeans*, than of the *Babyloniſh* one, which happened after. The *Vulgate* ſeems to take it in this Senſe, rendering here, *Exterminati ſunt prœliis a multis nationibus, & plurimi eorum captivi abducti ſunt, &c.* If *Achior* had been here ſpeaking of the *Jews* carried Captive to *Babylon* by *Nabuchodonoſor*, he would not have ſaid, "Many of them, but "all;" nor that they were deſtroyed in Battle by many Nations; for in that grand Captivity they were oppreſſed only by one Nation, *viz.* the *Chaldeans*.

Ibid. *And the Temple of their God was caſt to the Ground.*] As this Particular is not in St. *Jerom's* Verſion, and probably was put into the *Greek* from ſome corrupted Copy of the Original, nothing certain can be concluded for or againſt this Hiſtory, or the true Time of it, from this Paſſage of the Speech of *Achior*. See Note on c. iv. 3. and *Dupin's Prelim. Diſſert.* p. 20. Perhaps by the Words, as they now ſtand in the *Gr.* and *Eng.* Verſions, nothing more is intended or meant, than a Profanation of the Temple, and its Dignity being thereby brought low. That the Temple may be ſaid to be in a manner deſtroyed by a Profanation of it, ſee 2 *Kings* xxi. and 2 *Chron.* xxxiii. that it was deſtroyed actually by the *Chaldeans* in the Time of *Manaſſeh* is not true, which happened in the Reign of *Zedekiah* by *Nebuchadnezzar*, and ſo muſt be a great Miſtake if underſtood ſtrictly: And beſides, the whole Tenor of this Book intimates the Temple then to be ſtanding, ſee c. iv. 2. viii. 24. or theſe Words may be conſidered as ſpoken by a Stranger, an *Ammonite*, who might poſſibly without Grounds alledge the Deſtruction of the Temple, as *Rabſhakeh* does, 2 *Kings* xviii. 22. with regard to *Hezekiah's* taking away the Altar of the Lord.

Ver. 19. *Now are they returned to their God, and are come up from the Places where they were ſcattered.*] As what is ſaid in the foregoing Verſe ſeems beſt underſtood of the *Aſſyrian* Captivity in the Time of *Manaſſeh*, when the *Jews* were diſperſed into different Parts, and left their Country deſolate, ſo the Return from their Diſperſion here mentioned, ſeems better to be referred to the Reſtoration of that Prince, when *Jeruſalem*, which had been for a Time in the Hands of the *Aſſyrians*, was reſtored to him, and the Temple, which was deſolate, and in a manner deſtroyed, recovered its former Luſtre, being again frequented and purified, and its holy Service re-eſtabliſhed. There is nothing in this Expoſition but what is agreeable to the

Hiſtory of *Manaſſeh*, as far as can be collected from the ſhort Account which we have in the Books of *Kings* and *Chronicles*, and it is liable to fewer Objections, than underſtanding the Place of the Reſtoration of the *Jews* to their own Land, after the *Babyloniſh* Captivity which happened later.

Ver. 20. *If there be any Error in this People.*] This is better expreſſed in the next Sentence, which fixes and determines the Senſe of this Paſſage. The *Helleniſts* often expreſs Sins by Errors or Ignorances. See *Numb.* xii. 11. *Ezra* viii. 22. 1 *Eſdr.* viii. 77. *Ecclus* xxiii. 2, 3. and many others in the canonical and apocryphal Writings, where Error and Ignorance plainly mean Sins and Tranſgreſſions.

Ver. 23. *We will not be afraid of the Face of the Children of Iſrael; for lo it is a People that have no Strength nor Power for a ſtrong Battle.*] This Boaſt of *Holofernes's* Officers, and their contemptuous Scorn of the *Jews*, as a People having no Strength nor Power for War, ſhews their Ignorance of the true God, the God of *Iſrael*, who, to diſplay his own Almighty Power, and what little Streſs is to be laid on the Arm of Fleſh, often interpoſes in Behalf of his Choſen in a Way not uſual nor expected. To give Peace to a favourite Land, he will enable Five to chaſe an Hundred, and an Hundred to put Ten thouſand to Flight, *Levit.* xxvi. 8. *Deut.* xxxii. 30. *Joſh.* xxiii. 10. The more unprovided the *Iſraelites* were of military Strength, the more Room was left for the invincible Arm of the Almighty to appear with uncommon Glory in their Behalf; the leſs they knew of the Art of War, the more their Enemies ought to admire, in the Victories gained by them, the all-powerful Hand of him, who declared for them, and who ſupplied, in a manner ſo extraordinary, what was wanting either in Strength or Policy.

Ver. 24. *Now therefore, Lord Holofernes, we will go up, and they ſhall be a Prey to be devoured of all thine Army.*] *Meſſrs.* of *Port Royal* conclude this Chapter with the following fine Reflection upon the abject Obſequiouſneſs of *Holofernes's* Minions: "Such generally is the falſe Wiſdom and ſervile Complaiſance of thoſe who think they cannot pleaſe their Princes, or ingratiate themſelves into their Favour ſo well, as by telling them, not what is moſt agreeable to Truth or right Reaſon, but that which moſt ſenſibly flatters their Pride, and ſooths their Vanity. For what in Truth was more reaſonable than *Achior's* whole Harangue? He does not attempt or preſume to compare, in any reſpect, the Power and Force of the *Iſraelites* with that of *Nabuchodonoſor*, but as if it was inſignificant in itſelf, and not of Conſequence enough to be mentioned, reſolves their whole Strength, and the Succeſs they were occaſionally bleſſed with, into the Favour and Protection of their God. Could any thing be conceived in leſs offenſive Terms, or even a *Jew* have expreſſed himſelf better? Or can there be a greater Inſtance of Preſumption and Wickedneſs, than to think an Injury done to *Nabuchodonoſor*, by ſetting God above him, or preferring him only before him?" *Comm. in loc.*

CHAP. VI.

Ver. 2. *Hirelings of Ephraim.*] *Calmet* ſuſpects from *Achior* being called, ℣ 5. an *Hireling of Ammon*, that this Reading is a Miſtake; and indeed this Conjecture ſeems confirmed from the *Syriac* Verſion, which has *Mercenarii Ammon* in both Places. The Expreſſion implies great Diſreſpect and Contempt; but the Sarcaſm is much ſtronger upon the *Jews*, when *Holofernes* calls them, ver. 5. *The People that came out of Egypt*, intimating, that they were a Race of Slaves.

Ver. 2. *And who art thou, Achior, and the Hirelings of Ephraim, that thou haſt propheſied amongſt us as to-day, and haſt ſaid, That we ſhould not make War with the People of Iſrael, becauſe their God will defend them?* *Achior's* Speech in the foregoing Chapter is much to be admired for the Juſtneſs of the Sentiments, and the generous Diſintereſtedneſs with which he ſupports the Cauſe of the God of *Iſrael*: Though himſelf was one of the uncircumciſed, he harangues like *Moſes*, or *Joſhua*, on the State of the *Jewiſh* People, their good or evil Succeſs, according as they continued faithful, or otherwiſe, in the Service of the true God. To hear him thus ſpeak of, and extol the mighty Power of the God of *Iſrael*, when he regarded, and would have all others likewiſe regard, *Nabuchodonoſor*, as the moſt high God, and only invincible, grated the Jealouſy and Ambition of the *Aſſyrian* General; and one would have expected from his Pride and Fury, that he would inſtantly have ordered him to be put to Death, for the Freedom with which he expreſſed himſelf. But this was not in his own or Maſter's Power, how great an Idea ſoever he had conceived of it; God had reſolved to Reward a Declaration, ſo much to his Honour, from the Mouth of this Alien, and to reſerve him to become one at length of his Choſen, whoſe Cauſe he had ſo ſignally vindicated. The honeſt Freedom of *Achior*, and the evil Return it met with, are not without Precedent in Hiſtory; the following Extract bears a near Reſemblance and Affinity to it. *Darius* being on the Point of giving Battle to *Alexander*, demanded of *Charidemus*, an *Athenian* Captain, what he thought of his Army: The Stranger anſwered, That it might ſerve to frighten ſome neighbouring States, but it appeared to him not diſciplined, or ſtrong enough to oppoſe the Forces of *Alexander*, which he commended exceedingly, eſpecially for their Experience and Diſcipline; "That to an Army of *Macedonians* equal Forces ſhould be oppoſed, and the Silver and Gold which "ſhone upon the Arms of his Soldiers, "would be better diſpoſed of to levy Forces "in *Greece. Pari robore opus eſt. In illa* "*terra, quæ nos genuit, auxilia quærenda* "*ſunt*; *argentum iſtud atque aurum ad con-* "*ducendum militem mitte.*" *Darius*, though naturally humane and good natured, was vexed with ſo free an Anſwer, and without any farther Conſideration, ordered him to be killed on the Spot; but he was ſoon ſenſible of the Raſhneſs of this Step; he loſt the Battle, and lamented the haſty Sentence pronounced upon one who had given him ſo good Advice, *Q. Curt.* l. iii. The Speech of *Holofernes* here, conceived in the Spirit of military Pride, and expreſſed in domineering and inſulting Terms, and with a full Confidence of Victory, reminds one either of that of *Goliah* the *Philiſtine*, defying the Armies of the living God, and threatening to give the Fleſh of *David*, whom he haughtily diſdained, in Compariſon of his enormous Self, unto the Fowls of the Air, and to the Beaſts of the Field, 1 *Sam.* xvii. or that of *Rabſhakeh*, whom *Sennacherib* ſent to reproach the living God; *Hear the Word of the great King, the King of Aſſyria, hearken not unto Hezekiah, when he perſuadeth you, ſaying, the Lord will deliver us. Who are they among all the Gods of the Countries that have delivered their Country out of mine Hand, that the Lord ſhould deliver Jeruſalem out of mine Hand?* 2 *Kings* xviii. But the Event ſhewed, that the Confidence of ſuch profane Boaſters was but vain; their Blaſphemies drew down upon them God's Judgments, and their Overthrow made it appear, that the *Lord he is the God, the Lord he is the God.*

Ibid. *And who is God but Nabuchodonoſor?*] 'Twas thus his Sycophants flattered him. The Truth is, if we will credit the Account here given of this Prince, he was a profeſſed Atheiſt: The Senſe of his Succeſs in Life, and of the wonderful Deeds performed by him, eſpecially in a military Capacity, had ſo intoxicated his Reaſon, that the avowed Purpoſe of his ſending his Armies under *Holofernes* was, that all Nations ſhould worſhip him only, and that all Tongues and Tribes ſhould call upon him as God. In like Manner a Succeſſor of his, *Nebuchadnezzar the Great*, upon the Contemplation of his Magnificence and Greatneſs, grew ſo arrogant and elate, as to think himſelf equal at leaſt to God: *Is not this great Babylon, which I have built by the Might of my Power, and for the Honour of my Majeſty? Dan.* iv. 30. But they were both at length convinced, the former by the ſhameful Death of his General, and the Defeat of all his Forces, and the latter by being reduced to the Condition of a Beaſt, that *the moſt High only ruleth in the Kingdoms of the Earth.* 'Tis ſurpriſing to obſerve from this Inſtance, that of *Heliogabalus* and others, that ſuch Princes as have been worſt, and moſt abandoned, and have acted even below the very Character of Men, have moſt affected divine Honours, and to be acknowledged and complimented as Gods.

Ver. 4. *For he ſaid, none of my Words ſhall be in vain.*] ȣ ματαιωθήσονται τὰ ῥήματα τῶν λόγων μȣ. As *Nabuchodonoſor* would paſs for a God, ſo he affected to talk like one, his Orders are abſolute and uncontroulable, as if he was poſſeſſed of all Power both in Heaven and Earth. As דבר ſignifies among the *Hebrews* both a Word and Thing, ſo ῥῆμα hath the ſame double Meaning among the *Helleniſts*; ſee particularly *Deut.* xvii. 1. *Luke* i. 37. *Acts* x. 37. accordingly ῥήματα τῶν λόγων, to avoid Tautology, muſt ſignify the Things, Matter, or Contents of his Speech.

Ver. 5. *And thou Achior, an Hireling of Ammon, which haſt ſpoken theſe Words in the Day of thine Iniquity.*] *i. e.* who haſt been hired by the *Jews* to propheſy falſely, to diſcourage my Soldiers, and haſt this Day betrayed thy Perfidiouſneſs and Treachery. *Junius* accordingly has, *Qui prolocutus es ſermones iſtos injuſtitiæ tuæ*; and the Margin, *Quum perfidiam tuam, ut mercenarius improbus, retexiſti.* 'Tis an *Hebraiſm*, and means, that he had that Day ſpoken Words of Iniquity, *i. e.* of Baſeneſs and Falſhood, as would be proved by the Event.

Ver. 6. *And thou ſhalt fall among their Slain, when I return.*] ὅταν ἐπιστρέψω. *When I ſhall turn*, or *put*, *my Enemies to Flight*, ſays *Badwell*, and ſo the *Geneva* Verſion has it, *Thou ſhalt fall among the Slain, when I ſhall put them to Flight*: Or the Meaning may be, which the Words ſeem more naturally to ſuggeſt, "When I return victorious and in Peace;" and in this Senſe it reminds one of what the King of *Iſrael* ſaid to *Micaiah* the Prophet, *Put this Fellow in the Priſon, and feed him with Bread of Affliction, and Water of Affliction, until I come in Peace.* And the Anſwer there given is equally applicable, *If thou return at all in Peace, the Lord hath not ſpoken by me.* And he ſaid, *Hearken, O People every one of you,* 1 Kings xxii. 27, 28.

Ver. 9. *And if thou perſuade thyſelf in thy Mind, that they ſhall not be taken, let not thy Countenance fall.*] See *Gen.* iv. 5. where the like Phraſe is uſed to ſignify *Cain's* Grief and Diſcontent; and *Job* xxix. 24. ſuch a State of Mind is expreſſed by the Falling of the Light of the Countenance, as the lifting up of the Face on the contrary was a Token of Comfort, Joy, and Confidence, *Job* xi. 15. The Meaning here ſeems to be, "If thou "art aſſured of the Truth of what thou "ſayeſt, do not betray any, or ſo much "Concern and Fear, nor let Signs of con-"ſcious Guilt and Confuſion appear on thy "Countenance; If thou art indeed a true "Prophet, there is no occaſion for Fear; "but if by the Event thou are detected to "be a falſe one, thy Perfidiouſneſs will draw "on thee, thou muſt expect, a more ſevere "Puniſhment."

Ver. 10. *Then Holofernes commanded his Servants that waited in his Tent, to take*

Achior, and bring him to Bethulia, and deliver him into the Hands of the Children of Iſrael.] *Holofernes*, tranſported with Fury at *Achior's* open and free manner of ſpeaking, ſays to him, "Since you have taken upon you to be a Prophet, in telling us that the God of *Iſrael* would be the Defender of his People, to ſhew you that there is no other God but *Nabuchodonoſor*, my Maſter, when we have put theſe People to the Sword, we will deſtroy you likewiſe.— And that you may yourſelf experience the Vanity of your own Prophecy, I will have you carried to *Bethulia*, there to run the ſame Riſk, and undergo the ſame Fate with them, whom you believe and pronounce to be invincible." *Propelli Accitor* (ſays *Sulpicius*, *Sac. Hiſt.* l. 2.) *in caſtra Hebræorum jubet, ut cum his periret, quos vinci non poſſe affirmaverat.* The inſulting General hereby intended no Favour to *Achior*; he ſpared his Life only that he might at length take it from him in a Manner that ſhould moſt ſenſibly affect him, *viz.* after he had ſeen with his own Eyes the entire Ruin of a People, whoſe God he had ſo much extolled as their Protector. But how unſearchable is the Counſel, and adorable the Conduct of the moſt high, who knows how to confound the Blindneſs, and diſappoint the Ambition of wicked enterprizing Spirits, and to procure Mercy and Deliverance for his choſen by thoſe very Means, which ſhort-ſighted Wiſdom had contrived moſt effectually to deſtroy them!

Ibid. *Bethulia.*] From what Quarter *Holofernes* attacked *Judæa* is not certain, and much more uncertain where to fix this *Bethulia*, tho' it be the very Seat of the Siege itſelf. Many learned Men think they ſee Reaſon from c. iii. ℣ 9, 10. and c. iv. ℣ 6. and c. vii. ℣ 3. to place it Northwards in the Tribe of *Zabulon*. But the following Difficulties attend this Opinion; *Bethulia* is ſaid to be the frontier Town, and Entrance into the Hill Country, c. vii. ℣ 1. But that the Hill Country lay at a Diſtance from this Tribe, is plain from St. *Luke* c. i. who tells us, the *Virgin Mary* aroſe from *Nazareth* (which was in the Tribe of *Zabulon*, and Neighbourhood of *Bethulia*) and went into the Hill Country; which plainly enough infers, the Hill Country was different from the Tribe of *Zabulon*; divided indeed from it at the Diſtance of many Days Journey, being on the South of the Tribe of *Judah*, *Initium ſumpſit Mons Amorrhæus a Cadeſh Barnea, limite terræ Iſraeliticæ Auſtrali, ac ſe horrente gibboſitate protruſit in Judæam, ultra Hebronem, mutato nomine tandem in montanum Judææ. Lightfoot, Cent. Chorog. in Mat.* p. 23. Again, all the Perſons of *Bethulia*, whoſe Tribe is diſtinguiſhed, were of the Tribe of *Simeon*; ſo *Judith*, *Manaſſeh* her Huſband, and *Onias* the Governor, *&c.* the Town itſelf therefore cannot but be ſuppoſed to belong to that Tribe. How then ſhall we account for a Town of the *Simeonites* in another Tribe, and that not near, but at a great Diſtance from the Tribe of *Simeon*? Theſe Inconveniencies, I preſume, have induced others to place *Bethulia* within the Limits of the Tribe of *Simeon*, which Tribe reached the Hill Country. In Favour of this Opinion, we find a *Bethul*, *Joſh.* xix. 4. within *Simeon's* Diviſion; and again 1 *Chron.* iv. 30. *Bethuel*; both which Names eaſily take the *Greek* Form, *Bethulia*. Yet this Situation ſeems not conſiſtent with c. iii. ℣ 9, 10. and c. iv. ℣ 6. much leſs with its Neighbourhood to *Dothaim*, which laſt, it ſeems pretty clear, was in the Northern Parts of the Land. For when *Jacob* was at *Hebron* (which Town is known to be in that Part of the Country which was afterwards the Tribe of *Judah*, with the Tribe of *Simeon* to its South, and Southweſt) his ten Sons went out to feed their Father's Flock to *Shechem*, which lies ſeveral Miles North of the Tribe of *Judah*; thither he ſent their Brother *Joſeph* to enquire after their Welfare, who found they were removed further into the Country, even to *Dothan*, or, as it is called in the ſame Verſe, *Dothain*, which is the ſame with *Dothaim*, the Difference only lying in the *Chaldee* Termination. This is again about Twenty Miles North of *Sichem*, and brings us into the Tribe of *Zabulon*; conſequently *Bethulia*, which was in the Neighbourhood of *Dothaim*, that lay in one of the Northern Tribes, could not be in the Tribe of *Simeon*, which was the fartheſt of all the Tribes Southwards. *Euſebius de loc. Hebr.* has a Paſſage which confirms this, *Dothaim, ubi invenit Joſeph fratres ſuos pecora paſcentes, qui & uſque hodie in duodecimo a Sebaſte milliario contra Aquilonis plagam oſtenditur*; *i. e.* *Dothaim* lay twelve Miles North of *Sebaſte*, which was another Name for *Samaria*. Further, if *Holofernes* attacked the *Jews* on the North Side of the Land, as has been inferred from ſome Paſſages in the preſent Hiſtory, then if *Bethulia* were in the Tribe of *Simeon*, and South of *Jeruſalem*, he muſt, which is abſurd, have left *Jeruſalem*, the Capital of the Kingdom, behind him unſubdued, and be got to the End of the Country, where the Hiſtory repreſents him as but at the Key or Entrance into it. It ſeems better therefore to acknowledge that this Writer was inaccurate in his Geography, which he has ſome Excuſe for, as being the general Fault of his Countrymen, eſpecially after the Captivity, than from ſome Difficulties about the Situation of the Place, to conclude againſt its Exiſtence at all; eſpecially if we credit what *Adricomius* affirms with much Confidence, *Extat etiam num in monte hoc quoddam caſtellum, & multa pulchra ædificia, plurimæque urbis ruinæ; ſicuti etiam in campo verſus Dothain, caſtrorum Holofernis adhuc veſtigia quædam reſtare ſcribuntur. Theatr. Terr. Sanct.* p. 137.

Ver. 15. *Ozias of the Tribe of Simeon.*] Whether *Bethulia* was a City of the Tribe of *Zabulon*, or *Simeon*, *Ozias* probably was free of it; or when the Ten Tribes were carried away Captive to *Aſſyria*, he was perhaps, by Chance or Deſign, carried to *Bethulia*; or poſſibly upon this Expedition of *Holofernes* he was ſent to *Bethulia* by King *Manaſſes*, or *Joacim* the High Prieſt, with a publick Character or Commiſſion, as one who was capable of giving Orders, and commanding upon ſo important an Occaſion. By the *Vulgate* he is called the *Prince of Judah*, c. viii. and *Prince of the People of Iſrael*, c. xiii. which makes it the more probable, that, being a Man of Authority and Conſequence, he was ſent to *Bethulia* to defend that Place againſt the Aſſault of *Nabuchodonoſor's* Army, and was for that Time at leaſt one of the Governors of the Place. They are called the Ancients of the City, c. viii. 10. x. 6.

Ver. 19. *And look upon the Face of thoſe that are ſanctified unto thee this Day.*] There are different Senſes of theſe Words. Some underſtand them, as if the *Jews* prayed to God at this melancholy Juncture in the following manner: "Look not upon our Me-" "rit, which is as nothing, but upon the Me-" "rits of thy faithful Saints, *Abraham*, *Iſaac*, "and *Jacob*, and others, who have diſtin-" "guiſhed themſelves by continuing true and "ſtedfaſt in thy Covenant; that we who la-" "bour under the Burden of our Sins, and are "juſtly puniſhable for them, may on their "account, and in regard to their Righteouſ-" "neſs, be accepted by thee, and obtain the "Deliverance we at preſent ſtand in need "of." Or they may be underſtood of the *Jews* in general, urging before God their near Relation to him, as his Peculium, thus: "Regard, O Lord, the Prayers of thy Peo-" "ple, whom thou haſt ſeparated from all "other Nations, whom thou haſt adopted in "an eſpecial manner, and choſen to be thine "Inheritance:" Or the Meaning may be, "Hear the Supplications of thoſe who have "prepared and ſanctified themſelves in this "Time of Calamity, to appear before thee, "who join with moſt devout Affections in "the holy Offices of faſting and praying, to "implore thy Help and Mercy againſt an "inſulting and proud Enemy, defying even "thy Almighty Power." Or laſtly, we may, with *Grotius*, underſtand the Words of the Prieſts, and ſuch Perſons in particular, who are ſeparated to a holy Miniſtry and Uſe, whoſe Prayers and Interceſſions in Behalf of his diſtreſſed Choſen, they beſeech God moſt graciouſly to accept. The Fomidableneſs of *Holofernes's* Army ſtruck them with a Panic: They ſaw themſelves in the moſt imminent Danger; and the Defeat of all the adjacent Countries, together with the Cruelties exerciſed upon them, was to them a certain Preſage of what they might expect, and of the Miſchief intended againſt them, if the Almighty did not interpoſe in their Behalf, as their Protector. On this Account they fell proſtrate before him with the profoundeſt Humility; they faſted, they prayed, they paſſed whole Nights in ſolemn Supplications, to implore the Aid and Aſſiſtance of him, whom they looked upon as only able to deliver them from ſo powerful an Enemy.

Ver. 20. *Then they comforted Achior, and praiſed him greatly.*] It may ſeem a little ſurpriſing, according to all human Appearance, that the Inhabitants of *Bethulia*, and thoſe that had the chief Command among them, ſhould ſo readily and eaſily give Credit to what *Achior* told them; for they might with good Reaſon have miſtruſted him, as another *Sinon*, a ſuſpicious Perſon, ſent by *Holofernes* with an inſidious Deſign, to make Obſervations to their Diſadvantage, or to betray them to their Ruin. To this it may be anſwered, that though according to the ordinary Rules of judging, and the Maxims of common Prudence, they ought to have been more wary and cautious, and, in the Opinion of ſome, to have proceeded rather by Torture, yet poſſibly God might, in regard to the noble Teſtimony which *Achior* bore, influence the Hearts of this People to receive, and to take care of him: Or perhaps ſome among them might be affected with his Story, and the Circumſtance of his being bound, or know and anſwer for the Probity and Integrity of this *Ammonite* Chief. However that be, it is certain, that though they received him with Humanity, and treated him with Honour and Reſpect, they were ſo careful as not to intruſt him with any Share of the Adminiſtration of Affairs, contenting themſelves with having afforded him a ſafe Retreat among them, and taking, without doubt, ſuch wiſe Precautions as not to be ſurprized through too eaſy a Credulity.

Ver. 21. *Ozias took him unto his Houſe.*] Not bound, or under Guard as a Priſoner, but, probably, watched a little, and obſerved. Hence when *Judith* returned in Triumph to *Bethulia*, bringing *Holofernes's* Head, and all the People ran together to the Sight, it is obſervable, that *Achior* comes not till called and ſent for, c. xiv. 6.

Ibid. *And made a Feaſt.*] How Perſons attacked by a Power ſo formidable, and whom that freſh Inſult of the Enemy, the ſending *Achior* to be both a Witneſs and Sharer of their Ruin, would rather, it ſhould ſeem, have intimidated more than ever, ſhould on the contrary be ſo fond of, and rejoice with, their new Acquaintance, as to make a great Feaſt for him, at ſuch a Time, and in ſuch Circumſtances, may probably be accounted for, without ſuppoſing, as ſome do, God to act upon, and influence the Hearts of the Inhabitants thus to behave. For it would have been highly diſgraceful to the People of God, to have betrayed any Sign of Cowardice and Fear, in the Preſence of that Stranger, who was not himſelf afraid, even in *Holofernes's* hearing, to dwell upon, and extol the Power of the Almighty God of *Iſrael*, and his frequent Interpoſition in their Behalf. Nor could they better, or more effectually teſtify to *Achior* their Senſe of God's former Goodneſs, and their Hopes and Reliance upon his Mercies at this perilous Juncture, than by ſuch an Inſtance of Unconcernedneſs, as if they were confident of his Favour and Aſſiſtance. And the Entertainment itſelf was, according to the *Vulg.* that of ſober and well-diſpoſed Perſons; for it was made after they had faſted ſtrictly all the Day, and they continued, after the ending of it, the whole Night in Prayer.

Ibid. *To the Elders . . .*] By Elders we are here not to underſtand the Prieſts only, nor ancient People as ſuch, but certain appointed Magiſtrates; for, according to *Joſephus*, *Moſes* appointed, that every City ſhould have a Council of Seven Magiſtrates, Men of exemplary Virtue, and Lovers of Righteouſneſs, *Antiq.* l. iv. c. viii. *Seld. de Synedr.* l. ii. c. vi. and this perhaps was the determinate Number in his Time. But anciently there ſeems to have been more, becauſe *Boaz* mentions Ten Elders, who were probably the ſame with Judges, in the City of *Bethlehem*, *Ruth* iv. 2.

CHAP. VII.

Ver. 1. T*o take aforehand the Aſcents of the Hill Country.*] The Town of *Bethulia* is repreſented in the Hiſtory as a Place of prodigious Strength, either by Art or Nature, or both, nor was to be attempted by Aſſault, but by ſtarving its Inhabitants: What Remains then or Marks do we hear of from Travellers of ſo wonderful a Place? If Time and Wars have deſtroyed all the Works of Art, yet would not Nature and Situation ſtill continue the ſame? Its own natural Strength, and the ever memorable Deliverance wrought at it, muſt, one would think, have diſtinguiſhed it to Poſterity, and that there ſhould have been ſome Tradition at leaſt among the Inhabitants, or their Neighbours, to lead us to it. The *Phocian Thermopylæ*, the *Portæ Caſpiæ*, are known and diſtinguiſhed now as heretofore; but has any Man's Curioſity found out, or remarked here the Paſſes, which gave it the Command of the Country, and made it the Gate or Key of *Judæa*, as repreſented in this Hiſtory? The Place has been viſited, and yet nothing extraordinary this way is obſerved of it. Mr. *Maundrell*, who was upon the Spot, and whoſe Accuracy and Fidelity may be depended on, ſays only of it, That it ſtands upon a very eminent and conſpicuous Mountain, and is ſeen far and near, p. 115. He takes not the leaſt Notice of any grand Defile, or particular Paſſes, which commanded the Entrance into *Judæa*, which, if it had been ſo, could never have eſcaped his Obſervation, who attended to every Circumſtance relative to the Deſcriptions or Alluſions in Scripture. On the other hand, his Account rather ſuppoſes the Country to have been more a Plain, or Flat all about it, than mountainous. To this it may be replied briefly, 1. That ſome Works or Remains of Art, ſome Veſtiges of Foundations and Ruins of Edifices, are, according to *Adrichomius* and others, ſtill viſible; and if there were none, this would no more conclude againſt the *quondam* Being of ſuch a Place, than againſt the Exiſtence of *Babylon*, *Nineveh*, *Perſepolis*, and other once famous Cities, which have little or no Traces now remaining. 2. That however the Surface of the Country about *Bethulia* was, which Authors have repreſented in a different Manner; yet as *Bethulia* is acknowledged to have been ſituated upon a very high and conſpicuous Mountain, the very Situation itſelf, ſtill to be diſcerned and admired, points out not merely the Probability of its being there placed, but the Propriety and Importance of ſuch a Choice, which as it was more tenable by its natural Strength; ſo, 3dly, That it had uncommon Difficulty of Approach and Acceſs, either by one grand Defile, or very ſtrait and dangerous Paſſages, appears ſufficiently from its foiling ſo great an Army as 180,000 Men ſo long before it; nor does there ſeem any Neceſſity or Occaſion to tranſmit as particular what a rocky and perpendicular Situation naturally ſuggeſts.

Ver. 2. *The Army of the Men of War was an hundred and ſeventy thouſand Footmen, and twelve thouſand Horſemen.*] The Number of Warriors varies very conſiderably in the *Gr.* and *Lat.* Edit. It is not improbable, that there is ſome Miſtake in the Numbers in the different Texts. The *Vulg.* has, *Erant autem pedites bellatorum centum viginti millia*, &c. and indeed with ſo many only the Army of *Holofernes* ſet forward from *Nineveh*, ſee c. ii. 5. but it had been encreaſed by conſiderable Reinforcements which came from divers Provinces of *Aſſyria*, and by an Addition of Auxiliary Troops from the Countries newly conquered, which might raiſe the Number to that mentioned in the *Gr.* viz. 170,000. There is alſo a Difference between the *Gr.* and *Lat.* Copies with reſpect to the Cavalry. The *Vulg.* enlarges the Number to 22,000 which probably is right, as *Holofernes*'s Cavalry at this Time had been augmented by 10,000 *Aſſyrian* Horſe. The Difference in both Accounts ſeems, in ſhort, to have ariſen from the flux State of the Army encreaſing and decreaſing from many accidental Cauſes.

Ver. 3. *And they camped in the Valley near unto Bethulia by the Fountain, and they ſpread themſelves in breadth over Dothaim.*] There is ſome Difficulty with reſpect to the Poſts which are here aſſigned to *Holofernes*'s Troops; the Village of *Dothaim*, or *Dothan*, as it is ſometimes called, was, it is objected, too far from *Bethulia* for them to extend to it in Breadth, whether it is placed in the Tribe of *Zabulon*, or of *Simeon*. It is urged, that it was at leaſt eight or ten Leagues from the Sea of *Tiberias*, and by Conſequence, about an equal Diſtance from *Bethulia*, in the Tribe of *Zabulon*, and more than thirty Leagues from *Bethulia*, in the Tribe of *Simeon*. If this be ſo, and the Diſtance of *Dothaim* from the Place of the Siege was indeed ſo great, it is probable, that as there are many Villages in this Hiſtory wrongly placed (for the Geography of it, it muſt be confeſſed, is far from being exact) ſo this of *Dothaim* is here erroneouſly inſerted; or perhaps by miſtake one name is put for another, and it is difficult, ſays *Grotius*, *in Græcis adeo corruptis, ut eſt hic liber, locorum nomina reſtituere.* But on the other hand, there are Authorities which give ſome Reaſon to think, that the Situation of *Dothaim* was contiguous to *Bethulia*, as is repreſented in the Hiſtory. *Adricomius* makes *Dothaim* to be *Oppidum quod a monte Bethuliæ miliario uno in terra campeſtri poſitum, utrinque montibus cingitur. Theatr. Terræ Sanctæ*, p. 139. The Writer of *Itinerarium Scripturæ*, p. 321. places *Dothaim* four Miles from *Bethulia*, and at the like Diſtance from the Sea of *Galilee.* See alſo *Wells's Geography of the Old Teſt.* vol. iii. p. 197.

Ibid. *And in length from Bethulia unto Cyamon, which is over-againſt Eſdraelom.*] ἕως Κυάμωνος. *Grotius* conjectures the true reading here to be, ἕως Χέλμωνος, which is confirmed by the *Vulg.* rendring. *Eſdrelon* was a great Plain extending itſelf from the Cities of *Megiddo* and *Aphec*, to the Sea of *Genneſareth*, or *Galilee.* The Camp of *Holofernes* was ſo great, that it took up all this plain, which contained ſixteen Miles in Length. See *Itiner. Sac. Script.* p. 320.

Ver. 4. *Now the Children of Iſrael, when they ſaw the multitude of them, were greatly troubled, &c.*] It may very pertinently be aſked, why the *Bethulians* durſt venture to oppoſe *Nebuchadnezzar.* The truth is, that King was reſolved not only to ſubdue the ſeveral Nations, from the *Euphrates* to *Ethiopia*, but intended likewiſe to oblige them to acknowledge him only to be God, ch. vi. 2. and therefore the *Bethulians*, who could not without impiety and a renunciation of their Religion, ſubmit to the Dominion of ſuch a King, had good Reaſon to hope for Succeſs againſt a Prince who had declared himſelf an Enemy to the God of Heaven.

Ver. 5. *When they had kindled Fires upon their Towers, they remained and watched all that Night.*] This ſignal was ſet up on the Mountains, on the Tops of which they made great Fires. There were alſo large Trees planted on purpoſe to ſpread and diſplay ſome Enſign or Colour, that they might be ſeen at a great diſtance. Centinels alſo, or Watchmen, were generally placed in Towers, and on the Tops of Mountains, to ſound the Trumpet, or make ſome Signal at the Top of a Pole at the Approach of the Enemy, to give Notice to the People to run to their Arms. See *Iſ.* xviii. 3. xxx. 17. and *Jerem.* vi. 1. where the Prophet ſays, *Blow the Trumpet in Tekoa, and ſet up a Sign of Fire in Beth-haccerem, for Evil appeareth out of the North.*

Ver. 12. *Let thy Servants get into their Hands the Fountain of Water which iſſueth forth of the Foot of the Mountain. For all the Inhabitants of Bethulia have their Water thence.*] The *Idumæans*, or Children of *Eſau*, as they are called ℣ 8. may be conſidered as Brethren of the *Jews*, being deſcended from *Eſau* the Brother of *Jacob*; it may therefore ſeem not only very ſurprizing, but unnatural, that they ſhould, by giving ſuch pernicious Counſel to *Holofernes*, betray the *Iſraelites* to the *Aſſyrians*, inſtead of protecting them as Relations, and ſpeaking, as *Achior* their Chief did, in their Behalf and Favour. It ſhould ſeem by this Inſtance, as if they inherited *Eſau's* Spleen againſt his Brother: But however to guard againſt Cenſure, and to remain undiſtinguiſhed and undiſcovered, they choſe to paſs under the Title of *Ammonites.* See Note on ch. v. 5. One may obſerve from hence, ſays *Meſſ. of Port-Royal*, that falſe Brethren, ſuch as theſe proved to the *Jews*, are more to be feared than open and declared Enemies, and that Treachery is often more dangerous than Force. As it does not ſeem probable that all the Inhabitants of *Bethulia* ſhould fetch their Water at ſuch a Diſtance, or that this Fountain at the Foot of the Hill ſhould be ſufficient for the general Uſe of the City; and as neither the Fountains mentioned ℣ 7. could afford a competent Supply, much leſs could their Waters be conveyed up in any large Quantity the ſteep Sides of the Hill, whoſe Height is repreſented here to be very great; we muſt neceſſarily ſuppoſe Ciſterns for Rain Water likewiſe within the City; or probably they might be aſſiſted alſo by ſome Springs, as many high Mountains are known to have, all of which were either rendered uſeleſs by the Enemy, or at laſt failed through the Length of the Siege. The *Vulg.* ſuppoſes the City to have been ſupplied by an Aquæduct, which to a Place otherwiſe ſituated than *Bethulia* was, would have been a great Convenience; but was it poſſible in ſo lofty a Site to have received any Advantage from thence, except Water ſhould have forgot its own Nature, and move upwards?

Ver. 18. *Then the Children of Eſau went up with the Children of Ammon, and camped in the Hill Country.*] The *Idumæans*, being the Poſterity of *Eſau*, bare an ancient Grudge againſt the *Jews*, upon Account of their Anceſtor's loſing his Right of Primogeniture, and the ſubduing of *Edom* by *David* afterwards, 2 *Sam.* viii. 14. Upon both theſe Accounts they took hold of all Opportunities of venting their Spite towards the *Jewiſh* Nation, particularly ſee 2 *Chron.* xxviii. 17. For this their Behaviour, they were often reproved by the Prophets, ſee *Ezek.* xxv. 12. xxxv. 5. The Ill Will that they bore them, not only appeared by the miſchievous Advice given by them, ℣ 10, 11, 12. but by their being amongſt the foremoſt, and particularly inſtanced in here as ſuch, to encamp againſt them in the Hill Country. But the Spite that they ſhewed towards them was moſt remarkable at the Time of their Captivity, as appears by thoſe pathetical Words of *Pſal.* cxxxvii. 7. *Remember the Children of Edom, O Lord, in the Day of Jeruſalem; how they ſaid, Down with it, Down with it, even to the Ground.* The *Ammonites* too, tho' related likewiſe in

Blood to the *Jews*, yet bore a conſtant Hatred towards them, which they took all Opportunities to ſhew, when the *Jews* were under any Diſtreſs, for which they are alſo often reproved ſeverely by the Prophets, and threatned with Judgments, ſee *Ezek.* xxi. 28. xxv. 2—6. *Zeph.* ii. 8, 10.

Ver. 20. *Thus all the Company of Aſſur remained about them four and thirty Days.*] The *Vulg.* has *cumque iſta cuſtodia per dies viginti fuiſſet expleta, defecerunt ciſternæ.* Making the Time to be only twenty Days. Another more ancient *Latin* Verſion has *diebus viginti & quatuor.* The *Syr.* makes the Siege to laſt two Months and four Days.

Ver. 26. *Now therefore call them unto you, and deliver the whole City for a Spoil to the People of Holofernes, and to all his Army.*] *Polybius* mentions many Cities otherwiſe well provided for a Siege, that were obliged to ſurrender, by being deprived of a Supply of Water; and adds, that when Matters come to that Extremity, that the People are neceſſitated to be ſtinted, and to have it delivered out in very ſmall Quantity, the Anxiety is the greater as the Appetite generally craves moſt what is not allowed, or cannot be come at, l. vii. ch. v.

Ver. 27. *For it is better for us to be made a Spoil unto them, than to die for thirſt; for we will be his Servants, that our Souls may live, and not ſee the Death of our Infants before our Eyes.*] *Joſephus* obſerves of the *Arabians*, that being in a miſerable Diſtreſs for want of Water, Four thouſand of them came out to *Herod*, and offered themſelves to Captivity and Chains, to avoid the more inſupportable Calamity of a raging Drought; and that the reſt made a Sally by Conſent, and attacked the Beſiegers, in which Encounter Seven thouſand fell, chooſing rather a preſent Certainty of Death, than to expoſe themſelves to the lingering Torment of it, for want of Water. *Antiq.* l. xv. ch. viii. But how ſad would have been the Condition of *Bethulia*, and indeed of all *Judæa*, if *Ozias* and the Chief of the City had liſtened to the Clamour of the People, and through Impatience of Thirſt had ſurrendered themſelves! In what Miſery would they have been involved, and what an Opportunity of Victory and Triumph would they have loſt! *Lyſimachus*, King of *Macedonia*, was ſenſible of this too late, who being choaked with Thirſt, in *Thrace*, ſurrendered with his whole Army to the Enemy, and who, plentifully refreſhed with Water ſo much longed for, cried out, *For what a ſmall Satisfaction and Pleaſure have I, from the State of a King, reduced myſelf to be a Slave?*

Ver. 28. *We take to witneſs againſt you the Heavens and the Earth, and our God, and Lord of our Fathers, which puniſhes us according to our Sins, and the Sins of our Fathers, that he do not according as we have ſaid this Day.*] Μαρτυρόμεθα ὑμῖν τὸν οὐρανὸν καὶ τὴν γῆν, καὶ τὸν Θεὸν ἡμῶν, καὶ κύριον τῶν πατέρων ἡμῶν, ὃς ἐκδικεῖ ἡμᾶς κατὰ τὰς ἁμαρτίας ἡμῶν, καὶ τὰ ἁμαρτήματα τῶν πατέρων ἡμῶν, ἵνα μὴ ποιήσῃ κατὰ τὰ ῥήματα ταῦτα ἐν τῇ ἡμέρᾳ τῇ σήμερον. The latter Part of this Verſe is obſcure, and the ſeveral Verſions and Expoſitors underſtand it differently. *Coverdale*, following the *Vulg.* has “We take Heaven and Earth this Day to recorde, and the God of our Fathers (which puniſhes us according to the Deſervying of our Sins) and geve you Warning that ye geve up the Cytye now into the Power of *Holofernes* Hooſt, that our Ende may be ſhort with the Swerde, which elſe ſhall endure long for want of Water, and for Thyrſt.” The *Geneva Bible*, “We take to witneſs againſt you the Heaven and the Earth, and our God, and Lord of our Fathers, which puniſhes us according to our Sins, and the Sins of our Fathers, that he lay not theſe things to our Charge.” The *Syriac*, *Conteſtamurque adverſus vos Cœlum & terram, Dominumque Deum Patrum noſtrorum, qui vindictam exigit de nobis ſecundum ea quæ dicta ſunt hodierno die.* *Junius* renders, *Videte ut non faciat quemadmodum diximus hodierno die.* To which agrees *Grotius* and *Badwell*, who ſuppoſe an Ellipſis here, as *Gen.* iii. 22. xxxviii. 11. xlii. 4. *Matt.* xxv. 9. and make the ſenſe to be, “See that the Calamity which we have mentioned, and warned you againſt, of ſeeing our Wives and Children periſh before our Eyes, come not upon us.” Or underſtanding it of *Holofernes*, as the *Margin* does, “See that he bring not upon us the Evils which we have ſolemnly forewarned you of this Day.” *Calmet* has, “We conjure you before Heaven and Earth, and the God of our Fathers, that Evil befall us not this Day, the Evil of ſeeing our Wives and Children die before our Faces.” And the *Port-Royal Comment*, “We call Heaven and Earth to witneſs the earneſt Supplication we made to deliver up the City to *Holofernes*, and to die inſtantly by the Sword, rather than by Thirſt to undergo a lingering Death.”

Ver. 29. *Then there was great weeping with one Conſent in the Midſt of the Aſſembly, and they cried unto the Lord God with a loud Voice.*] There ſeems to be a ſort of Contradiction here with reſpect to the Context, at leaſt there is in the *Vulgate*, ℣ 24, 26, 27. they murmur againſt *Ozias*, and charge him with the Evils they ſuffered, and beg importunately, that the City may be delivered for a Spoil to the People of *Holofernes*, and that they may be his Servants. And ℣ 28. they call God to witneſs the Sincerity of their Deſire. Here they cryed unto him in the Words of the *Vulg.* *Miſerere noſtri, & noli tradere confitentes te populo, qui ignorat te, ut non dicant inter Gentes, Ubi eſt Deus eorum?* This Irreſolution and ſudden Change of Sentiments, will beſt be accounted for, probably, from their Fear, which at different times ſuggeſted different Means and Motives of acting to them: At one time the Thirſt they laboured under induced them to wiſh and pray importunately, that they might live as Captives among the *Aſſyrians*; at another time the Reflection on *Holofernes's* Cruelty, and a ſtrong Preſumption, that he would uſe them worſe for daring to reſiſt his Power, threw them into Deſpair, and, changing their Minds on a ſudden, they requeſt that they may fall into the Hands of God, and not into the Hands of Men.

Ver. 30. *Then ſaid Ozias to them, Brethren, be of good Courage, let us yet endure five Days, in the which Space the Lord our God may turn his Mercy towards us.*] See Note on ch. viii. 12. *Sulpitius Severus* makes the time fixed for the Surrender to be fifteen Days, *Quinto decimo die deditionis tempus conſtituit. Sacr. Hiſt.* l. ii. ch. xxiv. but this probably is a Miſtake; the true Reading of the Place ſeems to be, as *Druſius* conjectures, *Quinto demum die deditionis tempus conſtituit.* We meet with a like Inſtance, 1 *Sam.* ii. 3. where, upon the Threats of *Nahaſh*, King of the Children of *Ammon*, or, as others ſuppoſe, the Captain of his Hoſt, the Elders of *Jabeſh Gilead* deſire a Reſpite of ſeven Days to ſend Meſſengers into all the Coaſts of *Iſrael*, and promiſe to ſurrender themſelves, if in that time none came effectually to their Help and Relief. And the Event anſwered accordingly; for as the Text there ſays, *the Spirit of the Lord ſtirred up Saul* to come to their Aſſiſtance within the expected time, and they proved victorious.

Ver. 32. This Verſe is entirely omitted by the *Vulgate*, but is retained in the other Verſions.

CHAP. VIII.

Ver. 1. NOW *at that time Judith heard thereof, which was the Daughter of Merari, the Son of Oz, the Son of Joſeph, the Son of Oziel, &c.*] The Verſions differ greatly in the Names of the fifteen Deſcents here mentioned. The *Syr.* and *Gr.* particularly from the *Vulg.* One Reaſon of this Difference perhaps may be, that the ſame Perſon is here called by two different Names, one of which is mentioned in the *Greek*, the other in the *Latin* Verſions: Or the Confuſion which is obſervable in the Genealogy, may probably come from hence, that the Copyiſts have put all the proper Names, which were in different Verſes, into one; and by that means have intermixed and confounded the Relations of *Judith*, with thoſe of her Huſband *Manaſſes*. What ſeems to confirm this ſtrongly is, that the Genealogy of *Manaſſes*, which *Fulgentius* gives ſeparately, and in a more conciſe Manner, *Epiſt.* ii. *ad Gall.* is ranked under, and connected with that of *Merari*, the Father of *Judith*, in the *Greek* and *Syriac* Copies.

Ver. 2. *And Manaſſes was her Huſband of her Tribe and Kindred.*] i. e. Of the Tribe of *Simeon*, as *Judith* was, ſee ch. ix. 2. The *Vulg.* omits this Particular, perhaps as a known and cuſtomary thing: Thus *Anna* and *Tobias* were of the ſame Tribe, and Kindred. See *Tob.* iii. 15, 17. vi. 12. And *Joſeph* and *Mary* were both of the Houſe and Lineage of *David*, and as ſuch were eſpouſed.

Ver. 3. *As he ſtood overſeeing them that bound Sheaves in the Field, the Heat came on his Head, and he died.*] *Manaſſes* ſeems not only to have had the Care of his own Buſineſs and Concerns abroad, but to have been an Overſeer by public Appointment, and to have had the Inſpection and ordering the whole Number of Reapers, in that wide and large Field adjoining to *Bethulia*. That there was among the *Jews* ſuch a Poſt or Employment for public Uſe, *Joſephus* teſtifies, who mentions that ſuch a Charge of the Fields, and of the Labourers there employed, was committed to *Æbutius*. The being expoſed to the ſcorching Heat of the Sun in an open Plain, in the Middle of the Day, has often proved dangerous, and occaſioned Faintneſs, and ſometimes mortal Diſeaſes: *Meridie ipſo faciam ut ſtipulam colligat; tam excoctum reddam atque atrum ut carbo eſt*, is mentioned as a Puniſhment by *Terence*, *Adelph. Act.* v. Sc. iii. And *Victor Uticenſis* ſpeaks of it as a thing dangerous as well as irkſome, *ſub ardentis ſolis incendio ceſpites meſſium deſecare.* The Writer of the *Geoponics*, has the ſame Obſervation, τῶν ἐν τῷ ἡλίῳ ἐργαζομένων ἥλιος βλάπτει τὰ σώματα ϗ τὰς φλέβας. It appears from the Inſtance mentioned, 2 *Kings* iv. 18, 20. which reſembles this, that Perſons of Note in ancient Times (for the Quality of his Wife ſhews him to be no mean Perſon, which alſo may be obſerved of *Judith*) looked after their Corn, and overſaw their Labourers. And ſometimes for their Health, and the Increaſe of their Eſtates, laboured with their own Hands. See *Jonah* iv. 8. *Matth.* xx. 12. This and the five following Verſes ſhould be put, as *Junius* places them, in a Parentheſis.

Ibid. *And they buried him with his Fathers in the Field between Dothaim and Balamo.*] The *Vulg.* ſays expreſsly, that he died and was buried in *Bethulia*, his own City, the Place of his Nativity, *Mortuus eſt in Bethulia civitate ſua, & ſepultus eſt illic cum patribus ſuis*; with which agrees the old *Italic* Verſion. *Calmet* contends, that this is the Truth, as no Reaſon can be aſſigned why *Manaſſes* ſhould be interred ſo far from his own Tribe, and from the City of *Bethulia*, as the other Opinion ſuppoſes: And ſhould we even place *Bethulia* in the Tribe of *Zabulon*, *Dothaim* would be at leaſt thirty Miles from it.

Ver. 4. *Judith was a Widow in her Houſe three Years and four Months.*] The *Syriac* reads in like manner; but Archbiſhop *Uſher* makes the time to be three Years, and ſix Months, *ad A. M.* 3348. in which Year he places the Death of *Holofernes*. The *Vulg.* makes this quite clear, which has, *erat autem Judith relicta ejus vidua jam annis tribus, & menſibus ſex*, i. e. *Judith* had now been a Widow ſo long before this great Enterprize happened; for it cannot mean that three Years and a half was the whole Time of her

Widowhood, becauſe ſhe lived to be very aged, and never married after the Death of her Huſband *Manaſſes*.

Ver. 5. *She made her a Tent upon the Top of her Houſe.*] The *Vulg.* ſeems to underſtand this of a Chamber in the upper Part of the Houſe, *in ſuperioribus domûs ſuæ fecit ſibi ſecretum cubiculum, in quo cum puellis ſuis clauſa morabatur.* The *Jews* that lived at a Diſtance from *Jeruſalem*, generally either went up into an upper Chamber to pray, with the Windows opened towards the Temple, as is expreſsly mentioned of *Daniel*, ch. vi. 10. and of the Apoſtles when aſſembled together, *Acts* i. 13. and of *Sara*, *Raguel's* Daughter, *Tob.* iii. 17. or when they were out of *Judæa*, or *Jeruſalem*, and ſo could not go up to the Temple at the Hours of Prayer, went up to the Houſe Top, or Roof of the Houſe, as is recorded of St. *Peter*, *Acts* x. 9. for the ſake of Privacy, and to be freer from Noiſe and Diſtraction, turning themſelves towards that Part which looked towards *Jeruſalem*, according to *Solomon's* Prayer at the Dedication of the Temple, 1 *Kings* viii. 29, 30, 35, 38.

Ver. 6. *She faſted all the Days of her Widowhood.*] A great Inſtance this of her pious Diſpoſition, and of the tender Regard which ſhe had for the Memory of her deceaſed Huſband. This great Strictneſs and Severity of Life and Manners, cuſtomary among the *Jewiſh* Women, paſſed afterwards into the Church. We read of *Anna* the Propheteſs, a Widow of Fourſcore and four Years old, that ſhe *never departed from the Temple, but ſerved God with Prayer and Faſting, Night and Day*, Luke ii. 37, 38. St. *Paul* gives the like Deſcription of a truly devout Widow, *ſhe that is a Widow indeed, and deſolate, truſteth in God, and continueth in Supplication and Prayers Night and Day; but ſhe that liveth in Pleaſure is dead while ſhe liveth*, 1 Tim. v. 5

Ibid. *Save the Eves of the Sabbaths, and the Sabbaths, and the Eves of the new Moons, and the new Moons, and the Feaſts, and ſolemn Days of the Houſe of Iſrael.*] It is agreed on all hands, that it was the Cuſtom of all the *Iſraelites* who feared God, to obſerve the Sabbaths and the new Moons, among the Feaſts of the Houſe of *Iſrael*; and they ſeem carefully to have obſerved their ſolemn Feaſts in their worſt, as well as in their beſt State, from their earlieſt to their lateſt Times. See 1 *Sam.* xx. 5. 1 *Chron.* xxiii. 31. 2 *Chron.* ii. 4. viii. 13. xxxi. 3. *Iſ.* i. 13. lxvi. 23. *Ezek.* xlvi. 1. *Hoſ.* ii. 11. *Amos* viii. 5. And theſe *Ezra* took care to revive at the Return from the Captivity. But when the Regard here mentioned to be paid to the Eves of the Sabbaths and new Moons firſt began, and on what occaſion, and whether in uſe ſo early as the Days of *Judith*, is much controverted. It is certain the Cuſtom was very ancient, but according to the *Talmudiſts* was not in Force in the Time of *Judith*, but afterwards in uſe among the *Jews* in their Diſperſions. Various Reaſons are aſſigned for the Origin of this Practice; *Grotius* thinks that the Eves were thus reſpected, as a ſort of Fence to the Law, which forbad Faſting on any Part of a Feſtival, and that this was done by way of Caution, that there might be no Remains of a preceding Sorrow on the Day of the Feſtival; for the Eve before any Feſtival was eſteemed part of that Feſtival: From whence the ſame Cuſtom was derived afterwards into the Chriſtian Church; and as the *Jewiſh* Feſtivals were always kept from Even to Even, ſo the Sabbath began on the *Friday* Evening, ſee *Levit.* xxiii. 32. *Iſ.* xxx. 29. And the Feaſt of the *Paſſover*, it is well known, was always kept in the Evening, and concluded with Hymns; ſee *Matt.* xxvi. 30. *Cunæus* carries the Matter further, That Faſting was not only forbid on the Sabbath and its Eve, but even on the Day following the Sabbath, that the Joy of that Solemnity might not be diſturbed, nor leſſened by any Sorrow or Humiliation, either preceding or ſubſequent, *de Rep. Heb.* l. ii. cap. x. Others imagine that the Reaſon of this was, the almoſt Impoſſibility of keeping a Faſt that Day, being the Day of the Preparation, ſo called by the Sacred Writers, becauſe on it they were obliged to make Proviſion of Victuals for the Sabbath, and could not well avoid taſting of what they were ſo preparing. *Scickard de Purim.* With Reſpect to the new Moon in particular, and the not faſting on its Eve, it probably began when the *Jews* appointed two Feaſts the Beginning of each Month, for Fear of being wanting in any Reſpect or Particular which the Law required; as to guard alſo againſt any Inconvenience, from the Uncertainty of the preciſe Time when the new Moon appeared. *Calmet* is inclined to think, that what is mentioned of the Eves of the Sabbaths, and of the new Moons, is an Addition, as no Notice is taken of them either in the *Syriac*, or *Jerom's* Verſion, and that the Practice referred to is probably later than the Days of *Judith*: That the *Greek Tranſlator* inſerted the Clauſe in that Verſion, as being the Cuſtom of the *Jews* at that time when it was made, and in the Parts where he lived, tho' it might not be in the Original from whence he tranſlated.

Ver. 7. *She was alſo of a goodly Countenance, and very beautiful to behold.*] This may be concluded from the Power which ſhe appears to have had over *Holofernes*, and his being captivated at firſt Sight; a Conqueſt not to be wondered at, eſpecially if ſhe was not older at that Time than twenty-five Years, as *Prideaux* conjectures: But ſuppoſing her forty-five, or more, the Expreſſion is as juſtifiable as that *Gen.* xii. 11. where *Sarah*, who was then ſixty Years old, is ſaid by *Abraham* to be γυνὴ εὐπρόσωπος: This Particular, as well as her being rich, is here added, leſt any ſhould think that ſhe embraced the ſtrict Manner of Life here deſcribed, rather out of Neceſſity than Choice. But in one ſo accompliſhed, Severity and Retirement are not a little to be admired, and in Proportion as her Beauty was amiable, her Humility to decline appearing in public View, was the more exemplary and meritorious; particularly her wearing Sackcloth, and uſing ſuch Auſterities in Dreſs and Appearance, as naturally contributed to disfigure and leſſen the Agreeableneſs of her Perſon, which the Generality of the Sex take ſuch Pains to improve by ſtudied Ornaments, ſhews her to have been devoid of Affectation and Vanity. For continual Faſting in the midſt of Affluence and Abundance, ſave on the Eves of certain Feſtivals, and particularly her chooſing to continue in a State of Widowhood, tho' ſhe had many Offers and Temptations to change her Condition, ſee ch. xvi. 22. are not leſs worthy of Admiration and Notice. In fine, a Virtue ſo perfect received a new and additional Luſtre, as appearing among a People ſenſual and carnal, who regarded Pleaſures, Riches, and Marriage, as ſubſtantial Parts of Happineſs. *Fulgentius* propoſes her as the moſt perfect Pattern of Widowhood, and gives the following fine Character and Elogium of her, which comprizes all the Excellencies abovementioned, *Ecce vidua, præclara natalibus, facultatibus dives, ætate juvenis, ſpecie mirabilis, divitias contempſit, delicias reſpuit, carnis incentiva calcavit, & induta virtute ex alto, non quæſivit ſecundo famulari connubio. De ſtatu viduali*, Epiſt. ii. See alſo *Hieron.* Epiſt. x. Tom. i. p. 96.

Ver. 8. *And there was none that gave her an ill Word, for ſhe feared God greatly.*] The Character which the Hiſtorian gives *Judith* here, is a very high Commendation, ſays St. *Jerom*, conſidering how tender and delicate a thing the Reputation of a young and beautiful Widow is; who elegantly expreſſes his Remark upon it, in the following Words, *Tenera res in fœminis fama pudicitiæ, &, quaſi flos pulcherrimus, cito ad levem marceſſit auram, levique flatu corrumpitur; maxime ubi ætas conſentit ad vitium, & maritalis deeſt authoritas, cujus umbra tutamen uxoris eſt. Ad Salv.* And from the Character here given by the Author of this Hiſtory of his Heroine's Piety, there is the leſs Reaſon to credit the Objections raiſed by ſome againſt her Religion and Modeſty, from particular Paſſages in it miſunderſtood; which we ſhall conſider in their order, and reconcile with a juſt Senſe of both. The *Abbot de la Chambre*, in a Funeral Oration on one of the Queens of *France*, took theſe Words for his Text, and obſerves upon them, "That they are perhaps the fineſt Commendation that ever was given to Woman; for tho' there may be ſome Women, who, notwithſtanding the prodigious Detraction that has prevailed ſo long in the World, have yet eſcaped the Attacks of it, yet this good Fortune rarely happens to thoſe, who have otherwiſe a ſhining Reputation, and who are, as the Text ſays, *famoſiſſimæ*." So that we may challenge all the *Greeks* and *Romans*, to ſhew us a Paſſage in their Books, that in ſo few Words gives us ſo great an Idea, as theſe do, of the Heroine *Judith*, who reached the higheſt Pitch of Glory and Renown, and which is apteſt to alarm and raiſe the Envy of the World; yet her Virtue and Merits were ſo engaging and powerful, ſo guarded with Diſcretion, and ſo incomparably amiable, as to ſilence and ſtrike mute that reſtleſs and implacable Paſſion. And what is further to be admired in our Author here is, that he has ſo happily and juſtly pointed out the true Cauſe of her matchleſs Virtue, and the univerſal Admiration it met with, "She had (ſays he) a great Reputation in all things, and was ſecure from every evil Tongue, becauſe ſhe was ſenſibly touched with the Fear of the Lord." See *Bayle's Dict. in voce Judith*, Note D.

Ver. 10. *She ſent her Waiting-Woman that had the Government of all things that ſhe had, to call Ozias, and Chabris, and Charmis, the Ancients of the City; and they came unto her.*] By the Ancients of the City, we are not to underſtand the oldeſt People in it, nor yet the Prieſts, tho' the *Vulgate* has here *Preſbyteros*, but certain Officers or Magiſtrates ſo called. And tho' *Joacim* the High Prieſt is joined, ch. xv. 8. with the Ancients of the City, and is ſaid in the *Vulg.* to come to *Bethulia, cum univerſis Preſbyteris ſuis ut videret Judith*, yet the *Greek* expreſſes it by ἡ γερουσία τῶν υἱῶν Ἰσραὴλ, i. e. the Senate, or Ruling Elders of the People. *Eſtius* obſerves, that that there is no one Place in all the Books of the *Old Teſtament*, where the Word *Preſbyter* is taken in the Senſe of *Sacerdos*, however it may be uſed in the *New*. And by the two Ancients of the People, *Suſ.* v. that are ſaid to attempt *Suſanna's* Chaſtity, we are neither to underſtand Prieſts, nor Perſons ſtricken in Years, but ſtated Judges, as is plain from the Text itſelf. It may ſeem perhaps aſſuming in *Judith*, to ſend to theſe Ancients, or Magiſtrates to come to her, inſtead of going to them herſelf in Perſon: But this ought not to be aſcribed to any Motive or Principle of Pride, as if from an affected Superiority ſhe thought herſelf better, or more conſiderable than they; ſuch a Carriage by no means agrees with one, who on many Occaſions diſtinguiſhed herſelf for her Humility. It rather proceeded from her Modeſty, and Unwillingneſs to expoſe to public View her Beauty, which ſhe had induſtriouſly concealed, that ſhe deſired them to come to her, that ſhe might impart to them a Matter of great Conſequence.

Ver. 12. *And now who are you that have tempted God this Day, and ſtand inſtead of God amongſt the Children of God.*] By limiting God to ſuch a certain Time as five Days, or promiſing in his Name Help within that Space; as if he could not help you, if he did not preciſely do it at the Time fixed by you, and his Power then was ſhortned; contrary to that fine and juſt Sentiment, ℣ 15. *Judith's* Reproof on this Occaſion was very juſt; for the fixing thus a Time to the Almighty, beſides the aſſuming a Prerogative that did not belong to them, ſhewed a great Diffidence in them; it was declaring they would no longer depend upon him, if he did not anſwer their Expectation in the Time limited. As true Religion conſiſts in juſt and worthy Notions of God, in a modeſt and humble Truſt in him, ſubmitting entirely in all Events and Exigencies to his Pleaſure, leaving the Time and Manner of Deliverance to God's own Method and Determination; ſo to act otherwiſe is tempting God. To tempt God, in Scripture Language, ſignifies to diſtruſt his Power, Truth, or Providence, after ſufficient Demonſtrations and Reaſons given for Encouragement to depend upon them. See *Iſ.* vii. 12. 1 *Cor.* x. 9. 13. Theſe People, therefore, who had received ſo many Proofs of the Divine Protection upon different Occaſions, betrayed a great Want of Faith, in fixing a limited Time for his Interpoſition and Aſſiſtance; as if his Wiſdom and Providence ought not to chuſe, when, and in what Manner he would favour and relieve them. But ſuch is the Impatience and Conceitedneſs of Men, as to preſume to fix the Times and Seaſons which God has particularly reſerved the Diſpoſal of to himſelf, and keeps in his own Power.

Ver. 13. *And now try the Lord Almighty, but you ſhall never know any thing.*] i. e. Try if you can find out in this, or in any other Matter of Conſequence, what the Mind of the Lord is; the Reſult of the Enquiry will be, that you cannot do it to any Certainty, or Perfection. The *Geneva* Verſion has, *So now you ſeek the Lord Almighty, but you ſhall never know any thing*; i. e. you would penetrate into the ſecret Deſigns and Counſels of God, of which no body could ever fathom the Depth. See *Wiſd.* ix. 13, 14, 15, 16, 17. where the like Sentiment is expreſſed more at large. Holy *Job*, deſcribing the Unſearchableneſs of God's Wiſdom, ſays, *touching the Almighty we cannot find him out: He is excellent in Power and in Judgment, and in Plenty of Juſtice: He will not afflict. Men do therefore fear Him: He reſpecteth not any that are wiſe of Heart*, ch. xxxvii. 23, 24. It may not be improper incidentally to obſerve, that the laſt Clauſe here is inaccurate in our Verſion; it ſeems a Reflection on the Almighty, as if he neglected, or had no Regard to, ſuch as are well diſpoſed towards him; for that this is the Meaning of the Phraſe, ſee *Job* ix. 4. *Prov.* x. 8. xi. 29. *Exod.* xxviii. 3, &c. The Rendering of the LXX is much clearer, φοβηθήσονται δὲ αὐτὸν καὶ οἱ σοφοὶ καρδίᾳ; but the *Geneva* Verſion is moſt agreeable to the Context, *Let men therefore fear him, for he will not regard any that are wiſe in their own Conceit*; and *Coverdale's* is much to the ſame Effect, *It is not we that can fynde out the Almightye; for in Power, Equite, and Ryghteouſneſſe, he is hyer than can be expreſſed; let Men therefore feare him, for there ſhall no Man ſe hym, that is wiſe in his owne conceate.*

Ver. 16. *Do not bind the Counſels of the Lord our God; for God is not as Man, that he may be threatned.*] i. e. Think not to tie down God to Terms and Conditions, to aſſiſt you when, or in the Manner ye pleaſe, as one obliges a Debtor to pay in a certain fixed Time, or to give Security to Satisfaction; for God is not a weak Creature, like Man, to ſuffer himſelf to be inſulted, or intimidated by Menaces. This Verſe is nearly the ſame with that *Numb.* xxiii. 19. eſpecially if it be rightly tranſlated, *God is not a Man, that he ſhould lie; neither the Son of Man, that he ſhould repent*; where our Verſion is by no means accurate, the Verb ἀπειληθῆναι, the ſame that is here uſed, does not ſignify to repent, but to threaten. And in this Senſe the LXX tranſlate the *Hebrew* Word, *Gen.* xxvii. 42, and ſo ἀπειλέομαι is rendered by the Lexicographers, and not as ſignifying to repent. The Verb εἰλέομαι, *vertor*, indeed has ſuch a Senſe, but not the Compound, ἀπειλέομαι. St. *Cyprian*, who quotes this Place of *Judith*, accordingly renders, *neque quaſi filius hominis minas patitur. Teſtimon. cont. Judæos*, l. ii. ch. xx.

Ibid. *Neither is he as the Son of Man that he ſhould be wavering.*] οὐδ' ὡς υἱὸς ἀνθρώπου διαιτηθῆναι. The reading of all the Copies ſeems corrupt; the true one probably is, διαρτηθῆναι, which is followed by all the ancient Fathers, who quote this Place; St. *Cyprian*, particularly, has, *non quaſi homo Deus ſuſpenditur.* We are juſtified in this Alteration, by the parallel Paſſage, *Numb.* xxiii. 19. where the Verb uſed is διαρτηθῆναι, which the *Greek* Scholiaſt renders σαλευθῆναι, i. e. to be ſhaken in his Reſolutions, or to be in Doubt or Suſpence what to do. It no where ſignifies to lie, as our Verſion in that Place of *Numbers* has it. See *Origen* and *Theodoret. in loc.* If we retain διαιτηθῆναι, I think it ſhould be derived from αἰτέω, and the Meaning be, intreated; i. e. God is not as a Man that he may be threatned, neither as the Son of Man, that he ſhould be perſuaded, intreated, won by Sollicitations, or Teaſing. The Verſions underſtand it as coming from δίαιτα. *Vulg. ad Iracundiam inflammabitur. Verſ. Lat. vet. ut judicetur. Syr. ut in ordinem redigatur*, but I cannot reconcile it with that Derivation.

Ver. 18. *For there is neither Tribe, nor Family, nor People, nor City among us, which worſhip Gods made with Hands, as hath been aforetime.* Ver. 19. *For the which Cauſe our Fathers were given to the Sword, and for a Spoil, and had a great Fall among our Enemies.* Ver. 20. *But we know none other God, therefore we truſt that he will not deſpiſe us, nor any of our Nation.*] What *Judith* here urges, was an Argument of real Conſolation to them in their preſent Circumſtances, viz. that, if the many Calamities their Nation at different times had laboured under, as Deſolation, Captivity, and the Sword, &c. were owing to the then corrupt and idolatrous State of the People, they had great Reaſon now to hope, that being free from that Crime and Abomination, which was the Occaſion of their Forefathers Miſeries (for it was a common and confeſſed Obſervation among them, that the Sin of the Golden Calves had a Share in all their Puniſhments) they might rely upon his Favour and Protection, and ſhould not therefore, thro' Deſpair of Aſſiſtance, deliver themſelves up raſhly to their Enemies.

Ver. 21. *For if we be taken ſo, all Judæa ſhall lie waſte, and our Sanctuary ſhall be ſpoiled, and he will require the Profanation thereof at our Mouth.*] *Judith* cunningly aggravates the Fault which they had committed, in being ſo diſpirited, and ready to deliver up their City, from a Conſideration of a more public nature, viz. that on the Safety and Preſervation of the City of *Bethulia*, depended even that of the holy City *Jeruſalem*, and conſequently of their Temple and Altar, and the right and regular Performance of their whole religious Service; as it was not allowable to offer Sacrifice any where elſe but at the Temple: It would therefore, ſhe inſinuates, be an Inſtance both of great Weakneſs, and Raſhneſs, to form a Reſolution to give up the City, if not relieved in five Days; as it would be expoſing at the ſame Time their whole Nation to the common Danger; to defend which, and their moſt holy Rites, from being diſcontinued or prophaned, they ought rather courageouſly to ſhed the very laſt Drop of their Blood, than to purſue ſuch an unadviſed Meaſure, to the Hazard of the common Safety. There is a great Variety in the *Greek* Copies here; ſome have, ὅτι ἐν τῷ ληφθῆναι ἡμᾶς, οὕτως καθήσεται πᾶσα ἡ Ἰουδαία. Others, οὔτε ἐν τῷ ληφθῆναι ἡμᾶς, οὕτως κληθήσεται, κ. τ. λ. To which agrees the *Geneva* Verſion, which has, *Neither when we ſhall be taken, will Judæa be ſo famous*; and in one we have καυθήσεται. Our Tranſlators ſeem to have followed a Copy different from the reſt, which placed the Comma after οὕτως; as does *Junius* likewiſe, *neque vero ſi deprehendamur ita, nominabitur Judæa amplius.*

Ver. 23. *For our Servitude ſhall not be directed to Favour, but the Lord our God ſhall turn it to Diſhonour.*] The *Geneva* Verſion has, *Our Servitude ſhall not be directed by Favour*, i. e. the Slavery we ſhall bring upon ourſelves, will not procure us the more Favour; that we ſhall not have the better Treatment for our Tameneſs in yielding, we may be aſſured from the Example of other Nations, who have ſubmitted. *Junius* ſeems to take it in this Senſe, when he renders, *non enim reddetur ſervitus noſtra gratioſa. Nous ne pourrons leur plaire par toutes nos ſoumiſions, Nous ne trouverons point graces à leurs yeux*, ſays *Calmet in loc.*

Ver. 24. *Now therefore, O Brethren, let us ſhew an Example to our Brethren, becauſe their Hearts depend upon us.*] ἐξ ἡμῶν κρέμαται ἡ ψυχὴ αὐτῶν. Tho' *Judith* knew the great Conſternation and Fright in which the beſieged were, and their Diſpoſition to ſurrender, yet ſhe would not addreſs herſelf perſonally to the Body of the People, notwithſtanding ſhe might with good Reaſon have expected to have raiſed their drooping Spirits, and made them reſolute by what ſhe had to offer. But ſhe chooſes to apply herſelf only to the chief Men of the City, to let them know and underſtand, that being the Ancients and Rulers of the People, and by Conſequence their Life and Soul, on whom they depended and placed all their Hope, it was their Duty, in ſo important a Conjuncture, to animate them by their Example, and to betray no Signs of Fear or Deſpondency themſelves, but rather to act like their great Forefathers, who were *troubled on every ſide; but not in Deſpair; perſecuted, but not forſaken, caſt down, but not deſtroyed.* For it has not only a bad Aſpect, but is generally attended with evil Conſequences, when thoſe who are at the Head of Affairs, appear themſelves diſpirited; and they are ſo much the more blameable herein, as by their Puſillanimity they caſt a Damp and Panic upon others, and probably will be thought to have contributed, through their Diſcouragement, to any future Miſcarriage that may enſue. In like manner, as when Generals, who have the Command of an Army, and ought to animate and encourage the Soldiers by their martial Spirit and Example, betray themſelves Signs of Fear, and Backwardneſs to engage; if afterwards it happens that they are vanquiſhed by the Enemy, they are deſervedly in Diſgrace with their Prince, as being the real, the reputed Occaſion at leaſt, of the great Loſs ſuſtained. A learned Writer thinks the rendering here would be more proper, *Their Hearts agree*, or *conſpire with us*, according to the Uſe of the Verb in ſome Parts of Scripture, as *Luke* xix. 48. See *Hammond in loc.* But the former Senſe, I think, more agreeable to the Context, eſpecially if we read, ἐξ ὑμῶν κρέμαται, as ſome Copies have it, and is confirmed by the *Vulg.* rendering.

Ver. 25. *Let us give Thanks to the Lord our God, which trieth us, even as he did our Fathers.*] In this and the two following Verſes, there is excellent Advice given to all ſuch as at any time labour under Afflictions, and it conſiſts of the following Particulars, 1. That they are of ſuch a Nature, that, inſtead of being uneaſy under them, Men ſhould rather give God Thanks for them. 2. That they are graciouſly deſigned, and rather kind Admonitions, than any real Tokens of God's Diſpleaſure. 3. That God's moſt faithful Servants, the Patriarchs and Prophets, have been viſited in the ſame manner, for the Examination of their Hearts, and the Trial of their Patience. To which the *Vulg.* adds a Fourth Reaſon, that Murmuring provokes God to inflict heavier Judgments, as he did on the *Iſraelites* of old in the Wilderneſs on that Account. The Words of that Verſion are very obſervable, *Illi autem qui tentationes non ſuſceperunt cum timore Domini, & impatientiam ſuam, & improprium murmurationis ſuæ contra Dominum protulerunt, exterminati ſunt ab exterminatore, & a ſerpentibus perierunt*; exactly agreeing with the very Words of St. *Paul*, 1 *Cor.* x. 9, 10.

Ver. 28. *Then ſaid Ozias to her, All that thou haſt ſpoken, haſt thou ſpoken with a good Heart, and there is none that may gainſay thy Words.*] The Inhabitants of *Bethulia* don't ſeem hitherto to have made the leaſt Effort to defend themſelves, no Blood ſpilt, no Remedy attempted. Thirſt preſſed them ſore, and yet they had not the Courage to attempt the *Aſſyrian* Guard, that had ſeized upon the Fountains and Recevoirs of Waters. It was not without Reaſon therefore, that *Judith* reproaches them with want of Courage. Upon reviewing and comparing the very different Conduct, and Behaviour of her, and the Perſons ſhe ſpeaks to, one ſees the Obſervation, that God chuſes the things that are weak, to confound the things that are mighty, remarkably verified: *Judith*, a defenceleſs Widow, whilſt the Men around her quake for Fear, and even the Chiefs themſelves give up all for loſt, appears quite undaunted, and argues with ſo much Coolneſs and Conſtancy of Mind, as well as Strength of Reaſoning, as really to deſerve the Character *Ozias* here gives her. That one ſingle Woman ſhould dare to venture on an Act of ſuch Danger and Boldneſs, and be ſo ſucceſsful as to accompliſh it, was owing at leaſt to her great Zeal for the Safety of God's choſen People; or ſhall we aſcribe it to a divine Impulſe?

Ver. 33. *I will go forth with my Waiting-Woman.*] The Word in the ancient Tranſlatinns is, *Abra*, which ſignifies a Companion, or Maid of Honour (ſuch as Ladies of the firſt Condition had) rather than a Servant; for the ſame Word in the LXX is applied to the Women who attended both *Pharaoh's* Daughter, *Exod.* xi. 5. and Queen *Eſther*, ch. iv. 4. Thus *Calmet* underſtands the Word. In other Writers it is certain it ſignifies merely a Servant, a Chamber-maid, or Houſe-keeper; and whether it is not to be taken in this latter Acceptation, ſee ℣ 10. compared with chap. xvi. 23.

Ibid. *Within the Days that you have promiſed to deliver the City to our Enemies, the Lord will viſit Iſrael by my Hand.*] *Judith*, v. 11. 12, 13, 14, 15, 16, 17. blames *Ozias* and the reſt of the Governors, for preſuming to limit the Interpoſition of the Almighty, within the Space of five Days, and does ſhe not ſeem to do the ſame here herſelf, engaging for his Aſſiſtance within that preciſe Time? Was this in Compliance with them, and that ſhe might encourage their Hopes; or ſhall we charge her with Raſhneſs and Enthuſiaſm, for aſſuring them, that ſhe ſhould be the happy Inſtrument to accompliſh their Deliverance within the fixed Time? or, with the *Romaniſts*, ſuppoſe, that ſhe had an Aſſurance of the ſucceſsful Event of her intended Enterprize, by ſome particular Revelation? Without having Recourſe to this, it ſeems better to reſolve *Judith's* engaging in ſo adventurous an Exploit, into her ſtrong Confidence of God's Favour and Aſſiſtance, against an Uſurper of that Honour and Adoration, which belonged to him alone.

CHAP. IX.

Ver. 1. UNcovered *the Sackcloth wherewith ſhe was clothed.*] Ἐγύμνωσεν ὃν ἐνεδιδύσκετο σάκκον, i. e. She diſcovered the Sackcloth ſhe had upon her, by taking off ſome upper Garment, which ſhe probably put on occaſionally, out of Compliment to the Elders that came to her. The *Syr.* makes her to tear her upper Garment, *Scidit tunicam etiam, & apparuit ſaccus quo induta erat.* According to *Calmet* the Senſe is, "She reſumed her Sackcloth, which ſhe had put off to receive the Governors of the City." Thus alſo *Junius* takes it, *impoſuit cilicium, poſitâ, quam induerat, veſte*; and *Grotius*, who reſtores the *Greek* Text, which he thinks corrupt, to this Senſe, and makes the true Reading to be, ϗ γυμνωσαμένη ἐνεδιδύσκετο σάκκον. The *Geneva* Verſion, which has, *ſhe put off the Sackcloth, wherewith ſhe was clothed*, ſeems faulty here, and not to be reconciled with the Context, which mentions, Proſtration, putting Aſhes on her Head, and the like Inſtances of Humiliation, to recommend and enforce her Suit more effectually to God.

Ver. 2. *O Lord God of my Father Simeon, to whom thou gaveſt a Sword to take Vengeance of the Strangers, who looſened the Girdle of a Maid to defile her.*] *Judith* here begs of God to inſpire her with a Zeal, like that of *Simeon* who maſſacred the *Sichemites*, to puniſh the Violation of his Siſter's Honour, in order to take Vengeance of the blaſphemous *Aſſyrians*, and to deliver his People from their preſent ſad State, and the imminent Danger that threatned them. But does not the Book of *Geneſis* acquaint us, that this Action of *Simeon* and *Levi*, very much diſpleaſed *Jacob* their Father, and that he condemned it as cruel and unjuſt? See *Gen.* xlix. 5, 6. compared with ch. xxxiv. 30. How then can we excuſe *Judith* for commending this Fact of *Simeon*, whom *Jacob* curſed for the very Barbarity of it? But in Anſwer it may be ſaid, that theſe Words do not neceſſarily imply, that ſhe applauded the Fact, nor does the Phraſe of God's giving a Sword to take Vengeance, mean any thing more than his permitting ſuch an Action to be done. As he may be ſaid to put the like Means of Deſtruction into the Hands of Tyrants, whom he occaſionally makes his Scourges. The like may be ſaid of other wicked Perſons, whom he ſometimes permits in his Anger, to execute his Juſtice upon a People, often not more abandoned, and undeſerving than themſelves. See *Jerem.* xxv. 9. And thus he is ſaid to arm his Creatures to avenge his Honour, or to make the Creature his Weapon for the Revenge of his Enemies, *Wiſd.* v. 17. See alſo *Joel* ii. 25. So that nothing can be concluded for the Merit of the Perſon, that is occaſionally made the Inſtrument of God's Vengeance. *Judith* rather praiſes God for his Juſtice in revenging ſuch an Inſtance of brutal Luſt, tho' executed by the Sword of cruel *Simeon*: She only commendeth

mendeth the Zeal, or juſt Indignation ſhewn on the Occaſion, but by no means juſtifies the cruel manner of revenging the Affront. The Reſentment of ſuch an Injury was juſt, but the involving ſuch a Number of People in its Puniſhment, was a criminal Exceſs of Zeal, and an Inſtance of great Barbarity.

Ver. 3. *Wherefore thou gaveſt their Rulers to be ſlain, being deceived.*] The Difference between the People of God, and idolatrous Nations, was viſible in the Point of Luſt and carnal Uncleanneſs, from the firſt Separation of them, as appears by the Zeal of *Simeon* and *Levi*, here mentioned, for their Siſter diſhonoured. The idolatrous Nations, who were abandoned to the Service of ſtrange Gods, as the *Sychemites* were, looked upon all Uncleanneſs of this Nature, as a thing indifferent, and made no account of it, but in Civil Regards, as it diſhonoured the Houſe, or tainted the Iſſue; being deceived or miſtaken in conſidering it in this reſpect only; but the *Iſraelites*, being bred in the Knowledge of the true God, and of the Abomination, in which he hath all ſuch Acts of Uncleanneſs, regarded them in a moral or religious View; and if they acted herein, as the Idolaters, or ſeemed to countenance them in others, by overlooking them, thought they could no longer be taken for God's People. Hence *Simeon* and *Levi* proceeded probably to revenge the Injury offered to their Siſter, conſidering it as an Act, which God had forbidden, which his true Servants abhorred, and was a Pollution of the Holineſs of their Blood, which diſtinguiſhed them from Idolaters. See *Thorndike of the Laws of the Church*, p. 62. *Calmet* obſerves, that the Deſcription in theſe Verſes of this foul Act, and its Conſequences, are deſcribed poetically, and that it is probable, that this Writer had read the Poets, as appears from ch. xvi. 7.

Ver. 5. *For thou haſt wrought not only thoſe things, but alſo the things which fell out before, and which enſued after; thou haſt thought upon the things which are now, and which are to come.*] The *Geneva* Rendering here comes nearer the *Greek*, *for thou haſt wrought the things afore, and theſe, and the things that ſhall be after.* i. e. As thou waſt the Author of all the Miracles done in our Forefathers Days, ſo thou art no leſs of thoſe that now come to paſs, or ſhall hereafter. All Events ſucceed one another by the ordering of thy wiſe Providence, which has ſo diſpoſed them, according to thy eternal Counſel. The laſt Clauſe the *Vulg.* renders indeterminately, *Illa poſt illa cogitaſti*, which ſeems to imply ſuch a Succeſſion of Thoughts in God, as is obſervable in the human Mind; but I conceive the Meaning there to be, that God executeth the things that are preſent at the ſame time in the divine Mind, at different ſucceſſive Times; or that all things done gradually in Time, were at once, and all together in his Sight and Knowledge.

Ver. 6. *Yea, what things thou didſt determine were ready at hand, and ſaid, Lo, we are here: for all thy Ways are prepared, and thy Judgments are in thy Fore-knowledge.*] The *Geneva* Verſion is clearer, *For the things which thou doſt purpoſe, are preſent, and ſay, Behold we are here: for all thy Ways are ready, and thy Judgments are foreknown*, i. e. Thy infinite Preſcience foreſaw all things with their Events, and what thou didſt at any time determine to effect, muſt neceſſarily come to paſs. For thou executeſt without any Difficulty whatever thou pleaſeſt; no Obſtacle lies in thy way, thy Meaſures are never wrong, nor thy Deſigns ever ill concerted; nor is it poſſible that they ſhould be diſcovered, or diſappointed by thine Enemies, as the Means that thou employeſt are ſure and infallible. The mighty Power of God in producing, as it were inſtantaneouſly, whatever his Wiſdom determines to have done, is beautifully deſcribed in the following Words, *What things thou doſt determine, are ready at hand, and ſay, Lo we are here*, ſee *Job* xxxviii. 35. The *Syr.* Rendering of them is much to be admired, *Tu cogitaſti, & facta ſunt; conſultaſti, & ſteterunt coram te; vocaſti, & dixerunt, Ecce hic ſumus.* The Obſervation in the latter part of the Verſe about the divine Preſcience, is parallel to that, *Acts* xv. 18. *Known unto God are all his Works from the Beginning of the World.* *Seneca* has almoſt literally expreſſed the ſame Sentiment, *Nota eſt illis* (ſc. *Diis*) *operis ſui ſeries: omnium illis rerum per manus ſuas iturarum ſcientia in aperto eſt; nobis ex abdito ſubit: & quæ repentina putamus, illis præviſa veniunt, ac familiaria. De Beneſic.* iv. 32.

Ver. 7. *For behold the Aſſyrians are multiplied in their Power; they are exalted with Horſe and Man; they glory in the Strength of their Footmen; they truſt in Shield and Spear.*] ἤλπισαν ἐν ἀσπίδι ϗ ἐν γαισῷ, *Gæſum*, or *Gæſus*, was a Javelin uſed among the *Gauls*. See *Cæſar de Bell. Gall.* l. iii. And from them the *Greeks* and *Romans* borrowed the Word. We meet with it in the LXX, *Joſh.* viii. 18. which the Author of the Book of *Ecclus*, reciting the ſame Story, renders by ῥομφαία, or a Sword, ch. xlvi. 3. ſee *Hody, De Verſ. Græc. auth.* l. ii. But *Symmachus* and the *Vulg.* render it by a Shield. This Verſe ſeems not well connected with the foregoing; the *Vulg.* expreſſes it clearer, and illuſtrates it by the Example of the *Egyptians*, whom God deſtroyed for their Self-ſufficiency and Preſumption, *Reſpice caſtra Aſſyriorum nunc, ſicut tunc caſtra Ægyptiorum videre dignatus es, quando poſt ſervos tuos armati currebant, confidentes in quadrigis, & in equitatu ſuo, & in multitudine bellatorum; ſed aſpexiſti ſuper caſtra eorum, & tenebræ fatigaverunt eos. Tenuit pedes eorum abyſſus, & aquæ aperuerunt eos. Sic fiant & iſti, qui confidunt in multitudine ſua, &c.*

10. *Smite by the Deceit of my Lips, the Servant with the Prince, and the Prince with the Servant.*] i. e. Proſper the Stratagem which I have laid, to lead the Enemy into a Miſtake by my Words, and inflame their General with ſuch a fond Love of me, as may prove a Snare to deceive and ruin him. But

how could *Judith* entertain any hopes of Succeſs from ſuch a Requeſt? Can we ſuppoſe, conſiſtently, that God would approve of either of theſe Ways? Can the God of Truth patronize Falſhood, or the moſt pure Being favour any Attempt towards impure Luſt? To this it is anſwered, on the other hand, that the Reading of ſome *Greek* Copies is, πάταξον ἐκ χειλέων ἀγάπης μȣ, and not ἀπάτης, as our Verſion has it; and ſo the *Vulg.* expreſsly renders, *Capiatur laqueo oculorum ſuorum in me, & percuties eum ex labiis charitatis meæ.* 2dly, That it was the Opinion of thoſe Times, that in a lawful War, Surprize, Stratagem, Deceit, and Craft, were fair and allowable; that one might diſguiſe, diſſemble, counterfeit, and uſe all poſſible Means to conceal a Deſign, which the Enemy has no Right to know; and that if thro' Miſrepreſentation, or Equivocation, he be led into any Miſtake, prejudicial to his Safety or Intereſt, there is no juſt ground of Complaint, according to that old Maxim, *Dolus, an virtus, quis in hoſte requirat?* Thus *Jael* prevailed, by the Deceit of her Lips, againſt *Siſera*, *Judg.* iv. 18, 21. And *Grotius* thinks the Men of *Jabeſh-Gilead* uſed the like Deceit towards the *Ammonites*, 1 *Sam.* xi. 10. And thus *Eliſha* deluded the *Syrians*, 2 *Kings* vi. 18, 19. See *Grotius*, *De Jure Belli & Pacis*, c. i. § 17. But however ſome Caſuiſts may gloſs over mental Evaſions, Equivocations, Untruths, and officious Lies, as they term them, yet the Caſe is widely different, when one forges expreſs Lies, with a direct Intention to betray Men into wrong Meaſures, and evil Counſels, to their Ruin; eſpecially when Religion is made an Accomplice in the Cheat, when it is pretended, that what is ſpoken is by Inſpiration of God, and from a Zeal for his Religion and Glory, ſee ch. xi. 16, 17, 19; when ſtudied Arts and Allurements are made uſe of to ſtir up impure Love, and kindle an unlawful Flame, and thereby to deſtroy the Soul, as well as the Body; than which complicated Miſchief, nothing can be more cruel, or more contrary to the Law of God. It is well known in what an exemplary manner God treated the *Midianites*, for following the evil Counſel of *Balaam*, to ſend their Daughters into the Camp of the Children of *Iſrael*; what Vengeance he took of the falſe Prophet, that gave that inſnaring Advice, and of the *Midianites* that followed it, and of the *Iſraelites* that were ſeduced, and corrupted thereby, *Numb.* xxxi. 16. "For "theſe, and the like Reaſons (ſays *Calmet*) "we cannot approve, in all Reſpects, either "the Prayer or Action of *Judith*; we commend her good Intentions, and think, that "the Uprightneſs of her Deſigns, and her "Ignorance, abate much of the Crime: We "neither blame her for concealing her Purpoſe, nor for leading *Holofernes* into a Miſtake, nor even for the Murther of him; "for all this is juſt and allowable in a lawful "War. Yet will not this ſuffice entirely to "excuſe her; a Lie, told with ſo much Solemnity, and carried on thro' her whole "Converſation with *Holofernes*, is ſtill indefenſible. The employing her Beauty, and "all her little winning Arts, to inflame his "Paſſion, and thereby expoſing her Perſon "to a rude Attack, is a Step likewiſe not to "be juſtified."

Ver. 11. *For thy Power ſtandeth not in Multitude, nor thy Might in ſtrong Men.*] It was a firm Perſuaſion of this Truth, that induced *Jonathan*, and his Armour-bearer only, to attempt the *Philiſtines* Garriſon, *It may be that the Lord will work for us, for there is no Reſtraint to the Lord, to ſave by Many or by Few*, 1 *Sam.* xiv. 6. By the ſame, *Gideon*, with his Three hundred Men, prevailed over the *Midianites*, *Judg.* vii. 7. This alſo encouraged King *Aſa*, when *Zerah* the *Ethiopian* came out againſt him with a Thouſand Thouſand; he comforts himſelf with this Reflection, *Lord, it is nothing with thee to help with many, or with them that have no Power: we reſt on thee, O Lord, and in thy Name we go againſt this Multitude*, 2 *Chron.* xiv. 11. Not unlike this is *Judas Maccabæus's* Obſervation to his Soldiers, who ſeeing a mighty Hoſt of the Ungodly coming againſt them, diſcouraged at the Sight, ſaid to him, *How ſhall we be able, being ſo few, to fight againſt ſo great a Multitude, and ſo ſtrong?* whom that great and good Leader thus piouſly comforts, *It is no hard Matter for many to be ſhut up in the Hands of a few; and with the God of Heaven it is all one, to deliver with a great Multitude, or a ſmall Company. For the Victory of Battle ſtandeth not in the Multitude of an Hoſt, but Strength cometh from Heaven*, 1 *Macc.* iii. 17, 18, 19. *Artabanus's* Speech to *Xerxes*, who had a much larger Army with him in his Expedition againſt *Greece*, ſurprizes us, as coming from a Heathen, *Ingens exercitus ab exiguo profligatur, quoties Deus iis, quos deteſtatur, aut metum, aut tonitru incutit.*

Ver. 13. *And make my Speech and Deceit to be their Wound and Stripe.*] i. e. Make the Deceit of my Speech to be their Ruin, ἓν διὰ δυοῖν, not unlike that of St. *Paul*, *Col.* ii. 8. *Beware leſt any man ſpoil you through Philoſophy and vain Deceit*; i. e. through the vain Deceit of Philoſophy, or through the Deceit of vain Philoſophy. Our Verſion follows a Copy which read, δὸς λόγον μȣ ϗ ἀπάτην εἰς τραῦμα, κ. τ. λ. and ſo the *Alex. MS.* has it. Other Copies have, δὸς λόγον μȣ͂, ϗ ἀπάτην ϗ τραῦμα, ϗ μώλωπα αὐτοῖς, i. e. make my Speech to be a Snare, and Hurt to them. In this Senſe *Junius* takes it, *præſta ut ſermo meus ſit fraudi, & vulneri, & cicatrici iſtis.* The *Geneva* Verſion affords another, but more obſcure Senſe, *i. e.* "Grant me Words, "and Craft, and a Wound, and a Stroke, "againſt them that enterprize cruel things "againſt thy Covenant."

Ver. 14. *And make every Nation and Tribe to acknowledge, that thou art the God of all Power and Might, &c.*] It ſeems as if the former Part of this Verſe had ſuffered much by Tranſcribers, as the Reading of the *Greek* is ſo different in the ſeveral Editions. Some Copies have, ϗ ποίησον ἐπὶ πᾶν τὸ ἔθνος σου, ϗ πάσης φυλῆς ἐπίγνωσιν, τοῦ εἰδῆσαι, κ. τ. λ. Others, ποίησον ἐπὶ παντὸς ἔθνους σου, ϗ πάσης δυνάμεως ϗ κράτους, ὅτι οὐκ ἔστιν ἄλλος, κ. τ. λ. The *Alex. MS.* ſeems to retain the true Reading, ποίησον ἐπὶ παντὸς ἔθνους σου, ϗ πάσης φυλῆς ἐπίγνωσιν, τοῦ εἰδῆσαι ὅτι σὺ εἶ ὁ Θεὸς, Θεὸς πάσης δυνάμεως ϗ κράτους, ϗ οὐκ ἔστιν ἄλλος, κ. τ. λ. To which agrees the *Syriac*, *Fac toti populo tuo, & omnibus familiis, ut ſciant te eſſe Deum omnis potentiæ & dominii, nec eſſe alium qui protegat Iſrael, præter te*: And the *Geneva* Verſion, "Shew evidently among all thy People, "and all the Tribes, that thou art the God of "all Power and Strength, &c." The Senſe, I conceive, will be ſomewhat improved, and the Wiſh more extenſive and affectionate, if by a ſmall Tranſpoſition we read the Paſſage thus, ποίησον ἐπὶ παντὸς ἔθνους ϗ πάσης φυλῆς σου ἐπίγνωσιν, κ. τ. λ. which *Junius* greatly confirms, *Affer in omni gente notitiam tui, & totius potentiæ tuæ, &c.*

CHAP. X.

Ver. 3. W*Aſhed her Body all over with Water.*] The *Jews* firſt waſhed, and then anointed themſelves with precious Oil. So *Naomi* to *Ruth*, *Waſh thyſelf therefore, and anoint thyſelf*, ch. iii. So *David*, after the Death of his Child, roſe up, and waſhed, and anointed himſelf, 2 *Sam.* xii. 20. The like is mentioned of *Nauſicae*, and her Maids,

> Αἱ δὲ, λοεσσάμεναι, ϗ χρισσάμεναι λίπ' ἐλαίῳ,
> Δεῖπνον ἔπειθ' εἵλοντο. Οδ. vi.

Ibid. *And anointed herſelf with precious Ointment.*] This refers to the *Jewiſh* Cuſtom of anointing the Head, more particularly on Feſtivals, and other Solemnities. Inſtances of this in prophane Story are almoſt innumerable, in the Deſcription of their Feſtivities. And that it was uſual among the *Jews*, appears by many Paſſages. Thus *Pſ.* civ. 15. we have Mention of Oil, *to make a cheerful Countenance*: And in this Senſe learned Men underſtand the *Oil of Gladneſs*, *Pſ.* xlv. 8. as referring to the Oil uſed on Feſtivals, which are expreſsly called Gladneſs, or Joy, 1 *Chron.* xii. 40. But that Paſſage in *Eccleſ.* ix. 8. comes neareſt to what is here mentioned, *Let thy Garments be white, and thy Head want no Ointment.* See alſo *Luke* vi. 17. On the other hand, upon Days of Humiliation and Mourning, and particularly on the great Day of Expiation, the *Jews* were interdicted both waſhing and anointing, 2 *Sam.* xiv. 2. *Dan.* x. 3. Tho' *Judith* is deſcribed in this, and the following Verſe, with braided Hair, and with a rich Mitre, or Bonnet, tied round her Head with Ribbons finely embroidered, and with other Decorations and Ornaments, yet are theſe no certain Signs or Tokens of a looſe turn of Mind, or of wanton Inclinations; tho' *Jezebel* indeed is deſcribed with ſome of them, 2 *Kings* ix. 30. but her Character is the very Reverſe of this Heroine: They are ſuch only, as were worn by the Women of that Age of Condition and Diſtinction, and were now only occaſionally uſed, to ſet off her Perſon, for the better Accompliſhment of the great Deſign in hand. What the *Vulg.* here adds, that God himſelf at this Time gave her uncommon and irreſiſtible Beauty, to make her admired and amiable in the Eyes of all Beholders, has no Foundation in any of the other ancient Verſions.

Ibid. *And put on her Garments of Gladneſs wherewith ſhe was clad during the Life of Manaſſes her Huſband.*] It may ſeem ſurprizing, that *Judith*, who was ſo cautious of expoſing her Perſon to public View, and was ſo ſingularly ſtrict in her Dreſs, ſhould on a ſudden put on fine and gay Apparel, to allure the Eyes of all Men that ſhould ſee her: But this ſhe did to ingratiate herſelf the more to *Holofernes*, to diſarm his Fury and Reſentment againſt her, as one of the *Hebrews*, and thereby to procure her a more favourable Audience, and Admittance. Her putting on the very Garments ſhe wore in her Huſband's Lifetime, was probably to remind her, that, being attired in theſe, it was incumbent on her to behave with as much Diſtance and Reſerve as in her conjugal State, to prevent her yielding to any criminal Solicitation, by the very Sight of them; to be careful not to reflect any Diſhonour, thro' Miſconduct, on her Huſband's Memory, but to revere his Aſhes, by preſerving her Chaſtity, as a Widow. This ſeems to be St. *Ambroſe's* Meaning, when ſpeaking of this Particular, he ſays, *Et bene conjugales pugnatura reſumpſit ornatus, quia monumenta conjugii arma ſunt caſtitatis; neque enim vidua aliis aut placere poſſit, aut vincere. De Viduis.*

Ver. 5. *And filled a Bag with parched Corn, Lumps of Figs, and with fine Bread.*] Theſe are the principal Food of the Eaſtern Nations; the Conſtitution of their Bodies, and the Nature of their Clime inclining them to a more abſtemious Diet than is uſed in colder Countries. And ſhe took her own Proviſions with her, that ſhe might not be obliged to partake of the Victuals of the Gentiles, which the Law made her to regard as polluted and defiled, ch. xii. 2. Ἄρτος καθαρὸς, here means unfermented Bread, pure, and free from Leaven. Inſtead of which the *Vulg.* has, *panem & caſeum*; and the *Syriac* renders in like Manner.

Ver. 12. *I am a Woman of the Hebrews, and am fled from them, for they ſhall be given you to be conſumed.*] See ch. xi. 15. It is to be obſerved in general of the Speeches of *Judith*, that many Expreſſions therein are ſpoken ironically, and many equivocally, or with a double Meaning. Here ſhe cunningly conceals the Truth, when ſhe ſays, that they ſhall be given you to be conſumed; having ſome ſuch mental Reſervation as this: Unleſs God extraordinarily interpoſes in their Behalf; which ſhe ſeems to be well aſſured of. Others conſider theſe Words as ſpoken prophetically, as preſaging ſome future Captivity to the *Jews*, unleſs they repented. In this Light the Generality of Expoſitors conſider *Judith's* Conduct, and endeavour to excuſe her from any Imputation of Falſhood.

Ver. 13. *I am coming before Holofernes to declare Words of Truth.*] Which indeed ſhe did with reſpect to herſelf, that ſhe was a Woman of the *Hebrews*, and had left or fled from them, ſee ch. xi. 12. But ſuppoſing her to ſpeak ambiguouſly, ironically, or even deceitfully, is ſhe not excuſable, if it be conſidered, that the War, which the Children of *Iſrael* were engaged in at this Time, was a juſt and neceſſary one; and that in the Judgment of moſt Caſuiſts, Stratagem, Diſſimulation, and even Deceit in ſuch Circumſtances have been thought allowable? See Note on ch. ix. 10. But how ſhall we juſtify her, when ſhe ſays in the latter Part of this Verſe, *I will ſhew him a Way whereby he ſhall go, and win all the Hill Country, without loſing the Body or Life of any one of his Men?* She ſeems to have made her Promiſe good in Effect, when ſhe acquainted *Holofernes*, ch. xi. 12. with the State of the Beſieged, that their Victuals failed them, and their Water was ſcant, and therefore were under a Neceſſity of ſurrendering ſpeedily. So that what ſhe ſays about taking the Hill Country, without the Loſs of a Man, was true, conſidered in this Light, as there was no Need of Force, or the Hazard of an Action, where the Famine was ſo preſſing; tho' this indeed was not the whole of the Buſineſs ſhe came about, and her main and principal Deſign ſhe concealed in her own Breaſt. Thus *Samuel*, when ſent to anoint a King at *Bethlehem*, inſtead of *Saul*, to prevent his killing him, gave out by the Order of God, that he came to ſacrifice to the Lord, 1 *Sam.* xvi. 2. The Excuſe was not only plauſible, but the thing itſelf true; but ſtill the chief Part of his Commiſſion he kept to himſelf, viz. anointing *David* to be King. Herein *Samuel* and *Judith* were both alike, that they ſpoke the Truth, but did not think it proper or ſafe to lay open their whole Purpoſe.

Ver. 14. *Now when the Men heard her Words, and beheld her Countenance, they wondred greatly at her Beauty, &c.*] As the Courage of *Judith* muſt be acknowledged great and uncommon, to venture into the *Aſſyrian* Camp, accompanied only with her Maid, ſo early as Break of Day, *circa ortum diei*, as the *Vulg.* has it, ſo it is equally to be wondered at, that the Soldiers ſhould offer no Rudeneſs of any Sort to her; but on the contrary, for her ſafer Conduct, ſhould appoint her a Guard of an Hundred Men, till ſhe reached the General's Tent. We muſt, I conceive, aſcribe this unuſual Civility to ſome of the following Cauſes; either to the Majeſty of her Countenance; the Splendor and Eclat of her Dreſs and Appearance, which beſpoke her a Perſon of Diſtinction; or to the Importance of the Diſpatches which ſhe ſaid ſhe brought with her; or laſtly, to the divine Protection. St. *Ambroſe* makes the ſame Reflection, *In qua fœmina inſidioſæ pulchritudinis novitatem hoſtilis exercitus vehementer expavit, ut in ejus obſequio vires amitterent, arma projicerent, & colla curvarent. Deducitur ad prætorium ſubjectis ordinibus fraus Holofernis, & lugentis victoria civitatis.* Serm. 228.

Ver. 19. *And every one ſaid to his Neighbour, Who would deſpiſe this People, that have among them ſuch Women.*] This Remark of *Holofernes's* Soldiers very much reſembles, ſays *Madam Dacier*, that of the venerable old Counſellors in the third Book of the *Iliad*, who, tho' they had ſuffered all the Calamities of a tedious War, and were conſulting upon Methods to put a Concluſion to it, upon ſeeing *Helen*, the true and only Cauſe of it, approaching towards them, are ſtruck with her Charms, and cry out,

Οὐ νέμεσις, Τρῶας καὶ ἐϋκνήμιδας Ἀχαιοὺς
Τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
Αἰνῶς ἀθανάτῃσι θεῇς εἰς ὦπα ἔοικεν.

which Mr. *Pope* has thus beautifully rendered,

——— *No wonder ſuch celeſtial Charms*
For nine long Years have ſet the World in Arms.
What winning Graces! what majeſtic Mien!
She moves a Goddeſs, and ſhe looks a Queen!

Ver. 21. *Now Holofernes reſted upon his Bed under a Canopy, which was woven with Pearls, and Gold, and Emeralds, and precious Stones.*] This Piece of State, more agreeable to the Softneſs of an Eaſtern Monarch, however cuſtomary in Times of Peace, and ſuited to the Indolence of the Tender and Delicate, was an Indulgence not ſo much to be affected by a Soldier. The Buſineſs and Hurry of a Camp ſcarce admits or requires State, and therefore we conceive but meanly of *Holofernes*, and ſhould of any other General, to ſee him at ſuch a Time extended on a Sofa, or lying ingloriouſly under a magnificent Pavlion, as if Luxury and Pleaſure were chiefly regarded. *Horace's* Obſervation, conſidered either as a Reflection on *Antony* himſelf, or on the Degeneracy of the old *Roman* Spirit, by the Introduction of effeminate Softneſs, is very juſt and appoſite,

Romanus (eheu poſteri negabitis)
Emancipatus fœminæ
Spadonibus ſervire rugoſis poteſt.
Interque ſigna (turpe!) militaria
Sol aſpicit Conopeum. Epod. Od. ix.

Ver. 22. *And he came out before his Tent, with Silver Lamps going before him.*] Either becauſe it was yet ſcarce Daylight, ſee ch. xi. 5. or becauſe it was dark within the Tent of *Holofernes*; for it conſiſted of two Apartments, an Antichamber, and a withdrawing or inner Room. From the latter he came out to meet *Judith*, preceded by Servants carrying Lamps; which were continually, as *Calmet* ſuppoſes, burning in it. In this Piece of State *Holofernes* may be thought to imitate the Cuſtoms of the *Perſians*, among whom it was uſual to carry Fire before their Kings; as it was afterwards done before the *Roman* Emperors, and is at preſent before the Emperor of the *Turks.* Whether this was a *Perſian* Cuſtom or not, herein however we know that all the *Oriental* Nations were unanimous, *viz.* in affecting Pomp and Grandeur.

Ver. 23. *She fell down upon her Face, and did Reverence unto him: and his Servants took her up.*] It was neither a ſudden Fright at the Sight of this great and formidable General, that thus affected *Judith*, for ſhe, who ſeemed to have defied the whole *Aſſyrian* Army, by paſſing through them with a ſingle Waiting Woman only, would ſcarcely fall down in a Swoon at the Sight of one Man, however conſiderable. Nor was it the Eclat and Splendor of all that Pomp and Magnificence, which ſurrounded *Holofernes*, that dazzled her Senſes, ſo as to occaſion her falling down: Her Proſtration was rather an Expreſſion of Duty, and profound Reverence, and a ſubmiſſive Token of her Meanneſs and Unworthineſs to appear in his Preſence. The paying him a ſort of Worſhip and Adoration, was an Artifice to work upon his Vanity, to recommend her to Favour, and to draw him into her Snare.

CHAP. XI.

Ver. 1. W*Oman, be of good Comfort: Fear not in thine Heart, for I never hurt any that was willing to ſerve Nabuchodonoſor, the King of all the Earth.*] Οὐκ ἐκάκωσα ἄνθρωπον, ὅϛις ἡρέτικε δȣλεύειν, κ. τ. λ. *i. e.* I have never hurt any Man that was willing to ſubmit to, and ſerve *Nebuchodonoſor*; much leſs ſhall I injure a defenceleſs Woman, who is fled to me for Safeguard. *Judith* had but little Reaſon to depend upon this Declaration, or to truſt to his Veracity, as he ſets out with a Falſhood, in ſaying, that he never hurt any that ſubmitted to his great Lord; for ch. iii. 8. mention is made of his caſting down the Frontiers, and cutting down the Groves of ſuch as had ſued for Peace, and had ſurrendered themſelves and their Cities, and had been received into Protection.

Ver. 3. *Be of good Comfort, thou ſhalt live this Night and hereafter.*] How are we to underſtand Night here, and in ỷ 5. does it mean that *Judith* firſt came to *Holofernes* in the Night, and had an Audience in his Tent, as our Verſion, following the *Greek*, ſeems plainly to repreſent it? But how then ſhall we reconcile this with ch. x. 10. where it is ſaid, that the Men of the City looked after, and followed *Judith* with their Eyes, till ſhe had paſſed the Valley, and then ſaw her no more; which intimates that it was not Night, but rather, as the *Vulg.* has it, about Day Break, or Sun Riſing, *circa ortum diei.* Poſſibly it might ſeem Night to *Holofernes*, who went no further than his Antichamber, and had then Lights burning in his Tent; or elſe it muſt mean the Night enſuing, or that he determined to have her be with him for a Continuance. 'Tis probable that *Holofernes* could not ſpeak the *Syriac* or *Chaldee* Language which *Judith* uſed; for ch. v. 3. he aſks the Princes of *Moab*, who this People were, as if he was an abſolute Stranger to them; we muſt ſuppoſe, therefore, that the Converſation which paſſed between them was managed by an Interpreter.

Ver. 6. *If thou wilt follow the Words of thy Servant.*] *Jael's* Behaviour to *Siſera* was not unlike this, when ſhe ſaid to him, *Turn in, my Lord, turn in to me, fear not, Judg.* iv. 18. and with the like Deſign of Treachery. Such alſo was *Rahab's* receiving, concealing, and conveying away the Spies, which was all a crafty Management, aſſiſted and carried on by an untrue Suggeſtion; for ſhe ſaid, *There came Men unto me, but whence they were, I I wiſt not; and when it was dark, the Men went out, but whither they went I wiſt not: Purſue after them quickly, for ye ſhall overtake them:* And yet ſhe knew they were concealed in her Houſe at the ſame Time, *Joſh.* ii. 4, 5. It would be too bold to charge what ſhe ſaid and did upon the Occaſion with the Guilt of a Lye, ſince the Writer to the *Hebrews*, ch. xi. 31. records her Name with Honour. In like manner, when a City is ſtraitly beſieged and ſore diſtreſſed for want of either Succours, or Suſtenance, the Caſuiſts allow a Liberty to amuſe the Enemy with feigned Reports, and falſe Accounts of their State, and to make uſe of any crafty Stratagem they can deviſe, that may be of Service or Relief to themſelves, tho' altogether inconſiſtent with the Truth. This, and ſuch like Practices, have been thought ſufficiently juſtified from the very State and Exigency of things in time of War. For when People are at open Hoſtility with one another, whether Matters be managed by mere Force, or cunning Slight, it makes no Difference; and therefore if it be lawful to kill an Enemy outright, much more is it ſo to deceive him, tho' it be to his very great Hurt. What ſome Writers have obſerved to excuſe evaſive Anſwers, or equivocating Behaviour, in thoſe mentioned, and other Examples in Sacred Story, *viz.* that a mixt Action may be commended for the Good that is in it, or which it occaſions, without any expreſs Notice or Cenſure of the Evil, ſeems applicable to the Caſe of *Judith.*

Ibid. *God will bring the Thing perfectly to paſs by thee.*] i. e. God will execute what he has decreed and purpoſed, and will grant a complete Victory. The Expreſſion is equivocal, and may either mean a Victory to, or over you. Here it is to be taken in the latter Senſe, and as ſpoken with ſuch a Reſervation, as that ch. x. 12. *Holofernes* underſtood her to ſpeak of Victory, by the Surrender of the *Iſraelites*, or their Overthrow; but *Judith's* Meaning was, that the Victory ſhould be obtained by the Death of *Holofernes* himſelf. The next Sentence alſo is equivocal, viz. *My Lord ſhall not fail of his Purpoſes,* which may either mean that *Holofernes*, to whom ſhe was ſpeaking, and whom the Compliments with the Title of *her Lord*, ſhould gain his Point, if he would follow her Advice: Or, that her Lord God would infallibly execute his Deſign, touching the Deliverance of his People. Where *Judith's* Speeches are capable of a double Meaning, it is ſufficient to free her from the Imputation of lying, if one of the two Senſes be true, viz. that which ſhe herſelf had in View, tho' *Holofernes*, and his Officers might underſtand her in a quite different Senſe; who for their Pride and repeated Blaſphemies deſerved to be blinded in ſuch a Manner as to interpret in his Favour, what was really againſt them.

Ver. 7. *As Nabuchodonoſor, King of all the Earth, liveth, and as his Power liveth.*] i. e. As true as it is that *Nabuchodonoſor* liveth, and that his Power is felt, and acknowledged by the Nations around him, ſo true is it, that thou ſhalt not fail in thy Purpoſes. It was a a common Form among the People of the Eaſt, to ſwear by the Life of their Kings, and other Perſons of great Merit and Dignity: Thus *Hannah*, the Mother of *Samuel*, ſwore by the Life of the High Prieſt *Eli*; 1 *Sam.* i. 26. *Eliſha* by that of *Elijah* his Maſter; 2 *Kings* ii. 4. *Abigail* by the Life of *David*, when ſhe met him as he went to avenge himſelf on the Family of *Nabal*, 1 *Sam.* xxv. 26. And her Compliments, and fair Speeches to ingratiate herſelf, and ſooth his Anger, ſomewhat reſemble thoſe of *Judith*. *Abner* ſwore by the Life of *Saul*, 1 *Sam.* xvii. 55. and *Joſeph* by that of *Pharaoh*, *Gen.* xlii. 15. But in this ſort of Oath there was neither Superſtition nor Idolatry; for neither theſe, ſwearing by the Life of holy Men or Prophets, nor the other by that of Kings, regarded them in ſo doing as Gods; but being Perſons held in Reverence, and reputed ſacred and inviolable, and as repreſenting the Power and Majeſty of God, whoſe Miniſters they were, the ſwearing by their Life, was the introducing, and applying as it were a thing ſacred, to atteſt the Truth of what was ſpoken: and the ſetting ſuch a Value upon their Lives, as of public Concernment, was a Species of Homage, and ſo high a Degree of political Reſpect, as ſoothed the Vanity of Princes.

Ibid. *Who hath ſent thee for the upholding of every living thing.*] This does not ſuit the Character either of *Nabuchodonoſor* or *Holofernes*, who deſtroyed all before him, in Purſuance of that Prince's Orders, who had vowed to avenge himſelf on all the Earth; except it be underſtood as ſpoken ironically. Our Verſion here ſeems inaccurate; the *Greek* εἰς κατόρθωσιν πάσης ψυχῆς will admit of another and better Meaning, viz. for the new modelling, correcting, and reforming of all amiſs, or that have been out of Order, or given Offence. And thus the *Vulg.* *Ad correctionem omnium animarum errantium*; and the *Geneva* Verſion, *Whoſe Power hath ſent thee to reform all Perſons.* But Tyrants, ſuch as *Nabuchodonoſor*, however complimented, ſeldom concern themſelves about Reformation in Earneſt; they are indeed often Scourges appointed by God to correct and puniſh wicked Nations, ſuch as the *Aſſyrians* were to that of the *Jews*, when they carried them away captive.

Ibid. *For not only Men ſhall ſerve him by thee, but alſo the Beaſts of the Field, and the Cattle, and the Fowls of the Air ſhall live by thy Power, under Nabuchodonoſor, and all his Houſe.*] This is a rhetorical Exaggeration; and the Mention of Animals, and Things without Reaſon, ſubmitting to his Juriſdiction, as well as Men, means only, that whole Provinces ſubmitted to him, with all the Creatures in and belonging to them, tho' indeed not voluntarily, but thro' Fear or Compulſion.

Ver. 8. *For we have heard of thy Wiſdom, and thy Policies, and it is reported in all the Earth, that thou only art excellent in all the Kingdom, and mighty in Knowledge, and wonderful in Feats of War.*] To free *Judith* from the Imputation of Lying, as Flattery often partakes of it, it may be neceſſary to obſerve, that in what ſhe ſays here of *Holofernes*, ſhe declares rather the Praiſes which others beſtowed upon him, than praiſes him herſelf. For as there were many Flatterers, that cried up the Merits of that General, ſo even among thoſe who had ſubmitted to him, there were ſome who were forward to flatter him, upon thoſe excellent Qualities mentioned here, viz. the Prudence of his Conduct, his Policy, and Contrivance, and Depth of Stratagem; his Power, or, as the *Margin* has it, the Favour he was in with his Prince, his Skill in military Diſcipline, and the Art of War; the great Exploits he had performed, and his Humanity and Goodneſs to the Vanquiſhed. If this is only Panegyric, it is not purely of her making; ſhe is not anſwerable for the Juſtneſs of the Character, as ſhe only mentions what others ſaid of *Holofernes*.

Ver. 10. *Our Nation ſhall not be puniſhed, neither can the Sword prevail againſt them, except they ſin againſt their God.*] The Truth of this Obſervation the *Jews* experienced in every Stage of their State, from their firſt becoming a Nation, to their ceaſing to be ſo, by the Captivity of the Twelve Tribes; their Obedience or Diſobedience reſpectively ruined, or ſaved them. It was therefore *Balaam's* Policy, ſays *Philo*, to make the Daughters of *Moab* to ſell the Uſe of their Bodies to the *Hebrews*, upon Condition that they would ſacrifice unto Idols, as knowing that the Children of *Iſrael* were not otherwiſe to be ſubdued, than by their own Sinfulneſs, and Breach of God's Commandments, εἴδως Ἑβραίοις μίαν ὁδὸν ἁλώσεως παρανομίαν, See *Numb.* xxv. and ch. xxxi. 16. And the like Reflection holds true univerſally, that no divine Judgment overtakes a Nation, in any ſignal and exemplary Manner, but what is brought upon it by its own repeated Tranſgreſſions, and a confirmed Obſtinacy in ſinning.

Ver. 11. *And now that my Lord be not deceived and fruſtrate of his Purpoſe, even*

Death is now fallen upon them, and their Sin hath overtaken them, wherewith they will provoke their God to Anger, whenſoever they ſhall do that which is not fit to be done.] The Senſe of this, and the following Verſes, as they ſtand in our Tranſlation, is very obſcure, occaſioned by the great Confuſion of the Tenſes; nor do the *Greek* or *Oriental* Verſions afford any Light or Aſſiſtance. That of *Geneva* makes it rather clearer, by putting the three following Verſes in a Parentheſis. *Junius's* Expoſition, founded on the Context, ſeems moſt natural, only allowing, what is far from being unreaſonable, that Sin may *then* be ſaid to lay hold of us, when firſt being conceived, it is entertained and encouraged, and as it were compleated in our Thoughts, before the actual Commiſſion of it: On this Suppoſition the Drift of *Judith's* Speech is to the following Effect: "The "Elders of *Bethulia* have judged it already "allowable, and, in Caſe of Neceſſity, law- "ful, to eat, what at other Times is forbid- "den by the Law; for Form ſake indeed "they have ſent Deputies to *Jeruſalem* for a "Diſpenſation from the *Jewiſh* Sanhedrim, "which from their own Practice in a ſimilar "Caſe, they are aſſured of: But even now "the Inhabitants of *Bethulia* are guilty, and "will ſuffer as ſuch, for their wicked Inten- "tion." *Judith's* Deſign, without Doubt, was to impoſe upon *Holofernes*, as is plain from ch. ix. 10, 13. and her Story was framed to agree with what *Achior* had before told him, that if the *Hebrews* had, or ſhould ſin againſt their God, he might eaſily overcome them: She now ſhews there was ſuch as in their Hearts, and ſoon would be actually committed by them, as would ſtir up the Anger of their God, the Moment they ſhould commit it, and the Execution waited only the Return of the Meſſengers with the Licenſe inſtantly expected, and they would then immediately be given up to Deſtruction, and even *Jeruſalem* itſelf, and all *Judæa*, as the Sin would hereby become general, be a Prey and Spoil unto him. But, to give a ſhorter Anſwer to this Difficulty, may not *Judith* be ſuppoſed to ſpeak here as of a Fact already done, to ſhew her Aſſurance of the Certainty of it, and to gain the greater Credit with *Holofernes?* Or by a *Hebraiſm* the Præterit be put for the Future, Inſtances of which are not unfrequent?

Ver. 16. *God hath ſent me to work things with thee, whereat all the Earth ſhall be aſtoniſhed, and whoſoever ſhall hear it.*] This Addreſs is ſo artful, as that the Words of it admit of a double Meaning: *Judith* inwardly meant her own Enterprize, but *Holofernes*, from her Speech, fondly concluded, that the God of the *Hebrews* was angry with the *Jews*, and had given them up to Deſtruction; and this he imagined, thro' Miſtake, to be the Cauſe of *Judith's* quitting them.

Ver. 19. *I will lead thee through the Midſt of Judæa, until thou come before Jeruſalem.*] *Holofernes* flattered himſelf from the Intelligence and Aſſurance given him by *Judith*, that he ſhould go up thither himſelf in Triumph; but her reſerved Meaning was, that his Head ſhould be carried thither, and thro' all *Judæa*, in Triumph.

Ibid. *And thou ſhalt drive them as Sheep.*] This too is capable of a double Meaning; the ſecret Senſe in *Judith's* Mind was, that he ſhould be the Occaſion, by the Surprize of his Death, of the *Aſſyrians* being driven in this Manner, when the *Jews* ſhould purſue after them, deſtroy many of them, and ſpoil their Tents. What follows, viz. *A Dog ſhall not open his Mouth at thee*, is alſo equivocal, and may either mean, that none ſhall oppoſe, or make any Reſiſtance to him, in his victorious March thro' *Judæa*, or that when he is dead, and there is no longer any Fear of him, he ſhall give no Diſturbance, or Uneaſineſs to any. It is a proverbial Expreſſion, and uſed in this Senſe *Exod.* xi. 7. *Joſh.* x. 21.

Ibid. *For theſe Things were told me according to my Fore-knowledge, and they were declared unto me, and I am ſent to tell thee.*] This is ſcarcely intelligible, as our Verſion has it; for what Neceſſity of telling or declaring the Thing to her, if ſhe herſelf had Fore knowledge of it? *Grotius* thinks the true Reading of the *Greek* is, *κατὰ πρόγνωσιν θεȣ̃*, according to the Fore-knowledge of God. See ch. ix. 6. xii. 4. which is confirmed by the *Vulg. hæc mihi dicta ſunt per providentiam Dei.* Whichever Reading we follow, ſhe flatters manifeſtly *Holofernes*, in making him believe that God watched particularly over him for his Good and Preſervation, by ſending a Perſon to him of ſuch great Penetration, and filled with the Spirit of Prophecy.

Ver. 22. *God hath done well to ſend thee before the People, that Strength might be in our Hands, and Deſtruction upon them that lightly regard my Lord.*] i. e. God hath dealt favourably and kindly with you, in ſending thee hither, for thereby thou wilt ſave thy Life. See ch. x. 15. Thus *Calmet*, *Dieu vous a favoriſée de vous envoyer ainſi devant ceux de vôtre nation.* The *Vulg.* has *Benefecit Deus qui miſit te ante populum, ut des illum tu in manibus noſtris.* Our Verſion follows the *Greek*, which is more explicit.

Ver. 23. *And now thou art both beautiful in thy Countenance, and witty in thy Words; ſurely if thou do as thou haſt ſpoken, thy God ſhall be my God.*] *Junius* thinks that *Holofernes* ſwears here by her Beauty (Inſtances of which, uſed by Lovers, occur in *Plautus*, and other Writers) that if ſhe, or as the *Vulg.* has it, "Her God brought that to paſs which "ſhe had promiſed and engaged for, he him- "ſelf would become a *Jew*, and adopt her "God." It is not eaſy to think, ſays *Calmet*, that *Holofernes* ſpoke this ſeriouſly, and in good earneſt, as his Converſion would prejudice his Fortune; or he muſt certainly be ignorant that the God of *Iſrael* allowed not any to worſhip ſtrange Gods together with him. He meant only hereby to flatter and pleaſe *Judith*, to inſinuate himſelf into her Affections, and to gain her Love. And obſerving *Judith* to be a Woman of ſtrict Piety, and ſtrongly attached to her Religion, he foreſaw this would be the principal Difficulty in the Way of his Paſſion; he declares therefore that a Difference in Religion ought not to create in her any Diſtance or Eſtrangement to his Perſon, as he was ready to become a *Jew*, as ſoon as he ſaw the Accompliſhment of what ſhe had aſſured him of.

CHAP. XII.

Ver. 1. AND *bade that they ſhould prepare for her of his own Meats.*] Συνέταξε καταστρωθῆναι αὐτῇ ἀπὸ τῶν ὀψοποιημάτων αὐτοῦ. *Calmet*, from the Authority of the *Syriac*, which has, *Et juſſit ſterni ipſi, darique ipſi de convivio ſuo, &c.* thinks the true Reading of the *Greek*, συνέταξε καταστρῶσαι αὐτὴν, καὶ δοῦναι αὐτῇ ἀπὸ τῶν, κ. τ. λ. he ordered that a Bed or Couch ſhould be prepared for her, and that ſhe ſhould ſit or lie down, and his own Meat and Proviſions ſhould be given her.

Ver. 2. *And Judith ſaid, I will not eat thereof.*] It was the Cuſtom of ancient Times (ſee *Grotius* on *Dan.* i. 8. *Caſaub. ad Athen.* l. i. c. xi.) to conſecrate all that they did eat or drink to their Gods, by putting part of it on the Altar, or caſting it into the Fire; ſo that to eat of Meats and Drinks ſo conſecrated, was in Effect to partake of things offered to Idols. Whereas, by the Laws of *Moſes*, nothing was to be eaten or drank by the Children of *Iſrael*, but which had been offered to the Lord, either immediately in itſelf, or virtually in the Firſt-Fruits, and Offerings, *Levit.* xvii. 3. xxiii. 14. *Deut.* xii. 21, 26. The *Jews*, therefore, as appears from the Examples of *Daniel*, and his Aſſociates, at the Court of *Nabuchodonoſor*, of *Tobit* at that of *Salmanaſſar*, ch. i. 11, 12. and of *Nehemiah* at that of *Artaxerxes*, who being Cup-bearer to that King, was diſpenſed with from drinking the Wine of the *Gentiles*; the *Jews*, I ſay, when they could not avoid converſing with the *Gentiles*, took great Care to abſtain, not only from things really ſacrificed to Idols, but from moſt things that came out of *Gentile* Hands, becauſe there was ſome Preſumption, that a Part of moſt Kinds, by way of Firſt-Fruits, had been conſecrated to Idols, the reſt being by ſuch Firſt-Fruits deemed polluted, as dedicated to them. From the Places above cited it appears, that the *Jews* forbore all Meats and Drinks that came from the *Gentiles*, in like manner as the *Egyptians* would not eat with the *Hebrews*, whom they looked upon as impure and profane, and eſteemed it an Abomination ſo to do, *Gen.* xliii. 32. When the Enemies of the *Jews* aimed to vex and diſpleaſe them, they compelled them to eat Swine's Fleſh, and other forbidden Meats, and great was the Perſecution of them by *Antiochus*, and other Heathen Rulers, eſpecially in the Times of the *Maccabees.* In like Manner *Julian* the Apoſtate, to be revenged upon the Chriſtians at *Antioch*, made all the Food that was brought to Market, to be firſt dedicated at a Heathen Altar. *Theodoret*, l. i. ch. xiv.

Ibid. *Leſt there be an Offence.*] The Word σκάνδαλον, in general, ſignifies a Stone or Block, or ſomething in the Way, at which Men are apt to ſtumble and fall; and accordingly in the *Old Teſtament* it is taken for a Fall, and ſometimes for Sin, the Lapſe of the Soul, as it ſeems to be *Judg.* viii. 27. and ſo the Senſe here may be, Leſt by eating forbidden Meats I ſin againſt God, and ſo be an Hindrance to what God had otherwiſe decreed to have brought to paſs by my Means for the public Good. Or 2dly, Offence, or Scandal, as it is rendered from the *Greek*, ſometimes ſignifies a Snare; and ſo another Senſe of this Place may be, that ſhe would not eat with him, leſt his Table ſhould prove a Snare unto her, an Occaſion of Falling, and an Inlet to Temptation. Or laſtly, we may underſtand it of her giving Offence to others thereby, as the Word is uſed when applied to Eating, 1 *Cor.* viii. 13. This determined the venerable and good *Eleazar*, not to eat even of his own lawful Meat and Proviſions, becauſe being brought to him ſecretly, he was apprehenſive that many young Perſons might think that *Eleazar*, being Fourſcore Years old and ten, was now gone to a ſtrange Religion, and ſo his diſſembling prove a Snare unto them, 2 *Macc.* vi. 18—24.

Ver. 4. *As thy Soul liveth, my Lord, thine Handmaid ſhall not ſpend thoſe things that I have, before the Lord work by mine Hand, the things that he hath determined.*] *Meſſ.* of *Port-Royal* obſerve, that there is the leſs Reaſon to believe that *Judith* is guilty of Lying, as ſhe occaſionally confirms what ſhe ſays by an Oath; ſometimes ſwearing by God, and aſſeverating ſolemnly, that ſhe was ſent from, and commiſſioned by him; at other Times by the Life of *Nabuchodonoſor*, and here by that of *Holofernes*, which, if made uſe of in Confirmation of any Falſhood, is inconſiſtent with that Character of her, ch. viii. 8. *that ſhe feared God greatly.* However this be, it is certain, that throughout almoſt her whole Diſcourſe with this General, ſhe converſes dubiouſly, or in equivocal Terms, and particularly here, when ſhe ſays, that the Lord will work by her Hands what he has determined; ſhe ſpeaks of her Deſign to cut off that General's Head, and *Holofernes* underſtands her of delivering the *Jews* into his Power.

Ver. 5. *Then the Servants of Holofernes brought her into the Tent, and ſhe ſlept till Midnight, and ſhe aroſe when it was towards the Morning Watch,* Ver. 6. *And ſent to Holofernes, ſaying, Let my Lord now command that thine Handmaid may go forth unto Prayer.*] According to the *Vulg. Judith* aſks this Favour of going forth to Prayer at a Diſtance from the Camp, at her firſt Entrance into the Tent appointed her, which ſeems more probable than diſturbing *Holofernes* unſeaſonably by ſuch a Meſſage towards the Morning-Watch. And indeed *Judith* had prepared *Holofernes* to grant this Favour, by telling him on the preceding Day, *thy Servant will go out by Night into the Valley, and pray unto God*, ch. xi. 17. *Judith* could as well have prayed within her Tent, and God could as effectually have heard her from the moſt ſecret and retired Part of it; but perſiſting out of Policy in her firſt Reſolution, of going forth at a Diſtance from the Camp for that Purpoſe, ſhe thought it an Inſtance of more Duty and Reſpect, to apply for Leave afreſh. This Conduct of *Judith*, tho' very artful, was regular, and of a Piece, and left *Holofernes* no room to ſuſpect her Fidelity and Integrity. For as it was neceſſary at firſt to take this Precaution, ſo was it likewiſe to manage the Liberty indulged her, of going forth for three Days, in ſuch a Manner, as to create no Jealouſy; that after having cut off *Holofernes's* Head, and accompliſhed the great Deſign ſhe came upon, ſhe might retire with more Eaſe, Safety, and Confidence, to *Bethulia* again, without any Stop, or Moleſtation. To retire apart for Prayer, that it may be performed with more Earneſtneſs and Attention, and freer from the Notice and Hearing of the Rude and Profane, is certainly moſt laudable; but the true Reaſon of *Judith's* Procedure at this Time, ſeems rather to be founded on Artifice, than on any Obligation either from the *Jewiſh* Law, or Cuſtom. By this Pretext ſhe induced *Holofernes* to think, what was contrived for his Ruin, to be moſt advantageous to his great Deſigns, and, under a Notion of praying for Victory and Succeſs in his Undertaking, ſhe opened a Way to triumph more ſecurely over the grand Adverſary of her Country, and to facilitate her own ſafe Return.

Ver. 7. *And went out in the Night into the Valley of Bethulia, and waſhed herſelf in a Fountain of Water by the Camp; and when ſhe came out, ſhe beſought the Lord God of Iſrael, to direct her Way, to the raiſing up of the Children of her People.*] One is aſtoniſhed to ſee here a Woman of ſuch Beauty go out in the Night-time, accompanied only with her Waiting-Woman, and paſs thro' the Camp of the *Aſſyrians*, without any Inſult, or Violence offered to her. But it is moſt probable that the Dread of *Holofernes's* Reſentment, who was captivated with her Perſon, and regarded her as one who would ſoon crown his warmeſt Wiſhes, hindered the Soldiers from attempting any Rudeneſs, or Aſſault. There is no Neceſſity to ſuppoſe, with the *Romiſh* Expoſitors, that either an Angel conducted her at firſt from *Bethulia*, or ſecured her each Night from Danger, when ſhe went out into the Valley. The Occaſion of her going was to waſh herſelf in a Fountain, whether that at the Foot of the Mountain, whoſe Aquæduct, according to the *Vulg. Holofernes* cut off from all Communication with the City, is not material to determine; it may be more proper to obſerve, that Fountain Water ſeems particularly enjoined by the Law, *Levit.* xv. 13. Where the *Chaldee* Interpreter has, *in aquis fontis.* *Spencer* adds this further Reaſon, *Aqua fontana purior, & acrioris ad purgandum virtutis, adeoque luſtrationi magis apta crederetur.* De Purific. p. 774. Purification, or Waſhing the Hands or Body before Prayers, or Sacrifices offered to the Deity, was a very ancient religious Ceremony. The *Egyptians, Greeks, Romans,* all uſed theſe Waſhings before their Devotions; and from the Heathens probably this Cuſtom was derived to the *Jews*, *Spenc. ibid.* p. 788. *Philo* περὶ φιλανθρωπ. *Eurip. Alceſt.* ℣ 157. *Hom. Il.* z. *Ov. Faſt.* l. v. *Virg. Æn.* ix. Thus ch. xvi. 18. of this Hiſtory, we read, that, as ſoon as the People were purified, they offered their Burnt-offerings; and to this Cuſtom the *Pſalmiſt* alludes, *Pſ.* xxvi. 6. as the Apoſtle alſo is thought to do, 1 *Tim.* ii. 8. *I will therefore that Men pray every where, lifting up holy Hands,* ὁσίας χεῖρας, *puras manus.* 'Tis certain that the *Jews* even to this Day, waſh their Hands before they enter the Synagogue to pray. *Leo Moden. de Jud. Rit.* and from *Mark* vii. 2, 3, 4. it appears, that when they returned from Market, or other public Place, they uſed with great Care and Exactneſs this Ceremony, to purify themſelves from any Defilement, which a Converſe with Strangers, or the Touch of any Thing that was thought impure, according to the Law, might occaſion. And ſo *Judith* being all Day in the Camp of the *Aſſyrians*, probably took the Opportunity of the Night to waſh herſelf, that ſhe might purge or purify herſelf from any Defilement or Uncleanneſs which ſhe might have contracted from converſing with *Gentiles*, among whom ſhe was.

Ver. 9. *So ſhe came in clean, and remained in the Tent, until ſhe did eat her Meat at Evening.*] It ſeems from this Place, as if *Judith*, to fervent Prayer for the happy Succeſs of her Enterprize, added likewiſe ſtrict Faſting, to render herſelf more worthy to effect the Deliverance of her People: For being an *Iſraelite* indeed, ſerving the God of *Heaven* in Spirit, Day and Night, ch. xi. 17. ſhe rightly judged it neceſſary, to purify her Heart before God of all that might diſpleaſe him, as well as to uſe the outward Ceremony of Waſhing. And as thereby ſhe returned pure, ſo ſhe reſolved to continue ſo both in Body and Spirit, paſſing the whole Day in ſevere Faſting until the Evening before ſhe took any Refreſhment; according to the Cuſtom of the more religious *Jews*, who uſed to faſt not only till Evening, but even till the Stars began to appear. And nothing but Prayer, added to ſuch a ſevere Diſcipline, ſay *Meſſ.* of *Port-Royal*, could have kept one ſo beautiful, chaſte, and virtuous, in the Midſt of a Camp of rude Barbarians; or enabled an Inſtrument ſo feeble, to execute a Work of ſuch vaſt Danger and Importance. St. *Ambroſe* has the ſame Remark, *Non bibebat fœ-*

mina Judith, jejunans omnibus diebus viduitatis ſuæ. His armis munita proceſſit, & omnem Aſſyriorum circumvenit exercitum. Sobrii vigore conſilii abſtulit Holofernis caput, ſervavit pudicitiam, victoriam reportavit. Hæc enim ſuccincta jejunio, in caſtris prætendebat alienis: ille vino ſepultus jacebat, ut ictum vulneris ſentire non poſſet. Itaque unius mulieris jejunium innumeros ſtravit exercitus Aſſyriorum. De Jejunio.

Ver. 10. *And called none of the Officers unto the Banquet.*] i. e. That he might be more at Liberty, and have fewer Witneſſes of his Intemperance, and Laſciviouſneſs. Moſt of the Copies have, εἰς τὴν χρῆσιν, but the *Alex.* and the *Complute*, which laſt our Tranſlators generally follow, have, εἰς τὴν κλῆσιν. Thus in the Third Book of *Maccab.* κλητοὶ, are Gueſts invited to a Feaſt, to which is oppoſed ἄκλητοι, in *Homer*, and *invocati* in *Plautus*. In the *Gloſſaries* we have, κλήτωρ, and δειπνοκλήτωρ, *invitator*. And ſo *Matth.* xxii. 3. καλέσαι τοὺς κεκλημένους, is to be underſtood, and is an Expreſſion like that here, ἐκάλεσεν εἰς τὴν κλῆσιν.

Ver. 11. *Bagoas, the Eunuch, who had Charge over all that he had.*] *Bagoas* is not a proper, but a common Name for an Eunuch, at leaſt for the Chief of them, for ſo the principal ones were called among the *Perſians* and *Babylonians*, according to *Pliny*, l. xiii. 4. *Q. Curtius* calls *Alexander's* Eunuch *Bagoas*, l. x. *Herod* alſo had one called by the ſame Name, *Joſeph. Antiq.* l. xvii. 3. See *Sulpit. Sever. Sac. Hiſt.* l. ii. *in Not.* We find Eunuchs in Vogue among the *Aſſyrians*, *Babylonians*, *Medes*, and *Perſians*, and all the Eaſtern Princes. They were anciently employed in the moſt momentous Affairs, all Places of the greateſt Truſt being filled by ſuch. The Term *Eunuch*, therefore, does not always ſignify a real one, but often an Officer at Court, and near the King's Perſon. In the Book of *Eſther*, i. 10. vi. 2. they are called Chamberlains, that ſerved in the Preſence of the King; ſuch as was *Potiphar* to the King of *Egypt*, as many have ſuppoſed. To them the *Perſian* Kings, not only committed the Guard of their own Perſons, *Xenoph. Cyrop.* l. vii. But likewiſe the Education of their Children; it being a Cuſtom among them to put the Heir apparent to the Crown, as ſoon as he was born, into the Hands of Eunuchs, under whoſe Tuition he remained till he attained the Seventh Year of his Age, *Plato in Alcib.* Formerly they were entruſted likewiſe with the Care of ſome favourite Women, and to watch over their Conduct. Thus *Ovid*,

> *Quem penes eſt dominam ſervandi cura Bagoæ.*
> Amor. l. ii.

as in later Times they have been employed in Seraglios. From the Words, πεῖσον τὴν γυναῖκα τὴν Ἑβραίαν, ἥ ἐστι παρὰ σοί, it ſeems probable that *Bagoas* had the Care of *Judith*, and that ſhe lodged with him, or in his Tent.

Ver. 12. *For it will be Shame for our Perſon, if we ſhall let ſuch a Woman go, not having had her Company: for if we draw her not unto us, ſhe will laugh us to ſcorn.*] Theſe Words of *Holofernes* are capable of a double Meaning, and contain either a harmleſs Invitation to the Banquet, and innocent Freedom of Diſcourſe, or in a bad Senſe they may imply an Intention in *Holofernes* to abuſe and debauch her, in which Senſe ὁμιλέω is often taken by *Lucian*, *Ariſtotle*, and other Writers. See particularly *Hiſt. of Suſanna*, ℣ 54. and 58. The *Syriac* and *Geneva* Verſions underſtand it in the former Senſe; the *Vulg.* and *Sulpitius Severus*, *Sacr. Hiſt.* l. iii. in the latter; which the Concluſion of the Verſe, and the Context, ſee ℣ 16. render moſt probable, and is better adapted to the diſſolute Character of the Perſon ſpoken of, to ſay nothing of the Profeſſion. But what a mean and deteſtable Opinion does it give us of *Holofernes's* Honour, and of his looſe and degenerate manner of acting, to hear him declare, that it will be a Reflection and Diſgrace to him, not to have ruined a Woman's Virtue! As if it was a commendable Triumph, or added to the Laurels of a General, to glory in the Spoils of Beauty, or ſignalize himſelf by debauching Innocence. And how degenerate muſt thoſe, or any, Times be when Rapes are accounted Gallantry, and brutal Luſt an Accompliſhment! As Virtue wears not the Attire of a Harlot, ſo neither was *Judith* like any of his *Aſſyrian* Proſtitutes; he needed not have been afraid, if he did not draw her, *i.e.* as the *Geneva* Verſion has it, allure her to him, that ſhe would have ridiculed him for his Backwardneſs, or reproached him for coming away undefiled; for as ſhe would not permit indecent Freedoms, ſo neither would ſhe take them, nor act beneath the unblameable Character ſhe had maintained, by any criminal Levity of Converſation.

Ver. 13. *Then Bagoas ſaid, Let not this fair Damſel fear to come to my Lord, and to be honoured in his Preſence, and drink Wine, and be merry with us, and be made this Day as one of the Daughters of the Aſſyrians, which ſerve in the Houſe of Nabuchodonoſor.*] The infamous Pander but too well underſtood his Maſter's Inclination; he therefore invites her freely to drink Wine, the great Incentive to Luſt. The *Perſians* were much more free and diſſolute at their Entertainments, than the other Nations of the *Eaſt*, who allowed not their Women to appear at their Banquets, nor to dine with them in public: They generally eat by themſelves apart, and did not affect to be introduced on ſuch Occaſions. One ſees in the Book of *Eſther* how backward Queen *Vaſhti* was to attend the royal Summons, with what a Fierceneſs of Spirit ſhe received the Meſſage, and abſolutely refuſed to go into the Apartment, where *Ahaſuerus* was dining with his Nobles, ch. i. 12. In the Hiſtory of the *Hebrews*, and that of the *Egyptians*, we read of no Women at their public Entertainments, nor among the ancient

Greeks; but the *Perſians* took much greater Liberties, had Women promiſcuouſly among their Gueſts, and were very indiſcreet, according to many Writers, in their Behaviour and Conduct towards them, *Herod.* l. v. c. xviii. *Juſtin.* l. vii. Even lewd and infamous women ſometimes attended to ſing and dance before them, and were afterwards employed in Scenes of Wickedneſs. It is true that the Manners of the *Perſians* and *Aſſyrians* were not altogether alike; but they greatly reſembled one another, ſays *Calmet*, and the Liberties taken with Women by the one, were to be found and paralleled in the other. One need only read the Life of *Sardanapalus* to be convinced of the Diſſoluteneſs of their Kings, nor have a ſtronger Proof to what abandoned and vile Purpoſes the Daughters of *Aſſyria*, who ſerved in the Houſe of *Nabuchodonoſor*, were employed, than the Propoſal made to *Judith* by this intriguing Eunuch.

Ver. 14. *Then ſaid Judith unto him, Who am I, that I ſhould gainſay my Lord? Surely whatſoever pleaſeth him, I will do ſpeedily.*] It hath been objected againſt this Hiſtory, that the Author of it makes his Heroine act and talk in a Manner not ſo well comporting with that Senſe of Virtue and Religion, which ſhe profeſſes to have, ch. xi. 17. for ſhe ſeems, from this Verſe, as a Woman devoid of Modeſty, who endeavoured to enſnare *Holofernes* in a ſinful Amour, and anſwered to the Declaration of a criminal Paſſion, with too little Modeſty and Reſerve. To this it is anſwered, by its Advocates, in Favour of her Conduct, that her Anſwer to the Eunuch's Suggeſtions ſhe might deſign for no more than a common Compliment, which the Situation of her Affairs at that Time obliged her to make. She might perceive, very likely, the bad Deſign which the *Aſſyrian* General had upon her; but ſhe did not think herſelf concerned to diſcover that ſhe perceived it. She pretended, in ſome meaſure, to be ignorant of it; and to pretend an Ignorance in what is propoſed, when the thing is faulty, and will not bear an Examination, is a Point of Modeſty, as well as Prudence; as where it will admit of a double Conſtruction, there to take it in the better Senſe, is even reputed an Act of Candor and good Breeding. *Let not this fair Damſel fear*, ſays the old Pander, *to come to my Lord, to be honoured in his Sight, and to be as one of the Daughters of Aſſyria, who ſerve in the Court of Nabuchodonoſor.* How the Daughters of *Aſſyria*, who ſerved in this Capacity, were uſed, *Judith* very probably had been informed; but ſince the Eunuch put it upon the Foot of a great Favour and Dignation done to her, ſhe could do no leſs than return him a Compliment. But then we all know that the Offers of Service, which upon every Occaſion we are ſo apt to make to one another, and thoſe Expreſſions of Submiſſion and Reſpect, which ſo commonly paſs among us, are not to be taken in a literal Senſe, becauſe they always imply a tacit Condition. And therefore the Anſwer, which the Hiſtorian puts in *Judith's* Mouth, *Surely whatſoever pleaſeth him, I will do ſpeedily*, will fairly admit of this Conſtruction: "Whatever *Holofernes* "ſhall deſire of me, ſo far as is conſiſt-"ent with my Duty, Honour, and Reli-"gion, I will not fail to do." See *Calmet in loc.* and *Stackhouſe's Hiſtory of the Bible*, vol. i. There is alſo a further Solution to be given of this ſeeming Forwardneſs of *Judith*, that by *her Lord* ſhe might mean the Lord God, whom ſhe had all along endeavoured to pleaſe by her Prayers, Faſtings, and ſpecial Acts of Faith; and might with good Reaſon ſay to the Eunuch, who was ſent to her from *Holofernes*, "Whatſoever "pleaſeth him I will do, and it ſhall be my "Joy unto the Day of my Death;" and her Meaning might only be, "I am willing "to do what that good and acceptable and "perfect Will of God requires of me, and it "ſhall be the Pleaſure of my Life to fulfil "it; as the Accompliſhment of it, I know, "will be my Happineſs in this Life, and be "the Means of Bleſſedneſs in the other." The Eunuch, indeed, who ſpoke to *Judith* in this Manner, regarded his Maſter, as the Perſon whom ſhe called *her Lord*, and being blinded with this Perſuaſion, and interpreting *Judith's* Anſwer by the Paſſion of *Holofernes*, he contributed to make that General fall into the Snare, which was his Overthrow, without thinking of any evil Conſequence.

Ver. 15. *And her Maid laid ſoft Skins on the Ground for her, over againſt Holofernes, that ſhe might ſit and eat upon them.*]-Εἰς τὸ ἐσθίειν κατακλινομένην ἐπ' αὐτῶν. It appears from hence, that *Judith* did not eat at the ſame Table with *Holofernes*, but apart by herſelf, and on her own Meats; not ſitting, as our Verſion has it, but recumbent, κατακλινομένη, on ſoft Skins ſpread on the Ground, a Cuſtom among the Ancients, which *Homer* mentions, *Il.* i. and *Strabo*, l. iii. The Tranſlator of the LXX, in our *Polyglot*, has, *ut manducaret accumbens ſuper eas, & ingreſſa recubuit Judith. Junius* renders in like Manner. The *Jews* ancient Poſture at Table was ſitting. *Saul*, when he was King, ſat upon his Seat by the Wall, 1 *Sam.* xx. 24. And they continued the Poſture of ſitting, for the moſt Part, in the Reign of *Solomon*, *Prov.* xxiii. 1. At the Feaſt of *Ahaſuerus*, the Princes lay on magnificent Beds, *Eſther* i. as they did alſo at the Banquet *Eſther* made for the King and *Haman*, ch. vii. which though it relates only to the *Perſians*, yet ſhews the Antiquity of this Cuſtom of lying at Meals, in the *Eaſt:* And after the *Jews* had Acquaintance and Dealings with the *Babylonians*, *Perſians*, and *Syrians*, little or no Mention is made of ſitting at Meals. The Poſture of lying at them ſprang firſt from Luxury and Effeminacy, and as ſuch it is mentioned by the Prophets, *Amos* vi. 4, 7. *Ezek.* xxiii. 41. But after the Captivity it became more general. In the Goſpel Times, Beds to lie on at their Meals were common; our Saviour was on one of them, when *Mary Magdalen* anointed his Feet, and alſo when he ate the laſt Supper with his Diſciples.

Ver. 18. *I will drink now, my Lord, becauſe my Life is magnified in me this Day, more than all the Days ſince I was born.*] The Glory of which *Judith* ſpeaks, was that ſpringing from the Hopes of Victory, which ſhe entertained over *Holofernes*, the Perſon who aimed to triumph over her Chaſtity; a Conqueſt, not of her Eyes, but the Effect of her Courage; a Satisfaction not ariſing from Love, but Hatred. For a Woman ſo religious, ſo attached to the Love of her Country, and of the Sanctuary in particular, was, we may be aſſured, averſe to the Addreſſes of this Alien and Barbarian, and very far from regarding it as an Honour to ſerve and pleaſe him, whoſe Deſign was, as ſhe mentions in her Prayer, to defile the Sanctuary, and to pollute the Tabernacle, where the great and glorious Name reſted, and to caſt down the Horn of the Altar, ch. ix. 8. She could never have any Thoughts, or Inclination to reſpect and honour one ſo wicked, whom with ſuch Earneſtneſs ſhe implored God to give her Grace to deſpiſe, and Strength to ſubdue. As ſhe had anticipated Victory in her Mind, and reflected on it as a glorious Inſtance of the Power of God, that the wicked and proud *Aſſyrian* ſhould fall merely by the Hand of a Woman, ſhe had Reaſon to regard that Day, when ſhe ſhould cut off the Head of the grand Adverſary of her Country, as the moſt glorious in her whole Life.

Ver. 20. *And Holofernes took great Delight in her, and drank much more Wine than he had drank at any Time in one Day ſince he was born.*] I cannot better illuſtrate this than by St. *Ambroſe's* Reflection upon it: *Temperantia virtus eſt fœminarum. Inebriatis vino viris, & ſomno ſepultis, abſtulit vidua gladium, exeruit manum, bellatoris abſcidit caput, per medias hoſtium acies intemerata proceſſit. Advertitis igitur quantum mulieribus nocere poſſit ebrietas, quando viros vina ſic ſolvunt, ut vincantur a fœminis? Eſto igitur vidua temperans; caſta primum a vino, ut caſta poſſit eſſe ab adultero. Nequaquam te ille tentabit, ſi vina non tentent. Nam ſi Judith bibiſſet, dormiſſet cum adultero. Sed quia non bibit haud difficile ebrios exercitus unius ſobrietas & vincere potuit, & eludere. De Viduis.*

CHAP. XIII.

Ver. 1. N*OW when the Evening was come, his Servants made Haſte to depart, and Bagoas ſhut his Tent without.* Ver. 2. *And Judith was left alone in the Tent, and Holofernes lying along upon his Bed: for he was filled with Wine.*] *Coverdale's* Rendering here ſeems preferable, as it ſets this Interview in a much ſtronger Light; *Now when it was late in the Night, his Servants made haſte every Man to hys Lodging, and Bagoa ſhut the Chamber Door, and went hys Way, for they were all overladen with Wine: So was Judith alone in the Chamber. As for Holofernes he lay upon the Bed al droncken, and of very dronckenneſs fell a ſlepe.* Here are many Particulars very obſervable, 1. That the Tents of the great Generals in the *Eaſt* were very ſpacious, having ſeveral Apartments, and for their Grandeur and Magnificence not unlike Palaces. 2. It is probable that Lamps were burning all Night in *Holofernes's* Chamber, without which *Judith* could not have ſeen to have managed, and conducted her Enterprize. 3. When it is here ſaid that *Bagoas* ſhut the Doors of his Tent without, it muſt be underſtood with this Reſerve, that *Judith* had Liberty to go out; for, to prevent Suſpicion, ſhe had the Cunning and Precaution to acquaint *Bagoas* beforehand, with her Intention of going forth that very Night, as on the preceding ones. 4. *Judith's* Servant is ordered to wait without, not at the Door of *Holofernes's* Tent, as ſome Expoſitors would have it, that ſhe might be ready at Call, and to give any Notice or Aſſiſtance that was neceſſary, but at that of her own Bed-chamber, which carried leſs Suſpicion with it. Nor does it appear that ſhe had acquainted her Waiting-woman with the great Deſign in Hand; it ſeems more probable, from her not communicating it to the Elders of *Bethulia*, when ſhe ſet out on this Enterprize, that ſhe kept it as an impenetrable Secret, wholly in her own Breaſt, for Fear of any Diſcovery, or Miſcarriage. The foregoing Circumſtances ſuggeſt this uſeful Reflection, That the Wiſdom of God often makes even the Vices and Irregularities of Men to ſerve, in a ſurprizing Manner, to the Execution of his own great Purpoſes. *Judith* would never have been able to have cut off *Holofernes's* Head, if ſhe had not been alone with him in his Tent, and even when alone, could not have accompliſhed ſo deſperate a Deſign, if an Exceſs of Wine had not quite ſtupified and laid aſleep *Holofernes*, and his Officers, ſo as not to be capable of miſtruſting any thing, much leſs to hinder what ſhe was about to effect. One ſees alſo by the Event, how brutal Luſt, and pure Love were differently rewarded: *Judith*, enflamed with the Love of her Country, and its afflicted People, is tranſported beyond herſelf at the Thoughts ſhe had conceived of their Deliverance, and with great Preſence of Mind, and Undauntedneſs of Spirit, happily accompliſhes it. *Holofernes*, on the other hand, whoſe Intentions were baſe aud diſhonourable, intoxicated with Wine, falls a Sacrifice to his Luſts, a Victim to that Heroine whom he meant to abuſe.

Ver. 4. *Then Judith, ſtanding by his Bed, ſaid in her Heart, O Lord God of all Power, look at this preſent upon the Works of mine Hands, for the Exaltation of Jeruſalem.*] *Judith* ſhews by this Prayer, directed to the God of all Power, that it was not upon herſelf, or her own Management or Force that ſhe depended for Succeſs, but on the all-powerful Hand of God, from whom ſhe expected that Aſſiſtance, which ſhe ſtood ſo much in Need of at this Time. Her Prayer ſeems conceived in this, or the like Manner: "I know and Experience, O Lord, that in "myſelf I am nothing but Weakneſs, and "incapable to execute what I have under-"taken; I therefore now in thy Preſence "diſclaim all Pretence to the Merit, or "Glory of an Action, which is far above me "to atchieve; but I believe at the ſame "Time, and have a firm Faith and Aſſurance, "that what I cannot do by myſelf, thou wilt "do in, and by me, and make thy Power "the more known and conſpicuous, as the "Inſtrument thou art pleaſed to employ is "proportionably weak and inſufficient." *Judith* prayed thus, it is ſaid, in her Heart, not that ſhe had any Fear or Apprehenſion of being over heard by a vocal Prayer, as *Holofernes* was ſo inſenſible and ſtupified by his exceſſive Debauch; but the Expreſſion denotes, that God, being a Spirit, hears not the articulate Sound of the Voice, tho' it be ſaid figuratively to enter into his Ears, but has a particular Regard to the Language and Motion of the Heart,

Ver. 6. *Then ſhe came to the Pillar of the Bed, which was at Holofernes's Head, and took down his Fauchion from thence.*] Προσελθοῦσα τῷ κανόνι τῆς κλίνης . . . καθεῖλε τὸν ἀκινάκην αὐτοῦ ἀπ' αὐτοῦ. It is very probable that τὸ κιόνι, is the true Reading here, as κιὼν properly ſignifies a Pillar. The *Acinaces* was a ſhort *Perſian* Dagger, according to *Curtius*, *Herodotus*, l. vii. *Horace*, *Carm.* l. i. manageable by a Woman's Hand: Hence likewiſe ſome have concluded *Holofernes* to have been a *Perſian.* It may be aſked, whether *Judith* had any Inſtrument of Death with her, as Poiſon, or Dagger, &c. for it may ſeem probable, as ſhe went with a ſettled Reſolution to kill *Holofernes*, ſhe was prepared accordingly. To this it may be ſufficient to anſwer, that ſhe depended upon finding ſomething for her Purpoſe in the *Aſſyrian* General's Tent, a Magazine uſually of warlike Weapons: Or ſhe aſſured herſelf, that his own Sword at leaſt would be ready at hand to complete her Vengeance; in like Manner as *David*, when, unarmed in Compariſon, he went forth to engage the Champion of the *Philiſtines*, made uſe of the uncircumciſed Giant's own Sword, to cut off his Head: Or like *Jael*, ſhe might hope to diſpatch him, perhaps, with a Nail of the Tent; and that, as *Siſera's*, ſhe might ſmite off his Head, *when ſhe had pierced, and ſtricken through his Temples*, *Judg.* v. 26.

Ver. 7. *And approached to his Bed, and took hold of the Hair of his Head, and ſaid, Strengthen me, O Lord God of Iſrael, this Day.* Ver. 8. *And ſhe ſmote twice upon his Neck with all her Might, and ſhe took away his Head from him.*] Exceſs of Wine had made *Holofernes* not only ſleepy and drowſy, but even inſenſible; by his not waking or ſtirring during the whole Action, he ſeems to have loſt all Senſe, even that of Feeling, which gave *Judith* Time, who was not able to take off his Head at one Blow, to ſtrike a ſecond, and to complete what ſhe had begun. One ſhall hardly hear or read of an Inſtance, where ſuch a rough and violent Aſſault paſſed ſeemingly unfelt and unperceived. When *Siſera* was ſmote by *Jael*, the Text ſays, *At her Feet he bowed, he fell, he lay down*, which ſeems to import, that at the firſt Stroke he ſtarted and lifted up his Body (his Sleep being only occaſioned by Fatigue and Wearineſs) and ſhewed ſome Sign of Life and Motion, but being very much ſtunned, he fell down again, and by a ſecond Stroke on ſo ſenſible Part (for the very Manner of the Expreſſion denotes a Repetition of the Blow) he fell down dead. *Holofernes's* Death was not quite ſo immediate, nor from the Nature of the Part wounded could the dire Buſineſs be ſo quickly diſpatched; but, during the whole bloody Proceſs of his Decollation, no Struggle appears, no Groan is uttered; he lay, as it were, in a continued Coma, or rather ſlept, as it really proved, the Sleep of Death. Herein they both agree, that they fell ingloriouſly by the Hand of a Woman, and by a like Inſtance of Treachery. When *Polyphemus* lay in the like Circumſtances, inebriated and in a deep Sleep with the copious Draughts of *Ulyſſes's* generous Wine, the wiſe Chief, to whom ſome God, ſays *Homer*, imparted Courage for the Deſign, took the Advantage of his Drowſineſs and Stupidity, and contrived cunningly the putting out his Eye, which alone occaſioned ſuch Anguiſh in him, that, as the ſame Poet ſays,

> Σμερδαλέον δὲ μέγ' ᾤμωξε, περὶ δ' ἴαλε πέτρη,
> Odyſ. ix.

It is obſervable, that *Virgil*, mentioning the ſame Story of the *Cyclops*, adds, that the Perſons who were engaged in the Deſign firſt prayed to the Gods to aſſiſt them in the Attempt

> *Nam ſimul expletus dapibus, vinoque ſepultus*
> *Cervicem inflexam poſuit, nos magna precati*
> *Numina, ſortitique vices, una undique circum*
> *Fundimur, a telo lumen terebramus acuto.*
> Æn. iii.

The Hiſtory of *Judith* is ſo far ſimilar, that ſhe had her Revenge likewiſe upon a Monſter of Cruelty, and prayed to God to ſtrengthen her Hand for the Execution of her Deſign. With reſpect to the Act itſelf, the Advocates of this Hiſtory juſtify it from the Command of God, *Deut.* xiii. 6. and following Verſes. In Purſuance of this Law, *Judith*, or any other Inhabitant of *Bethulia*, inſpired with the like Courage and Magnanimity, might lawfully, they maintain, endeavour to counterplot the Deſigns of any, even with the Death of the Perſon, who in an hoſtile Manner ſhould come not only to invade their civil Rights and Liberties, but to extirpate their Religion, and compel them by Force of Arms, to receive an idolatrous Form of Worſhip, which neither they nor their Fathers knew.

Ver. 9. *And tumbled his Body down from the Bed.*] One cannot well gueſs at the Reaſon which induced *Judith* to tumble the dead Body from the Bed upon the Ground, unleſs it was that ſo frightful a Spectacle might ſtrike the greater Terror and Conſternation in thoſe that ſhould behold it, and that the Fright and Dejection of Spirit, communicated from one to another upon the Occaſion, might at Length affect the *Aſſyrian* Army in general for the Loſs of their Chief, as in Reality it did ſome Time after, and occaſion their ſudden Flight, and a ſucceſsful Purſuit after them.

Ibid. *And pulled down the Canopy from the Pillars.*] The Ancient, eſpecially in warm Countries, made the Curtains of their Beds of a very fine Net-Work, which coming round the whole Bed, ſhut them in ſuch a Manner as to have the Benefit of the Air without the Trouble of Flies, which could not get through them. Such ſeems to have been round the Bed of *Holofernes*, called here κωνωπεῖον, and by the *Vulg. Conopeum*, which was a ſort of Veil made in the Form of a fine Net, which left a Paſſage for the Light, and at the ſame Time kept out the Flies. The *Egyptians* uſed this kind of Net Work all round their Beds, to guard againſt the Inconvenience of certain Flies, or Gnats, which are called κώνωπες. The Ponds and Marſhes, with which *Egypt* abounded, bred a great Number of theſe Inſects. They who tranſlated the Hiſtory of *Judith* into *Greek*, probably *Alexandrian Jews*, ſeem to ſpeak after their Country Manner, when they ſay here, that *Judith* pulled down the *Conopeum* of *Holofernes's* Bed after ſhe had cut off his Head.

Ver. 11. *Then ſaid Judith afar off to the Watchmen at the Gate, Open, Open now the Gate: God, even our God is with us, to ſhew his Power yet in Jeruſalem, and his Forces againſt the Enemy.*] Καὶ κράτος κατὰ τῶν ἐχθρῶν, which would be better rendered, "And his Force "againſt the Enemy, or his Enemies," as the *Geneva* Verſion has it. *Judith*, exulting with Joy for the happy Succeſs of her Enterprize, is impatient till the Watchmen open the Gates for her Admittance, that ſhe may communicate the important News to the Elders of the City, and the diſtreſſed Inhabitants. It is obſervable, that ſhe calls to them afar off, that ſhe redoubles her Call, and dwells upon the Name of her great and mighty Deliverer. If we ſhould ſuppoſe *Judith*, ſoon after her Entrance, to haſten into the Sanctuary of the Lord, there to return her devout Thanks in Form, it would be no improbable Suppoſition, nor diſagreeable to her Character, ch. viii. 8. *that ſhe feared God greatly.* She might then ſay, in a higher and more exalted Senſe, *Open me the Gates of Righteouſneſs, that I may go into them, and give Thanks unto the Lord. I will thank thee, for thou haſt heard me, and art become my Salvation. This is the Lord's Doing, and it is marvellous in our Eyes.* Pſ. cxviii. 19, 21, 23.

Ver. 14. *Then ſhe ſaid to them with a loud Voice, Praiſe, Praiſe God, Praiſe God, for he hath not taken away his Mercy from the Houſe of Iſrael.*] The *Jews*, upon the Receipt of any ſignal Deliverance, uſed to repeat the cxlviith *Pſalm*: *Judith*, probably, begins this, the Words of which are very applicable to the Occaſion, particularly ℣ 1, 2, 3, 5, 6, 7, 10, 11, 12, 13, 14.

Ver. 15. *The Lord hath ſmitten him by the Hand of a Woman.*] As *Judith* perceived within herſelf a ſort of inſpired Courage upon the Occaſion, leſs than which would not have conducted her thro' ſuch a deſperate and hazardous Undertaking, ſhe repreſents the Victory gained over *Holofernes* as the Act of God, and accordingly calls upon the Elders of the City, in the moſt earneſt and importunate Manner, to praiſe God for his Mercy, ℣ 14. One cannot but obſerve here, the great Humility of *Judith*; ſhe doth not ſay, "I have "ſmitten him," to take the Honour of ſuch an Enterprize to herſelf ſolely, but attributes all the Succeſs of the Action to God, who had wrought ſo great Salvation for *Iſrael*, by her Hand. Not unlike that devout and humble Acknowledgment of St. *Paul*, *Yet not I, but the Grace of God that was with me*, 1 *Cor.* xv. 10. St. *Ambroſe*, among other Inſtances of the Merit of this Heroine, mentions particularly her ſtrong Confidence in God, and that it was the higheſt Commendation of her Virtue, to be favoured with the Aſſiſtance of God, and to experience his loving Kindneſs and Protection, *Quanta honeſtatis auctoritas, ut Deum adjutorum præſumeret, quanta gratia ut inveniret? De Offic.* l. iii.

Ver. 16. *As the Lord liveth that hath kept me in my Way that I went, my Countenance hath deceived him to his Deſtruction, and yet hath he not committed Sin with me, to defile and ſhame me.*] i. e. Tho' he was captivated with my Perſon, and intended the Ruin of my Virtue, yet hath he not effected his vile Purpoſe; I am free from the Sin of Impurity and Uncleanneſs. But as it might ſeem very difficult, and almoſt impoſſible, that a ſingle defenceleſs Woman ſhould keep her Chaſtity, unattacked and inviolate, in the Midſt of an Army of lawleſs Barbarians, and even alone, under the Covert of Night, in the Tent of ſo powerful a Raviſher, ſhe calls upon God to atteſt her ſpotleſs Innocence, *that* God, who had accompanied her in the Way, and brought her back in Triumph and Safety. *Primus triumphus*, ſays St. *Ambroſe*, *ejus fuit quod integrum pudorem de tabernaculo hoſtis revexit; ſecundus, quod fœmina de vino reportavit victoriam. Non expavit mortis periculum, ſed nec pudoris, quod eſt gravius bonis fœminis. Non unius ictum carnificis, ſed nec totius exercitus tela trepidavit. Stetit inter cuneos Bellatorum fœmina, inter victricia arma ſecura mortis. Quantum ad molem ſpectat periculi, moritura proceſſit, quantum ad fidem, dimicatura, De Offic.* l. iii. c. xiii. i. e. Her firſt Triumph was, that ſhe preſerved her Chaſtity unſpotted, even in the Tent of the Enemy;

the ſecond, that ſhe prevailed over the Temptation and Power of Wine. She feared not the Loſs of Life, nor even that of her Modeſty, which is of more Value in the Eſteem of grave and diſcreet Women. So far was ſhe from being afraid of Miſchief from one Ruffian, that ſhe regarded not the Power of his whole Army: One ſingle Woman ſtood regardleſs of Fear amidſt the crouded Ranks of Soldiers fluſhed with Victory. If we conſider the Greatneſs of the Danger, ſhe went in Peril of her Life; if her Faith and Confidence in God, ſhe was reſolute and determined, at the Expence of it, to contend for Victory.

Ver. 19. *For this thy Confidence ſhall not depart from the Heart of Men, which remember the Power of God for ever.*] i. e. As long as Mention ſhall be made of God's Omnipotence, ſo long, and often, ſhall they inſtance in that ſignal Act, the Deliverance of his People by one ſingle Woman, effected thro' the mighty Prevalence of her Faith. Or thus, *Judith's* religious Confidence, ſhall in future Times be honourably mentioned, as an Inſtance, how God, for the bringing about his ſecret Purpoſe, avails himſelf of the weakeſt Inſtrument, which is ſtrong in Faith.

Ver. 20. *And God turn theſe Things to thee for a perpetual Praiſe, to viſit thee in good Things, becauſe thou haſt not ſpared thy Life for the Affliction of our Nation, but haſt revenged our Ruin, walking a ſtrait Way before our God.*] The *Vulg.* has, *ſed ſubveniſti ruinæ ante conſpectum Dei noſtri.* What *Ozias* here ſays to *Judith*, gives one a high Idea of her who wrought this Deliverance at this Time. It ſeems, ſay *Meſſ. of Port-Royal*, commenting on this Rendering, as if God was angry with his People, and was upon the Point of delivering them up to the Fury of the *Aſſyrians*, when *Judith*, urged by a ſecret Impulſe, and herein not unlike *Moſes*, preſents herſelf before his Throne, and interpoſes between him and the People of *Iſrael*, to diſarm his Fury, and hinder the Ruin of her Nation. She interpoſes with him in their Behalf, not by urging any Merit of theirs, but by her Watchings, Faſtings, and other religious Auſterities, by her continual Prayer, holy Confidence, and Faith, and above all, her profound Humility, which rendered her a worthy Advocate to apply to, and prevail with God to take Pity on his People. St. *Ambroſe* ſets the Reaſons in a ſtrong Light, which induced *Judith* to engage in an Enterprize ſo hazardous; *Honeſtatis fuit, prohibere ne populus Dei prophanis ſe dederet, ne ritus patrios & ſacramenta proderet, ne ſacras virgines, viduas graves, pudicas matronas barbaricæ ſubjiceret impuritati; ne obſidionem deditione ſolveret. Honeſtatis fuit, ſe malle pro omnibus periclitari, ut omnes eximeret periculo*, l. iii. Offic.

CHAP. XIV.

Ver. 1. HEAR *me now, my Brethren, and take this Head, and hang it upon the higheſt Place of your Walls.*] This was done to diſcourage and caſt a Dread upon the *Aſſyrians* from ſo ghaſtly a Sight. *Judas Maccabeus* did the like by *Nicanor's* Head; he hung it upon the Tower, *an evident and manifeſt Sign*, ſays the Text, *unto all, of the Help of the Lord*, 2 *Maccab.* xv. 35. *Livy* mentions, that, when *Aſdrubal* was ſlain, his Head was flung into his Brother *Hannibal's* Tent, that the Sight of it might caſt a Damp upon that General, and his Soldiers. In like Manner when the *Philiſtines* ſaw the Head of their Champion *Goliah* in *David's* Hand, they fled, and were overtaken with a great Slaughter, 1 *Sam.* xvii. 51.

Ver. 2. *And ſo ſoon as the Morning ſhall appear, and the Sun ſhall come forth upon the Earth, take you every one his Weapons, and go forth every valiant Man out of the City, as though you would go down toward the Watch of the Aſſyrians, but go not down.* Ver. 3. *Then ſhall they take their Armour, and ſhall go into their Camp, and raiſe up the Captains of the Army of Aſſur, and they ſhall run to the Tent of Holofernes, but ſhall not find him: then Fear ſhall fall upon them, and they ſhall flee before your Face.*] This was a well-concerted Scheme, and a politic Contrivance: She adviſes not, that the *Hebrews* ſhould go down, and fall on a ſudden on the *Aſſyrians*, who would be ſure to repulſe and overcome them, being much ſtronger, and far ſuperior in Number: But her Counſel is, not to come in Reality to Blows, but only to make a Feint of ſo doing, and by a falſe Attack, to alarm and put their Army in Motion, and oblige them to run to *Holofernes's* Tent to receive his Orders, who, upon ſeeing their General lie dead, and his mangled Carcaſe upon the Ground, would be flung into a Panic and Confuſion, and before they ſhould have Time, or be able to recover themſelves from the Conſternation, the *Iſraelites* with all their Force ſhould attack them, and they would flee with great Precipitation and Diſorder. St. *Ambroſe* admires *Judith* for this Stratagem, and extols her Reach of Thought above her Magnanimity, *nec dexteræ tantum hoc opus, ſed majora trophæa ſapientiæ. Nam manu ſolum Holofernem vicit, conſilio autem omnem hoſtium vicit exercitum. Suſpenſo enim Holofernis capite, quod virorum non potuit excogitari conſilio, ſuorum erexit animos, hoſtium fregit, ſuos pudore excitans, hoſtes quoque terrore percellens, eoque cæſi ſunt & fugati.* l. vi. *De Viduis*, i. e. The Victory which *Judith* gained was not ſo much an Inſtance of her Courage, as of her Wiſdom. By her Hand ſhe triumphed over *Holofernes's* only, but by her Counſel over the whole Army of the *Aſſyrians*, by hanging up *Holofernes's* Head, an Expedient, which not even the Elders of the City thought of, ſhe as much exalted the Spirits of the Beſieged, as ſhe depreſſed thoſe of the Enemy. By the Sight of this Trophy, ſhe ſhamed her own People into Courage, as ſhe caſt a Dread and Horror upon the Beſiegers, by ſo ſhocking a Spectacle. And her

Stratagem had the deſired Effect, for through the Power of it they fled, and were cut to Pieces.

Ver. 5. *But before you do theſe things, call me Achior the Ammonite, that he may ſee and know him, that deſpiſed the Houſe of Iſrael, and that ſent him to us, as it were to his Death.*] The *Vulg.* places this almoſt at the End of the laſt Chapter. One is ſurprized to find, ſince it is ſaid ch. xiii. 13. that all both ſmall and great, ran together to meet *Judith* at her Return; that *Achior* ſtill continued in *Ozias's* Houſe a Stranger to it, and came not among the reſt to congratulate her Arrival, till he was ſent for; as he ſeems equally intereſted, and concerned to know this important News, it does not appear what ſhould detain him at a Time when all others haſtened where *Judith* was. It is probable that *Achior* had not yet his entire Liberty, and that he was in ſome Sort watched, till they ſaw the Succeſs of *Judith's* Expedition; or perhaps, as her Return was in the Night, *Achior* might be aſleep, and not inſtantly informed of it. Whatever was the Cauſe, it was highly reaſonable to acquaint him with it, to free him from Inquietude and Fear, whom the proud *Holofernes* threatned to kill, when he took *Bethulia*; becauſe he had ſo much extolled the Almighty Power of the God of *Iſrael.* And therefore *Judith* was kind in remembring him, and inſiſting, that, before they went forth out of the City, they ſhould fetch *Achior* to her, that ſhe might give him the Pleaſure to hear that the Tyrant, who threatned his Life, was thro' her Means *now* no more. Particular Favour alſo might be ſhewed to *Achior*, becauſe he differed ſo much in Temper and Behaviour from the reſt of his Countrymen; for it was true of the *Ammonites*, as well as of the *Moabites* and *Edomites*, that tho' they were related in Blood to the *Jews*, yet they bore a conſtant Hatred towards them, which they took all Opportunities to ſhew, when the *Jews* were under any Diſtreſs: And therefore *Achior's* intereſting himſelf in their Behalf, in the Time of their Diſtreſs, at the Peril of his own Life, was the more remarkable, and on that Account he claimed the more Notice and Favour.

Ver. 6. *Then they called Achior out of the Houſe of Ozias, and when he was come, and ſaw the Head of Holofernes in a Man's Hand in the Aſſembly of the People, he fell down on his Face, and his Spirit failed.*] The Sight of the ſevered and bleeding Head of him who had threatned his Life, the Surprize of an Event ſo great and unexpected, and the Joy to ſee himſelf thus delivered in an Inſtant from the cruel Death which awaited him, if *Bethulia* had been taken, theſe meeting together, occaſioned within him ſuch a Diſorder and Confuſion of Spirits, as quite to overſet him. "So pious Souls are affected (ſays *Meſſ. of Port-Royal*, who often allegorize Part of this Hiſtory) from conſidering, that *Jeſus Chriſt*, the Seed of the Woman, has bruiſed the Serpent's Head, has delivered them from the Wrath to come, and wrought for them ſo wonderful a Salvation. The Thoughts of their Deliverance fill them with holy Raptures; like St. *Paul*, they are, as it were in an Ectaſy, caught up into the Third Heavens, and can ſcarce tell whether they are in or out of the Body." *Comm. in loc.*

Ver. 10. *And when Achior had ſeen all that the God of Iſrael had done, he believed in God greatly, and circumciſed the Fleſh of his Foreſkin, and was joined unto the Houſe of Iſrael unto this Day.*] i. e. He became a *Jew*, and his Deſcendants continued ſo; for being circumciſed, and becoming a *Jew*, were ſynonymous Terms. Thus what our Tranſlators render, *Eſther* viii. 17. *Many of the People of the Land became Jews*, according to the LXX is, πολλοὶ τῶν ἐθνῶν περιετέμοντο, καὶ Ἰουδάϊζον, were circumciſed, and conformed to the *Jewiſh* Rites and Cuſtoms. It ſhould ſeem from the Text, as if *Achior* circumciſed himſelf, and at that Inſtant; but it is more probable, that this was done by the proper Miniſter of Circumciſion, and not till after the Victory was gained over the *Aſſyrians*. It alſo ſeems to intimate, at leaſt according to the Rendering of the *Vulgate*, and I think it is likewiſe countenanced by the *Greek*, that *Achior* was induced to *believe in God greatly*, from ſeeing and admiring this Inſtance of his Power; but does not the zealous Manner in which he delivered himſelf before *Holofernes*, and his chief Officers, ch. v. and his noble Declaration of the Greatneſs and Majeſty of God, his ſtrict Juſtice, and impartial Goodneſs in all his Dealings with his People, give us Reaſon to think, that he believed in God long before? The Truth is, *Achior* hitherto regarded the God of the *Jews* as a local Deity only; as the God, or Protector of one particular People, he doubted not of his Power, and the Miracles which he had done for his People *Iſrael*, but he ſtill continued, according to the Cuſtom and Mode of his Nation, a Worſhiper of *Moloch*, or *Milcom*, and an Obſerver of his abominable and ſuperſtitious Rites. The Elders of *Bethulia*, when they received him into the City, probably inſtructed him better, and gave him the Choice of being either a Proſelyte of the Gate, or a Proſelyte of Juſtice. Upon ſeeing this further Evidence of God's Power, in Behalf of his Choſen, exerted by *Judith's* Hand, and the proud Leader of the *Aſſyrians*, for his Blaſphemy and contemptuous Defiance, ſo exemplarily puniſhed by him, he received Circumciſion, the initiatory Rite into the true Religion, and proved the Sincerity of his inward Belief, by outwardly ſubmitting to this Ceremony. But ſtill as an *Ammonite*, he was not entitled to any of the Privileges uſually allowed to a Proſelyte of Juſtice, which makes his Faith the more conſpicuous and remarkable, as he was now joined to a People deſpiſed, and embraced a Religion, where he could not expect or hope for, either for himſelf or his

Deſcendants, any temporal Advantages, belonging to the *Jewiſh* People. And hence we may ſatisfy an Objection which naturally offers itſelf from this Place, viz. how *Achior*, being an *Ammonite*, could be joined unto the Houſe of *Iſrael*, ſince the Law expreſsly ſays, *Deut.* xxiii. 3. that *no Ammonite or Moabite ſhall enter into the Congregation of the Lord for ever, even to the Tenth Generation.* But this Prohibition is not to be underſtood ſtrictly and literally, ſince it is agreed on all hands, that neither a *Moabite*, or *Ammonite*, or even a *Canaanite* were hereby incapable of becoming Converts, or Proſelytes to *Judaiſm*, and entering thereby into the Congregation of the Lord: The Intention of this negative Precept was only to hinder ſuch from ever partaking of the *Jewiſh* Privileges, Prerogatives, Dignities, Places, Preferments, or other temporal Emoluments; and it does not appear from the Story, that *Achior* was ſo fully received among the *Jews*, as to be admitted to partake of any, or all of the Privileges and Advantages of that People, tho' *Aquinas* and ſome others have maintained, that the Rigour of this Law was diſpenſed with in Favour of *Achior*, on Account of his ſignal Profeſſion and Acknowledgment of God's Power, and Providence before *Holofernes*. The like Difficulty has been ſtarted with Reſpect to *Ruth*, who being a *Moabitiſh* Woman, and married to *Booz*, became a *Jeweſs*. But here the Caſe is ſtill clearer, as that Law in *Deuteronomy* affected not Women, who might from any Nation be admitted Proſelytes, and by Reaſon of their Sex were incapacitated from aſpiring to, or enjoying any Dignities, Prerogatives, or Emoluments.

Ver. 13. *Waken now our Lord, for the Slaves have been bold to come down againſt us to battle, that they may be utterly deſtroyed.*] The Appellation of Slaves is diſgraceful, but the *Vulgate* ſpeaks of them as contemptibly when it renders, *Egreſſi mures de cavernis ſuis, auſi ſunt provocare nos ad prælium.* And probably it ſpake of them as ſuch, from the Faſtneſſes in which they ſecured themſelves, and as appearing very diminutive on the Top of ſo high a Mountain, to thoſe in the Plain.

Ver. 14. *For he thought that he had ſlept with Judith.*] This is expreſſed with great Decency, tho' an impure Senſe is intended: Ὕπνος is often uſed for *concubitus*, by the *Helleniſt Jews*, and other Writers. See *Wiſd.* iv. 6. and ch. vii. 2. with the Notes on thoſe Paſſages. *Terentius Chriſtianus*, renders it not improperly, *nunc imperator noſter in amore eſt totus.*

Ver. 15. *But becauſe none anſwered, he opened it, and went into the Bed-chamber.*] By the Deſcription of *Holofernes's* Tent it ſeems rather to have been a Pavilion, which was generally built with long Paliſadoes made of Fir, the Top of it covered with Reeds, and the Inſide divided into ſeveral Apartments, as this is deſcribed to be. Thus *Achilles*, in *Homer*, had his αὐλὴ μεγάλη, or Great Hall, and behind it were Lodging Rooms. So again, *Il.* ix. *Phœnix* has a Bed prepared for him in one Apartment, *Patroclus* has another for himſelf, and his Captive *Iphis*, and *Achilles* had a third for himſelf, and his Miſtreſs *Diomeda*. Such fixed Tents were not uſed in common Marches, but only during the Time of Sieges, when their long Stay in one Place made it neceſſary to build ſuch Tents. At other Times they lay in the open Air, their Spears ſtanding upright to be ready upon any Alarm, and generally with the Hides of Beaſts ſpread on the Ground, inſtead of a Bed.

Ver. 18. *Theſe Slaves have dealt very treacherouſly.*] Ἠθελήκασιν οἱ δοῦλοι. This Expreſſion ſeems to be a kind of ſtated Form, the Form of a Cry intimating Sedition. Like that 1 *Sam.* xiii. 3. which the LXX, it is obſervable, render by the Expreſſion here uſed, ἠθελήκασιν οἱ δοῦλοι, tho' our Verſion in that Place, renders it, *Let the Hebrews hear*— a Form likewiſe in Uſe among the *Jews* to beſpeak Attention.

Ibid. *One Woman of the Hebrews hath brought Shame upon the Houſe of King Nabuchodonoſor: for behold, Holofernes lieth upon the Ground without a Head.*] To overcome the Captain or General of the hoſtile Hoſt perſonally, and by one's own Hand, was the higheſt Point of military Glory; and ſuch as no more than three of their Heroes had ever gained, from the Foundation of the *Jewiſh* Commonwealth. In this Action of *Judith's*, perſonal Proweſs, and great bodily Strength, which are made eſſential Ingredients to complete the Character of a great Hero, were ſupplied and compenſated by Fineneſs of Stratagem, Artifice well conducted, and a Reſolution not to be ſhaken. And the Renown ariſing from this Action was the greater, as being done by the Hands of a Woman, and therefore reflected the more Diſgrace upon the Houſe of King *Nabuchodonoſor*. And well may ſhe be ſaid to have ſaved her Country, and deſtroyed its Enemies, becauſe to vanquiſh the General himſelf, whoſe Preſence and Bravery was the Support of his Troops, was in Effect to diſmay, and to defeat his Forces, as Experience proved.

CHAP. XV.

Ver. 2. AND Fear and Trembling fell upon them, ſo that there was no Man that durſt abide in the Sight of his Neighbour; but ruſhing out all together, they fled into every Way of the Plain, and of the Hill-Country.*] One can hardly look upon the Fright which ſeized the *Aſſyrians*, as merely natural; for allowing it poſſible, that an Army may on the Report of the ſudden Death of its General, be affected with great Surprize and Conſternation, and that it may be encreaſed by the Reflection on the Manner of it, and eſpecially by the diſcouraging Sight of his Head hung out to public View, yet as there are always experienced Commanders ready to ſupply the Place of the deceaſed Chief, and as they knew the Condition of the Beſieged to be ſo deſperate, for Want of Water, as to be obliged to ſurrender within a very few Days, one would think, that ſuch an Accident happening to *one* Man, tho' a principal Perſon indeed, could not have affected the whole Hoſt in *ſuch* a Manner, as not only to break up the Siege ingloriouſly, but to flee with the utmoſt Precipitation. And it is yet more unaccountable, to ſee ſo formidable an Army purſued and cut to Pieces by a People famiſhed, and weakened for want of Neceſſaries, whom juſt before they looked upon with the utmoſt Contempt. It is therefore not improbable, ſuppoſing the Truth of this Hiſtory, that God caſt upon them a ſupernatural Panic, as he once confounded with a ſudden Fear the Hoſt of the *Syrians*, 2 *Kings* vii. 6. and that, to humble their Pride and Preſumption, he took from them the Spirit both of Counſel, and of Courage, for they ſeem not to have deliberated what to do, or what Courſe to take, but like Sheep ſcattered and diſperſed, they fled before the *Hebrews.*

Ver. 5. *Now when the Children of Iſrael heard it, they all fell upon them with one Conſent, and ſlew them unto Chobai, &c.*] This Overthrow of the *Aſſyrian* Hoſt may ſeem the more probable, as they fled without Order, in different and unknown Ways, and thro' an Enemy's Country, who having Notice of what had happened, lay in Wait for their coming, and ſlew ſuch as fell into their Hands. The Event reminds one of *Gideon's* Succeſs in ſlaying a Hundred Thouſand of the *Midianites*, by ſo ſmall a Company as Three Hundred only: And the Deſcription in the Book of *Judges*, ch. vii. 21—25. of their Flight, the Purſuit, the diſpatching Meſſengers throughout all *Mount Ephraim*, to intercept them, and their final Overthrow, in Conſequence of it, very much reſembles the Account here. *Meſſ. of Port Royal* have a fine and pertinent Reflection upon this Defeat of the *Aſſyrians*: "Let none preſumptuouſly aſſure himſelf of Succeſs, on Account of the Number of his Forces, when he conſiders, that the proud *Holofernes*, who had the Vanity to tell *Achior*, that he knew no other God but *Nabuchodonoſor*, and that he would deſtroy all the *Jews* as one Man, fell himſelf by the Hands of a Woman; and his great and very numerous Army itſelf, fled like one Man, before the Face of thoſe very *Jews* whom he ſo cruelly threatened. Nor let the meaneſt at any Time be diſcouraged, or fall into Deſpair at the Sight of inſulting Enemies, how formidable ſoever they may appear, when he reflects upon the unexpected and miraculous Deliverance which the weak Hand of *Judith*, ſtrengthened by the all-powerful one of God, procured for the Children of her People." *Comm. in loc.*

Ver. 8. *Then Joacim the High Prieſt, and the Ancients of the Children of Iſrael, that dwelt in Jeruſalem, came to behold the good Things that God had ſhewed to Iſrael.*] Our Verſion here, with the *Vulg.* follows the *Roman* Edition, which has, τοῦ θεάσασθαι τὰ ἀγαθά. The *Complut. Ald.* and ſome others have, τοῦ θεμελιῶσαι τὰ ἀγαθά. *Grotius* prefers the latter, and his Expoſition of the Place is, that the Ancients of *Jeruſalem* came to be certified of the Truth of the good News: But were they not before aſſured of this by Meſſengers diſpatched thither on purpoſe, or by the Men that told them what Things were done in the Camp of their Enemies, ℣ 5.? Nor is the Senſe of the *Geneva* Verſion, which follows the ſame Reading, ſufficiently clear, viz. that the Ancients of the Children of *Iſrael* that dwelt in *Jeruſalem*, came to confirm the Benefits that God had ſhewed to *Iſrael*. The Meaning ſeems rather to be, and the Paſſage would thereby be more intelligible, that the Ancients of the People, or Judges at *Jeruſalem* (for the Sanhedrim, of which ſome expound it, poſſibly might not be in being at this Time, as its Inſtitution is generally thought to be after the Return from the Captivity) ſent a ſolemn Deputation of the principal Perſons in Authority, to compliment her upon the Succeſs of an Enterprize ſo wonderful, to teſtify in her Preſence the grateful Senſe which they had of the extraordinary Service done to all *Iſrael*, and to *Jeruſalem* in particular, by deſtroying the common Enemy, and putting the *Aſſyrian* Army to Flight, and their public Acknowledgment of God's loving Kindneſs and Mercy to their whole Nation, and to improve withal the Advantage gained by *Judith*, and ſettle upon a ſure and laſting Foundation the Quiet and Safety ſhe had procured for them. And from the Account in the laſt Verſe of this Hiſtory, *that there was none that made Iſrael any more afraid in the Days of Judith, nor a long Time after*, it appears, that they fixed the public Repoſe upon a firm Baſis.

Ver. 10. *Bleſſed art thou of the Almighty Lord for evermore.*] In like Manner *Deborah* the Propheteſs called *Jael*, *Bleſſed among Women*, for the like Fact committed on *Siſera*, *Judg.* v. 24.

Ver. 11. *And the People ſpoiled the Camp, the Space of thirty Days.*] The *Syriac* has only three Days inſtead of thirty, as the *Greek* and *Vulg.* have it. It may be alledged in Defence of this Reading, that the Camp of the *Aſſyrians* was doubtleſs very large, of great Circuit and Extent, Detachments of it being differently diſtributed on the Mountains, or diſtant Parts of the Plain, for the greater Convenience of ſubſiſting ſo great an Army, and therefore muſt require no little Time to go through, and plunder it. The Camp itſelf indeed might be plundered in leſs Time than a Month, but it may be ſuppoſed, that the People continued for the whole thirty Days to ranſack, and conſtantly to find ſome things which eſcaped former Searchers. It is probable the firſt that went out in Queſt of the Spoil, did it in a Hurry, and with Precipitation. On ſuch Occaſions, where Variety offers, People are wont to take only what ſtrikes them moſt, and to leave many things which afterwards are gathered with more Exactneſs and Care, when the Plenty is not ſo great, and the Hurry not ſo preſſing. Or the Meaning perhaps may be, that a whole Month paſſed before a Diviſion and Diſtribution was made of the whole Spoil; it might take up the greater Part of that Time, before all the Plunder could be brought into *Bethulia*, to be faithfully and equally diſtributed among the People, according to the Rules of War, and Preſcription of the Law mentioned *Numb.* xxxi. 27. 1 *Sam.* xxx. 24, 25.

Ibid. *And they gave unto Judith Holofernes's Tent, and all his Plate, and Beds, and Veſſels, and all his Stuff.*] The *Syriac* has, *Tabernaculum & lectum ejus, jumenta, & univerſum inſtrumentum ejus.* In dividing the Spoils taken from an Enemy, the Perſon who chiefly conducted the Enterprize, had always a more particular and larger Share. Some rich Preſent was alſo ſet apart to the Lord, and conſecrated in his Temple, ſee ch. xvi. 19. What remained was uſually divided among the Soldiers, as well thoſe that guarded the Camp, as thoſe that were actually in the Battle. *Judas Maccabæus* gave a Portion to the Maimed, the Widows, and Orphans, of the Spoils taken from *Nicanor*, and the Reſidue was divided, 2 *Macc.* viii. 28.

Ver. 12. *And ſhe took Branches in her Hand, and gave alſo to the Women that were with her.*] Θύρσους. The *Thyrſus* was a ſort of Spear twiſted about with Ivy, uſed in the Myſteries and Triumphs of *Bacchus.* It is probable the *Jews* borrowed this, as they did many other Cuſtoms, from the Heathens, and applied it to their Feaſts of Tabernacles, and other ſolemn Occaſions. Boughs were made uſe of by both of them, to adorn and ſet off the Pomp of their ſolemn Proceſſions, and as public Enſigns of Triumph. When *Judas Maccabæus* had cleanſed the Temple from the Pollutions, which *Antiochus Epiphanes* brought into it, all the People, to do him Honour, and to expreſs their own Joy, carried Branches, or Boughs, in Proceſſion, 2 *Maccab.* x. 7. and *ſang Pſalms unto him that had given them good Succeſs, in cleanſing the holy Place.*

Ver. 13. *And they put a Garland of Olive upon her, and her Maid, that was with her.*] Crowns, and particularly thoſe made of Olive Twigs, were very rare, eſpecially for Women. This is the only Inſtance one meets with, ſays *Calmet*, among the *Hebrews*; but nothing was more proper to grace *Judith's* Triumph, than ſuch a Crown. The Olive was a Tree in much Eſteem among the Ancients, and its Boughs uſed on certain Feſtival Occaſions; it was alſo made by them an Emblem of Peace, and as ſuch *now* very pertinently applied to diſtinguiſh and adorn her, who was the happy Procurer of it. *Pliny* mentions the Honour paid to it by the *Romans*, *Oleæ honorem Romana majeſtas magnum tribuit, turmas equitum Idibus Juliis ex eis coronando, item minoribus triumphis ovantes,* l. xv. c. 4. And among the *Greeks*, the Reward of the Conquerors at certain Games, was a Crown made of Olive. *Alex. ab Alex. Gen. Dier.* l. v. c. viii.

CHAP. XVI.

Ver. 1. ALL *the People ſang after her.*] The way of ſinging alternately, or for the People to join in the Chorus, and ſing the ἀκροτελεύτια, or Ends of the Verſes which the *Pſaltæ* began, was a very common and ancient Practice, ſee *Exod.* xv. 21. where, after the Children of *Iſrael* had paſſed the *Red Sea*, *Moſes* and the Men ſang a Song unto the Lord, and *Miriam* the Propheteſs, with all the Women, joined in the Chorus, *Exod.* xv. 20, 21. So after *David's* Victory over *Goliah*, the general Chorus of the Women was this, *Saul has ſlain his Thouſands, and David his Ten Thouſands*, 1 Sam. xviii. 6, 7. And in the Ceremonies uſed on the Paſſage of the Ark from one Place to another, the Chorus is generally thought to have been, *For his Mercy endureth for ever*, *Pſalm* cxxxvi. *Calmet* thinks this Song of Thankſgiving was compoſed *extempore* by *Judith*, animated and inſpired by the Spirit of God; and that the People replied in the Meaſure ſhe began, and joined together in the Chorus. Others are of Opinion, that this was ſung publickly in the Temple at *Jeruſalem*, when *Judith* went thither to offer the Trophies of her Victory to the Lord, carrying with her the Head of *Holofernes* in Triumph.

Ver. 3. *For God breaketh the Battles.*] *Judith*, in her Prayer to God, ch. ix. *to throw down the Strength of the Aſſyrians by his Power, and bring down by his Wrath, the Forces of them that were exalted with Horſe and Man, who gloried in the Strength of their Footmen, and truſted in Shield and Spear, and Bow and Sling*, uſes this very Expreſſion, *Thou art the Lord that breakeſt the Battles, the Lord is thy Name.* And very properly does ſhe here, when her Prayer was anſwered, and ſhe had obtained her Requeſt, repeat it, and expatiate, with great Pleaſure and Thankfulneſs, upon his almighty Power and Mercy, ſhewed to her *amongſt the Camps, and in the Midſt of the People, who threatened to deſtroy their Borders.* The *Jews*, to exalt the almighty Power and Majeſty of their God, ſometimes deſcribe him as going forth like a mighty Man of War, armed with a Sword to take Vengeance of his Enemies; ſometimes as the God of the Armies of *Iſrael*, in particular, and ſometimes as the Lord of Hoſts in general. The *Vulg.* furniſhes us with a new, and not improper Senſe of the Remainder of the Verſe, *Qui poſuit caſtra ſua in medio populi ſui, ut eriperet nos de manu omnium inimicorum*, i. e. his miniſtering Spirits watched over the *Iſraelites*, and procured their Deliverance, by ſtriking a Panic into the Hearts of the *Aſſyrians*, and occaſioning their Flight.

Ver. 4. *Aſſur came out of the Mountains from the North.*] Tho' *Aſſyria* and the other Provinces beyond *Euphrates*, were not directly North of *Judæa*, the Prophets notwithſtanding uſually deſcribe them by the North. See *Iſ.* xiv. 13—31. xli. 25. *Jer.* i. 13, 14, 15. iii. 12—18. *Ezek.* i. 4. viii. 3, &c. It ſeems to be, becauſe the People beyond *Euphrates*, came into *Judæa* by the Defiles of the Mountains of *Libanus*, and *Hermon*, which are North of *Judæa*: The Way thro' *Arabia Deſerta*, which was the the direct and ſhorteſt Way, was impaſſable for an Army, as having neither Water, nor Wood, nor Forage of any ſort, nor any Villages.

Ibid. *He came with Ten Thouſands of his Army, the Multitude whereof ſtopt the Torrents.*] The *Jews* often confound the Torrents with the Valleys thro' which they paſs, the ſame Word נחל, with them ſignifying both; and ſo the Senſe here may be, that the *Aſſyrian* Army covered all the Valleys. The *Greek* ſeems to imply, that they maliciouſly ſtopped up and ſpoiled all the Springs, wherever they came, that the Inhabitants and their Cattle might periſh with Thirſt. Or the Meaning may rather be, that thro' the great Number of their Forces, they had drained and exhauſted all the Torrents, as *Sennacherib* boaſted, that he had *dried up all the Rivers of beſieged Places*, 2 *Kings* xix. 24. The like is mentioned of *Xerxes's* Army, *Juven. Sat.* x. *Herod.* l. vii. c. 108, 109.

Ver. 6. *The Almighty Lord hath diſappointed him by the Hand of a Woman.*] He who had defied the God of *Iſrael*, and had threatened to deſtroy his People, as one Man, ignominiouſly falls by the Hand of a Woman. In the like diſgraceful Manner *Siſera*, who was determined to deſtroy the Children of *Iſrael* utterly, was given up into the Hands of a Woman, who ſlew him with a Nail, and the Workman's Hammer, *Judg.* iv. 21. Dying by the Hand of a Woman, was reckoned ſo ignominious, that *Abimelech*, being wounded by the Hand of a Woman, deſired his Armour-Bearer to ſave his Honour, and thruſt him through with his Sword, *leſt it might be ſaid, that a Woman had ſlain him*, *Judg.* ix. 54.

Ver. 7. *Neither did the Sons of the Titans ſmite him* . . .] Some have formed an Objection from this Term as taken from the Heathen Poets; but have not ſome of the inſpired Writers borrowed Words, and even Sentences from the Poets, eſpecially St. *Paul* and St. *James*? And why is this Word more to be condemned than the Name Giant, which is as poetical as that of *Titan*; for Giants are ſuppoſed to be ſo called, *quaſi* γηγενεῖς, or Earth-born, according to poetical Fiction: It ſeems to be uſed here only to vary the Expreſſion. The LXX and *Vulg.* have taken the ſame Liberty, and particularly in the Book of *Job*, by inſerting the Names of the *Pleiades*, *Hyades*, *Orion*, *Arcturus*, *Amalthea*, *&c.* See Note on *Wiſd.* xix. 21. All, I think, that can with Reaſon be inferred from the Uſe of this Term is, that the Author of this Hiſtory, or however the Tranſlator of it, had read the *Greek* Poets. By *Titans* are here meant the *Rephaim*, Giants, often mentioned in Scripture.

Ver. 9. *Her Sandals raviſhed his Eyes.*] By the Shape and Size of theſe, the Beauty of the Feet was diſcovered: Theſe Shoes, or Sandals were anciently wont to be ſet off, or adorned with Jewels, as we learn from many Authors, ſee *Iſ.* iii. 18. and were richer and neater than Mens. The Rabbins ſay, that the *Iſraelites* of Condition appeared in the Temple on ſolemn Days with Crimſon Shoes; *Virgil* deſcribes *Venus* in the Dreſs of a *Phœnician* Damſel, with Buſkins of Purple. The Bride's Sandals, *Canticles* vii. 1. were probably of this Colour, *How beautiful are thy Feet with Shoes, O Prince's Daughter?* Their Shoes did not hide their Feet as ours do, but were like the *Phœnician* Buſkins, which diſcovered the Foot, and Part of the Leg, the Whiteneſs whereof was ſet off by the Luſtre of the Purple. *Judith*, in all Probability, had a Pair of theſe Buſkins on, when ſhe appeared before *Holofernes*.

Ibid. *Her Beauty took his Mind priſoner* . . .] Nothing can be more poetical than this, or expreſs the Power of Beauty ſtronger, ſee *Ecclus* ix. 8. 1 *Eſd.* iv. 26, 27. where the Words, πολλοὶ ἀπενοήθησαν ταῖς ἰδίαις διανοίαις διὰ τὰς γυναῖκας, ϗ δοῦλοι ἐγένοντο δι᾽ αὐτὰς, ſufficiently confirms this Paſſage.

Ver. 10. *The Perſians quaked at her Boldneſs, and the Medes were daunted at her Hardineſs.*] Poſſibly the *Medes* and the *Perſians* were at this Time Subjects to the King of *Aſſyria*, and made up Part of his Army, as they did when *Sennacherib* beſieged *Jeruſalem*, that Army conſiſting of ſeveral Sorts of Nations, *Iſ.* xxix. 7. Except we ſhould think, that *Nebuchadnezzar* was foiſted in here, and that this Expedition was undertaken by *Darius*, or ſome other *Perſian* Prince. See Note on ch. ii. 7. *Calmet* thinks theſe two Nations ſubmitted to *Nabuchodonoſor*, after his Victory over King *Arphaxad*, or *Phraortes*, ch. i. 13.

Ver. 11. *Then my Afflicted ſhouted for Joy, and my weak ones cried aloud; but they were aſtoniſhed: theſe lifted up their Voices, but they were overthrown.*] i. e. The People of *Bethulia*, her weak and afflicted ones, thro' Want of Water, and other Neceſſaries occaſioned by the Siege, ſhouted for their Deliverance: Or in a more general Senſe, the *Iſraelites*, threatened with Ruin and Deſtruction by this proud Conqueror, triumphed upon his Overthrow. But the *Aſſyrians*, as the Margin rightly underſtands it, were aſtoniſhed at a Calamity ſo ſudden, and a Defeat ſo unexpected. The former lifted up their Voices in Songs and Acclamations; and the latter were overthrown by thoſe, whom they had inſulted for their Impotency and Weakneſs. There is a ſort of Contraſt here which heightens the Senſe, and makes it preferable, either to that of the *Syriac* or *Vulg.* which underſtand the whole of the *Aſſyrians.*

Ver. 12. *The Sons of the Damſels have pierced them through, and wounded them as Fugitives Children: they periſhed by the Battle of the Lord.*] i. e. Becauſe the Lord fought for *Iſrael.* The Meaning here is, that raw Youths, or Children in Compariſon, overcame theſe mighty Men of Valour, ſo little Reſiſtance did they make; ſo little, that, according to the *Geneva* Verſion, they fled away from thoſe that wounded them, like ſo many Children, or, as the *Syriac* has it, ſuffered themſelves to be put to death. like timorous Women, without returning a Blow.

Ver. 15. *For the Mountains ſhall be moved from their Foundations.*] i. e. Such proud Princes, who, like the *Aſſyrians*, truſt in the Multitude of their Forces, ſhall be diſapapointed, and overthrown. Or it may be applied to the Overthrow, on which this Song, or ἐπινίκιον, was compoſed.

Ver. 16. *For all Sacrifice is too little for a ſweet Savour unto thee, and all the Fat is not ſufficient for thy Burnt-Offering; but he that feareth the Lord is great at all Times.*] i. e. Is always in great Favour with him. *Qui timet Dominum, magni eſt apud eum ſemper.* This Sentence is very remarkable, and a ſtrong Proof of the Inefficacy and Unprofitableneſs of the ancient Sacrifices as ſuch: That God does not regard the Sacrifice itſelf, however nice and coſtly, ſo much as the Mind, and holy Diſpoſition of the Offerer; nothing but the Fear and Love of God, can render Men agreeable to him, or their Oblations effectual in his Sight.

Ver. 17. *The Lord will take Vengeance of them in the Day of Judgment, in putting Fire and Worms in their Fleſh . . .*] i. e. The Lord ſhall ſlay all the Enemies of the *Jewiſh* Nation, and they ſhall be like to ſo many putrifying Carkaſes lying ſlain in the Field of Battle, and overrun with Worms and Stench. They ſhall be a laſting Monument of God's Juſtice, like *Sodom*, ſet forth for an Example of the divine Vengeance, and of that eternal Fire which is prepared for the Ungodly, ſee *Mark* ix. 44. *Ecclus* vii. 17. An Expreſſion of the like Import we meet with in *Iſ.* lxxvi. where it is ſaid of the Enemies of God, that *the Worm ſhall not die, neither ſhall the Fire be quenched, and this ſhall be an Abhorrence to all Fleſh.* It ſeems more curious than uſeful to enquire, whether the Fire and Worms mentioned here and in Scripture, as the Puniſhment of the Wicked, are really material. If by theſe is to be underſtood a wicked and polluted Conſcience only, with the racking Reflections that always accompany it, as was the Opinion of *Origen*, there ſeems but little Reaſon for the Wicked to triumph; as the Stings of Conſcience muſt be a greater Torment than any bodily Puniſhment, and will be co-eternal with the Soul.

Ibid. *They ſhall weep under a Senſe of their Pains for ever.*] The ancient *Jews* held, that the Puniſhment of the Wicked in *Hell* ſhould be perpetual, or without End. *Joſephus* informs us, *De Bell. Jud.* l. ii. *Antiq.* l. xviii. that the *Phariſees* maintained, the Souls of the Wicked were to be puniſhed, ἀϊδίῳ τιμωρίᾳ, with perpetual Puniſhment, and that there was appointed for them, εἱργμὸς ἀΐδιος, a perpetual Priſon. *Philo* ſays, the Puniſhment of the Wicked is, ζῆν ἀποθανόντα ἀεὶ, to live for ever dying, and to be for ever in Pain, and Grief, and Calamities, that never ſhall have an End. *De Præm. & Pœn.* Inſtead of κλαύσοντας, the common Reading of the Place, a learned Writer would have, καύσοντα ἐν αἰσθήσει. See *Thirlby Notes in Juſt. Apol.*

Ver. 18. *As ſoon as the People were purified, they offered their Burnt-Offerings.*] See Note on ch. xii. 7. *Philo's* Teſtimony, with reſpect to the Antiquity of this Rite of Purification; is too particular to be omitted; "Let the Perſon (ſays he) who is about to "offer Sacrifice, after he has waſhed and pu-"rified his Hands, lay them upon the Head "of the Victim." *De Vict.* The *Pſalmiſt* ſeems to allude to this Cuſtom, *Pſ.* xxvi. 6. *I will waſh mine Hands in Innocence, and ſo will I go to thine Altar.* The Prieſts were more particularly and ſtrictly obliged to this Purification, when they were to attend the public Service, and miniſter about holy Things, *Exod.* xxx. 20. See *Gen.* xxxv. 2. where we read that *Jacob's* Servants, before they performed their Devotions at *Bethel*, waſhed themſelves, and changed their Garments. The Meaning of this Paſſage is, that the People offered Sacrifice as ſoon as they were purified from the Uncleanneſs which they had contracted from the Slaughter of the *Aſſyrians*, and the touching their dead Bodies, and carrying away their Spoils.

Ver. 19. *Dedicated all the Stuff unto the Lord.*] The Reaſon of this was to acknowledge God is the Giver of all Victory. Almoſt all Nations have concurred in this Duty of Thankfulneſs and Gratitude after ſome ſignal Succeſs, and called, as *Virgil* expreſſes it, *in prædam partemque Jovem.* So the *Philiſtines* hung up the Arms of *Saul* in the Temple of *Aſhtaroth*, and carried the Ark into the Temple of *Dagon.* The Sword of *Goliah*, ſlain by *David*, mentioned 1 *Sam.* xxi. 9. to be wrapt in a Cloth behind the Ephod, is thought by learned Men to be dedicated unto God. Thus *Joſephus* underſtands it, τὴν ῥομφαίαν ἀνέθηκε τῷ Θεῷ. And *Sulpitius Severus*, *Gladium poſtea templum poſuit.* Thus *Abraham* gave to *Melchiſedek*, the Prieſt of the moſt High God, as a Return of Gratitude to him, δεκάτην τῆς λείας, the Tenth of all the Spoils, *Heb.* vii. 4. And the *Jews* ſometimes offered all the Spoils taken in War, 2 *Sam.* viii. 12. Or the Firſt Fruits, 1 *Sam.* xv. 21. according to the Rendering of the LXX. or the Tenths, *Hebr.* vii. 4. Or hung up in the Fore-Front of the Temple, ſome more remarkable Part of the Spoils, as Shields, &c. in Token of Victory, and as an Inſtance of Gratitude for it, 1 *Maccab.* iv. 51. See *Spencer de Leg. Hebr. de Solut. Decim.*

Ver. 20. *So the People continued feaſting in Jeruſalem before the Sanctuary for the Space of three Months.*] Such a Fact as the killing of *Holofernes*, and thereby defeating the whole Army of the *Aſſyrians*, and reſcuing the *Jews*, not only from the Danger of the preſent Siege, but from ſuch farther Attacks as might have affected the very Being of their State, was it indeed true, ſay Objectors, one might well expect, that ſome public Notice, ſome ſtanding Memorial, beſides the temporary Rejoicings here mentioned, tho' longer indeed than uſual (being three Months, according to all the Verſions but the *Syriac*, which mentions only one) ſhould have been inſtituted of ſo auſpicious an Event. Public Bleſſings of an inferior Nature to this, were wont to be commemorated by anniverſary Feaſts, and that no ſuch ſhould be appointed in Memory of this, may ſeem ſcarce credible: From the Foundation of the *Jewiſh* State, and the firſt giving of the Law, ſcarce any Deliverance happened to that People, which was of greater Conſequence than this, if it had been truly ſuch as here repreſented, and yet we find no ſuch annual Triumph and Feſtivities, tho' the Occaſion may ſeem to demand it. Some *Latin* Editions indeed, as particularly the *Vulg.* conclude this Book with the following Verſe, *Dies autem victoriæ hujus feſtivitatis, ab Hebræis in numero ſanctorum Dierum accipitur, & colitur a Judæis, ex illo tempore uſque ad præſentem diem.* But as there is no Mention of this in the *Greek* and other Verſions, nor any Feſtival taken Notice of by the *Jewiſh* Writers, as inſtituted on this Occaſion, it has been judged a corrupt Addition to the Text. *Huetius* thinks this is not a ſufficient Reaſon, becauſe in Time ſuch a Feaſt might be abrogated and laid aſide, *Dem. Evang. Prop.*4. And this, *Calmet* ſays, is not improbable, as being only a human Inſtitution, and therefore it might drop by Diſuſe, or other Accidents. In like Manner as the anniverſary Feſtival of *Judas Maccabæus's* Victory over *Nicanor*, which in *Joſephus's* Time was celebrated with great Rejoicings, *Antiq.* l. xii. c. 17. 1 *Macc.* vii. 2 *Macc.* xv. afterwards ceaſed, and it is now many Ages ſince any Notice was taken of it. The *Babyloniſh* Captivity gave ſo violent a Shock to the *Jewiſh* State, and occaſioned ſuch Confuſion and Diſorder, that it is no wonder, during ſo long an Exile, if they forgot and dropt many of their ancient Feaſts and Solemnities, ſuch eſpecially as were not of divine Inſtitution. *Scaliger* indeed mentions, l. vii. *De Emend. Temp.* that the Church of *Æthiopia* ſtill obſerves the Feaſt in Memory of this Victory, and that it is kept on the 4th of *Auguſt* in particular, which agrees very well with the Hiſtory which places the Siege in the Time of Harveſt, and when the Seaſon was dry and hot. Which ſhews, that the Feaſt here ſaid to be obſerved, could not be that of the Dedication of the Temple, inſtituted by *Judas Maccabæus*, as *Grotius* would have it, ſince that was confeſſedly kept in the Winter, *John* x. 22. On which Place that learned Writer obſerves, that it was inſtituted in Memory of the Purification of the Temple from the Pollutions of *Antiochus*: But if this Book was compoſed before that Time, ſee *Præfat. in Jud.* how can the Feſtival here mentioned poſſibly relate to it?

Ver. 22. *And many deſired her, but none knew her all the Days of her Life, after that Manaſſes her Huſband was dead.*] *Judith* is not more magnified for her ſevere Faſtings, than ſhe is for her Widowhood of ſo many Years, and living with one Huſband only for the Space of ſo long a Life. She continued in the State of Widowhood, not from any Imbecillity of Body, or for want of Solicitation, but from the Magnanimity of her Virtue: St. *Ambroſe* admires and celebrates her prudent Conduct on this Occaſion, *nec his tamen elata ſucceſſibus, cui utique gaudere & exultare licebat, viduitatis reliquit officium; ſed contemptis omnibus, qui ejus nuptias ambiebant, veſtem jucunditatis depoſuit, viduitatis reſumpſit. Nec triumphorum ſuorum amavit ornatus, illos exiſtimans eſſe meliores, quibus vitia corporis, quam quibus hoſtium arma, vincuntur. De Viduis.* Like that Holy Pattern of Widows, *Anna* the Propheteſs, a Widow about Eighty-four Years of Age, *Luke* ii. 38. whereof ſhe lived Seven only with one Huſband from her Virginity, and continued the reſt of the Time ſeparated and retired, ſerving God with Faſtings and Prayers Night and Day. Great Things are ſaid in the eccleſiaſtical Writings in Praiſe of perpetual Widowhood; it is put upon a Footing with, and by ſome preferred to, continual Virginity. For as the Lapſed, who remained true to the Faith after their Reconciliation to the Church, were the more valued and eſteemed, ſo the Widows *indeed*, who after caſting off their firſt Faith, continued ſingle and chaſte, were counted worthy of double Honour. Second Marriages, anciently, were looked upon as infamous, eſpecially in Women, and, even among the Heathens, eſteemed faulty, and ſomewhat criminal; and the Reaſon was, becauſe it brought them under a Suſpicion of Incontinence. Nay, ſome Writers have carried it much further, and made it a ſort of Adultery. After the ſame Manner ſecond Marriages were condemned by the *Jewiſh* Rabbins, *Filii mulieris viduæ, filii ſcortationum ſunt*, i. e. the Children of a Woman, once a Widow, are the Children of Whoredom; and even ſome of the Fathers ſeem to have been of the ſame Opinion.

Ver. 23. *And waxed old in her Huſband's Houſe, being an Hundred and five Years old.*] *Tranſit autem in domo viri ſui annos centum quinque. Vulg.* Not that ſhe lived ſo long with her Huſband, or even in his Houſe, but that her Life was prolonged to that Term, or that ſhe died at that Age.

Ver. 24. *And the Houſe of Iſrael lamented her Seven Days.*] See *Ecclus* xxii. 12. where the Son of *Sirach* ſays, *Seven Days do Men mourn for him that is dead*: And that this was the ſtated Time of Mourning among the

Jews, appears from many Inſtances, ſee *Gen.* v. 10. where *Joſeph's* Mourning for his Father is ſaid to have been Seven Days. The like was obſerved with reſpect to *Saul* and his Sons, 1 *Sam.* xxxi. 13. *Archelaus* performed the accuſtomed Solemnity of Seven Days Mourning for his Father *Herod.*

Ibid. *And before ſhe died, ſhe did diſtribute her Goods to all them that were neareſt of Kin to Manaſſes her Huſband, and to them that were neareſt of her Kindred.*] From hence it ſeems probable that ſhe had no Children by her Huſband, as ſhe adopted thoſe that were neareſt of Kin on both Sides to inherit her Subſtance. As Barrenneſs lay under a ſort of Diſgrace among the *Jews*, her continuing without Iſſue ſeems to have aroſe from an Abhorrence of a ſecond Marriage.

Ver. 25. *And there was none that made the Children of Iſrael any more afraid in the Days of Judith, nor a long Time after her Death.*] There is not a greater Difficulty in all this Hiſtory, than to account for ſo long and continued Peace as is here mentioned. For, according to the Account of this Writer, ſays Dr. *Prideaux*, *Connect.* vol. i. "Peace muſt "have laſted at leaſt Eighty Years. For "allowing *Judith* to have been Forty-five "Years old at the Time of her killing *Holofernes* (and in an older Age ſhe cannot well "be ſuppoſed to have Beauty enough to "charm ſuch a Man) there muſt be Sixty "Years after to the Time of her Death. But "the Expreſſion, *a long Time after*, in the "Text, cannot imply leis than Twenty Years, "and ſo carries the Computation ſtill further." *Calmet* endeavours to explain and ſettle the Difficulty thus: "From the Death of *Holofernes*, *A. M.* 3348, to that of *Manaſſes*, "*A. M.* 3361, we read of no War or con"ſiderable Diſturbance either in *Iſrael*, or "*Judah*: *Amon*, who ſucceeded him, reign"ed but two Years, he was ſlain in his own "Houſe, but no Account of any War in his "Time. *Joſias* lived in like Manner in Peace "and Quiet, during the One and thirty "Years of his Reign, to *A. M.* 3394." According to this Reckoning there are Forty-ſix Years of continued Peace. He ſuppoſes further, as the Text ſays nothing certain of the Age of *Judith* at the Time of this Aſſaſſination, that ſhe might be Sixty-three, or Sixty Years old, being then what we call a *fine* Woman, and having an engaging Air, and Perſon. In this Caſe, and if this be allowed, he maintains, that from the Raiſing of the Siege of *Bethulia*, to the Death of *Judith*, and even ſome Time longer, there was no War, or conſiderable Diſturbance in *Iſrael*, for the Space of Six and forty Years. The following Table will make his Scheme clearer:

A. M.	
3285	Birth of *Judith*.
3306	*Manaſſes* began to reign.
3328	He is brought Priſoner to *Babylon*, and after ſome Months ſent back to *Judæa*.
3347	War between *Nabuchodonoſor* and *Arphaxad*.
3347	Victory of *Nabuchodonoſor* over *Arphaxad*.
3348	Expedition of *Holofernes*.
3348	Siege of *Bethulia*.
3361	Death of *Manaſſes*, King of *Judah*.
3390	Death of *Judith*, aged 105 Years.
3394	Death of King *Joſiah*.
3414	The laſt Siege of *Jeruſalem* by *Nabuchodonoſor*.
3416	The City taken, the Temple deſtroyed, and the People brought Captive to *Babylon*.

APPENDIX

TO THE

COMMENTARY on *JUDITH.*

THE Time in which the Hiſtory of *Judith* is to be placed, is a Point the moſt conteſted, and moſt difficult of all others to be ſettled, and is indeed that on which depends the Solution of moſt of the other Difficulties uſually urged againſt this Book. If one could once fix a certain Epoch of the great Event recorded in this Hiſtory, the Adverſaries of it would have little to object againſt its Truth and Reality. The Opinion moſt followed, and which is countenanced by the beſt Chronologers, is, that the Date of this Hiſtory ought to be placed before the laſt *Babylonian* Captivity. But they are not generally agreed, whether it ſhould be placed in the Reign of *Zedekiah*, *Manaſſes*, *Amon*, *Joſiah*, or *Jehoiakim.* Our learned *Uſher* fixes it particularly in the Time of *Manaſſes*, or *A. M.* 3348. *Per. Jul.* 4058, *ante Chriſt.* 656. And the ſame Opinion is eſpouſed, and followed by the Author of the *Index* and *Tables* to the *Quarto Bibles*, ſuppoſed, with good Reaſon, to be the Work of the truly great, and eminent Biſhop *Lloyd.* But even thoſe that place it under *Manaſſes*, are divided among themſelves; ſome think this Event happened while that Prince was Priſoner at *Babylon*, and that the Hiſtory itſelf countenances this Notion by its Silence with regard to the Prince that then reigned. Others will have it to be a little after his Return from thence, and aſcribe his abſenting from public Buſineſs, partly to prudential and political Views, which hindered him from declaring himſelf openly againſt the King of *Aſſyria*, and partly to a Spirit of Humiliation and Contrition which engaged his Thoughts, and pleaſed itſelf in Retirement. The laſt Reaſon *Calmet* thinks moſt probable, his Syſtem with Regard to the Date of this Hiſtory, *Judith's* Age at the Time of *Holofernes's* Death, and the long Peace that enſued upon it, as it has been more generally approved and followed, I have explicitly ſet down, and for more Clearneſs, added a ſhort Chronological Table at the Concluſion of the *Commentary*, of his Hypotheſis. But againſt his Scheme the following Objections have been thought to lie, and to carry with them ſome conſiderable Weight: 1. From his Account, the Heroine of the Story, who, by her ſingular Beauty makes ſuch a Conqueſt as is hardly to be paralleled in all Hiſtory, was at that Time at leaſt Sixty Years old; rather an old Woman, than one capable, or likely, by the Sprightlineſs of her Charms, to captivate ſuch a General. 2. His Solution has been objected to, as inconſiſtent with ſacred Hiſtory. *Judith's* Death happens, according to him, Twenty-nine Years after that of *Manaſſes*: At the End of this Book it is expreſly ſaid, that *none made the Children of Iſrael any more afraid for a long Time after her Death*, and yet in the 33d, or at moſt 34th Year after the Death of *Manaſſes*, that is, within four or five Years after her Death, *Joſiah*, King of *Judah*, found himſelf under the unfortunate Neceſſity of oppoſing *Pharao-Necho*, who would force a Way thro' his Country againſt the King of *Babylon*, to whom *Joſiah* had ſworn Allegiance and Fidelity. In this fatal Struggle *Joſiah* fell, and with him, as *Prideaux* expreſſes it, " Periſhed all the Glory, Honour, and Proſperity of the *Jewiſh* Nation." But theſe Objections I ſhall have an Opportunity to conſider, and in ſome Meaſure reply to, under the following Hypotheſis, viz. that of *Montfaucon*, who agrees with *Calmet*, and the learned Chronologers above, in placing the Siege of *Bethulia* in the Reign of *Manaſſes*, but fixes it to the latter Part of it: He ſuppoſes *Judith* at this Time to be about Forty-five, or at moſt Fifty Years old, and Peace to continue to the End of the Reign of *Jehoiakim*; and by this Account there will be Sixty Years of Tranquillity, viz. the Sixteen laſt Years of *Manaſſes*, Two of *Amon*, Thirty-one of *Joſiah*, and Eleven of *Jehoiakim.* In this Hypotheſis the Objection with reſpect to *Judith's* Age is ſomewhat weakened, but if it be thought very rare, that a Woman ſhould preſerve her Beauty in ſuch Perfection to Fifty, and eſpecially to Sixty Years, let it be conſidered, that it is no leſs ſurprizing, that one of that Sex ſhould live to 105; and that ſuch, whoſe Conſtitution is ſo ſtrong and vigorous, as to live to ſo very long a Term of Life, generally wear better, and preſerve their Complexion and Beauty longer than other People, eſpecially if they have had no Children, nor any of the Accidents or Infirmities incident to teeming Women, as was particularly the Caſe of *Judith*. I might here add alſo, what the *Vulg.* expreſsly ſays, tho' I do not pay an equal Regard to it with the *Catholics*, "that God, for the more effectual Deliverance of his People by her Hand, added "to the Grace and Luſtre of her Beauty at the Time when ſhe preſented herſelf before *Ho*"*lofernes*." But poſſibly this Repreſentation of her, with theſe additional Advantages, may not be thought conſiſtent with the Eunuch *Bagoas* calling her, *Fair Damſel*, and the *Greek*, παιδίσκη, c. xii. 13. but there is the leſs Streſs to be laid on this, as the LXX call *Ruth* νεᾶνις, when ſhe had at that Time lived many, at leaſt Ten Years, with her firſt Huſband, and *Sarah* εὐπρόσωπος, when ſhe was older than *Judith* in either of the Reckonings is ſuppoſed to be here: As *Abraham* and *David* in like Manner, each of them, is by the ſame Writers called παῖς, even when ſomewhat advanced in Years. As to the next Particular, viz. the long Continuance of the Peace in and after her Time, it is obſerved by the ſame learned Apologiſt for the Truth of this Hiſtory.[a], "that the *Jews*, from their coming out of *Egypt*, never en"joy ſo long a Reſpiteand Tranquillity as at this Time, the whole Term being little leſs than "Sixty Years; the happy Effect probably of the ſincere Penitence and Contrition of *Manaſ*"*ſes*, and of the great Piety of *Joſiah*. We find in *Herodotus*, a further Reaſon of their long "Quiet, and placid State of Affairs, viz. that the moſt powerful Empires of the *Eaſt* were "then ſo engaged and employed on different Occaſions in warlike Enterprizes, that they "were not at Liberty to moleſt their Neighbours, which they would not failed to have done "if they had been at Peace. Hence the *Babylonians* and *Aſſyrians* were hindered from carry"ing their Arms into *Judæa*; and hence too it happened, that we read of no War in the "Books of *Kings* and *Chronicles*, after the Return of *Manaſſes* from his Captivity, to the "Death of *Joſias*." If that Struggle indeed is to be called a War wherein *Joſiah* only defended his own Borders, and the War was properly and truly, according to the beſt Hiſtorians, between the King of *Egypt* and the King of *Aſſyria*. Some indeed perhaps will not be brought to conſent, that the Peace ſhould be allowed to continue after the Death of *Joſiah*, in a Reign when the *Jews* where tributary to the *Babylonians*; but, as the paying Tribute, tho' an Inſtance of a People's Weakneſs, does not always infer War, ſo the Mulct impoſed upon the *Jews*, hinders not, but that all this Time may paſs for a Time of Peace and Repoſe, eſpecially with Regard to a People ſo accuſtomed to Slavery as the *Jews* were; and conſequently the Eleven Years of *Jehoiakim* are to be included in the long Term of Peace here mentioned, and their national Calamity to be dated from their final Tranſmigration, when there was an End more properly of the *Jewiſh* Glory and Proſperity. Further, it has been thought a ſtrong Preſumption of a Fiction, as we have the Hiſtory of the Reigns of *Manaſſes* and *Joſiah* twice recorded in Scripture, that we find not the leaſt Syllable there, relating to ſuch mighty Events, as are mentioned in the Book of *Judith*: And if *Joſephus* had believed them real, it is ſurprizing, that where he was profeſſedly writing the Hiſtory of thoſe Times, he ſhould not take Occaſion to ſupply that Omiſſion. *Joſephus's* abſolute Silence as to this whole Tranſaction, is urged as increaſing the Difficulty: Had he believed the Hiſtory to be Fact, the taking Notice of it was ſo much for the Dignity and Glory of his Country, ſo proper to raiſe the Figure of his People, which was the grand Point he had in View throughout his Hiſtory, that one would almoſt as eaſily believe an able Hiſtorian could attempt to write the Hiſtory of our King *Edward* III. and yet quite overlook the Battle of *Creſſy*, the moſt glorious and diſtinguiſhed Character in it. As for the Books of *Kings* and *Chronicles* not mentioning this great Event, it may be ſufficient to reply, that the Reaſon of this perhaps may be, that the Sacred Hiſtory being very conciſe, a particular Account of all Facts relating to the *Jewiſh* Nation, is not to be expected. It ſometimes mentions remarkable Occurrences tranſiently, and in a few Words, and ſometimes altogether omits Things conſiderable and important. This Obſervation is particularly applicable to the Books of *Kings* and *Chronicles*, which ſpeak in general Terms, and refer for Actions unmentioned to Books then extant, but long ſince loſt. See 1 *Kings* xiv. 19—29. 2 *Kings* xvi. 19. 1 *Chron.* xxix. 29. 2 *Chron.* ix. 29. xxxiii. 19. As to that Part of the Objection drawn from *Joſephus's* Silence, I ſhall not, in Solution of it, urge that that Writer ſays nothing of ſome other important Tranſactions within the Compaſs of Hiſtory, as the Infanticide, and the Actions of *Jeſus Chriſt*, and *John the Baptiſt*, theſe being rather repugnant to the general Deſign of his Writings, but ſhall ſet down ſome, I think not improbable, Reaſons of his Silence. 1. As it was not his Deſign to take in all Occurrences that any ways related to the *Jewiſh* People, ſo he profeſſes to confine himſelf to ſuch Things and Facts, as were recorded in their ancient Books, i. e. the *Hebrew* Scriptures comprized in their Canon, and therefore might paſs over the Circumſtances of this Hiſtory however known to, or believed by him, as not being wrote in that Language, nor admitted into the ſacred Code: And ſhould it be allowed, that he has occaſionally inſerted in his Hiſtory, ſome Circumſtances and Facts apocryphal and unrecorded, yet this, I conceive, proves more againſt the Veracity of *Joſephus* himſelf, and his little Regard to the Profeſſion he makes of a ſtrict Attachment to the *Hebrew* Scriptures only, than it impeaches the Credit of the Hiſtory of *Judith*. 2. Thoſe who who have read *Joſephus* with Care, muſt have obſerved, that in his Hiſtory of the Times which precede the Captivity of *Babylon*, he ſcarcely mentions any thing more of the Kings of *Judah*, than what he finds in the Books of *Kings* and *Chronicles*. And hence probably it happened, that many remarkable Facts omitted in thoſe ſacred Books are likewiſe omitted by *Joſephus*. It is obſervable, that he follows theſe Step by Step, and poſſibly he either would not interrupt their Series and Order, if he knew of *Judith's* Hiſtory, or might not certainly know in what Time to place it. Which is the more probable, as he ſeems not to have had any great Knowledge of the Hiſtory of the *Medes*, wherein ſeveral very conſiderable Omiſſions are to be diſcovered. It is certain that the *Scythians* invaded *Aſia* in the Time of *Manaſſes*; that they made great Devaſtation there; that they entered even *Paleſtine*, robbed and plundered the Temple of *Venus* at *Aſcalon*, and at length ſettled at *Bethſan*, a City of *Judæa*, and from their own Name called it *Scythopolis*. Might not one expect, in ſuch a Hiſtory as that of *Joſephus*, ſome Account, or Mention at leaſt, of ſo great and intereſting Events? And yet that Hiſtorian wholly omits them, probably as not being taken Notice of in the Books of *Kings* and *Chronicles*, which are the Memoirs he proceeds upon, and are his only Guides and Authority in the *Jewiſh* Hiſtory. The ſame Anſwer will in a great Meaſure ſatisfy another Objection, ſometimes urged from *Joſephus*, viz. his omitting *Joacim* in his Liſt of the High-Prieſts, from the Times of *David* to the Captivity; for as he omits ſeveral of that Order, even thoſe mentioned in Scripture, it is no Wonder that he ſhould omit a ſingle Name which occurs in this Hiſtory. It appears then from what has been obſerved, that the Objection founded on the Silence of *Joſephus*, is but of little Weight, and that the Hiſtory of *Judith* may notwithſtanding be true, tho' *Joſephus* does not mention it. It may be proper here alſo to examine more fully another Difficulty, in ſome Meaſure indeed replied to in its Place, founded on the Words of *Achior*, ch. v. 17, &c. who, ſpeaking of the *Jews*, ſays, *The Temple of their God was caſt to the Ground*. From hence ſome have inferred, that the Hiſtory of *Judith* ought to be placed after the Captivity, and that the Meaning is, that the Temple was entirely ruined from the Foundation, and that the Words, *they are returned from the Places of their Captivity*, point out their Return from the Captivity of *Babylon*. But before I proceed to the Objection itſelf, it may be pertinent to premiſe, that *Achior*, who ſpeaks in this Place, being a Stranger, an *Ammonite*, too much Streſs ought not to be laid on his Account of *Jewiſh* Affairs; for poſſibly he might not be well informed of what paſſed in *Judæa*, or related to it, and might have heard that the Number of *Jews* returned from their Captivity, was much greater than it really was, as Report often exaggerates Matters, and deceives Perſons at a Diſtance. But there is no Occaſion to reſt in this general Anſwer, or to have Recourſe, with *Bellarmine*, to any ſuppoſed Corruption of the Text; for the *Greek*, ὁ ναὸς τοῦ Θεοῦ αὐτῶν ἐγεννήθη εἰς ἔδαφος, may fairly admit of another Meaning, viz. that the Temple had been abuſed and profaned by *Gentiles* and Idolaters, who entered into it, and dealt with it as a common Place; *Templum Dei ipoſrum habitum eſt ut profanum ſolum*, ſays *Junius*, very cloſely and explicitly; and ſome more ancient *Latin* Copies, *Templum Dei ipſorum factum eſt in pavimentum*. For tho' εἰς ἔδαφος καταβάλλειν in *Plutarch*, and εἰς ἔδαφος καθελεῖν in, *Thucydides*. and *Joſephus*, may mean *ſolo æquare*, I know not of any Authority to make εἰς ἔδαφος γίνεσθαι ſignify *ſolo æquari*. And even tho' one ſhould find εἰς ἔδαφος γίνεσθαι in the Senſe of *ſolo æquari*, yet this Paſſage will not admit of it here. It is manifeſt it ſpeaks not here of any particular Calamity that happened to the *Iſraelites*, ſuch as the Deſtruction of their Temple, but of God's general Conduct with Reſpect to them, that ſo long as they were obedient, ſo long God filled them with Bleſſings; but when they forſook his Worſhip, he delivered them to their Enemies to be ſlain, and carried captive; and even permitted his own Temple to be profaned and deſecrated, and in that Senſe trampled under Foot; as happened in the Time of *Rehoboam*, when it was ſpoiled and abuſed by *Shiſhak*, King of *Egypt*, in that of *Amaziah*, by the King of *Iſrael*, who was himſelf an Idolater; in that of *Ahaz*, by *Tiglàth-Palaſſar*, and by the ſcandalous Idolatry of *Manaſſes* himſelf; and probably by the *Aſſyrians*, when they made him Priſoner. It is not then of the actual Deſtruction of the Temple, but of its Profanation on different Occaſions, that this Paſſage is to be underſtood. This will more plainly appear to be the Senſe, by conſidering, ch. iv. 3. where it is ſaid, *that the People were newly returned from Captivity, and the Temple, Altar, and holy Veſſels purified after their Profanation*. Can this poſſibly relate to the Return from the laſt Captivity of *Babylon*, when there was neither Altar, nor Temple remaining to be purified? Or can it be expounded better than of the Profanation of them by *Manaſſes*, of the Captivity of him and his People, of his and their Repentance, and their

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[a] *Montfaucon, la Verité de l'Hiſtoire de Judith.*

Return in Conſequence of it; and of the Purifying of the holy Place and Utenſils, thro' his Care, to compenſate for his former great Wickedneſs. See 2 *Chron.* xxxiii. 15, 16. Strange have been the Whims, which even learned Men have fallen into, with reſpect to this Hiſtory. *Luther* will have it to be no more than an artful Tragedy; and even *Grotius* labours, in a forced Manner, to make it wholly enigmatical, by fancied Derivations, or Alluſions to ~~the *Hebrew*: By joining~~ to the Names *Bethulia*, and *Holofernes*, what Letters he thinks proper, or dividing and ſplitting them as he pleaſes, he makes Words to ſignify juſt what he would have them. *Bethulia*, or, as the *Greek* has it, Βελυλȣα, muſt be *Beth-el-ia*; tho' *El*, which is the Name of God, is rarely, if ever found wrote with *ul*, much leſs is it uſual to join two Names of God in one Word. Nor could he certainly know, how theſe proper Names were wrote in *Chaldee*, the original Language of this Book. And to make of *Holofernes*, which is confeſſedly a *Perſiam* Name, *Halpar-nabas*, i. e. *binding the Serpent*; is not this ſtraining Words beyond all Reaſon, or explaining away their true Meaning? Or finally, could there be any Manner of Reaſon to invent a Fable, as he ſuppoſes, ſuch as he would have this to be, to raiſe the Spirits of the *Jews* at this Time, when there were ſo many well atteſted Hiſtories of God's gracious Interpoſition in Behalf of his Choſen, and by the Hands of thoſe famous Worthies, whom the Writer to the *Hebrews* ſo juſtly celebrates? The allegorizing this Hiſtory in the Manner he has done, and violently extorting a recondite Meaning, ſuppoſed to be concealed under every Place and Perſon, ſeems rather the Sport of Fancy, than the Reſult of Judgment. To conclude, I conceive this to be a real Hiſtory, and one which is ſo circumſtantial, cannot be ſuſpected or objected to, without ſubjecting other Hiſtories to the like Caprice or Fancy. There is certainly this uſeful Moral contained in it, viz. that God is never wanting to his faithful Servants; and as he has an infinite Variety of Means, to bring about his ſecret Purpoſes, ſo he is able, and often chuſes to do it, by the moſt feeble and unpromiſing.

A
COMMENTARY
ON THE
Book of *BARUCH.*

CHAP. I.

Ver. 1. AND *theſe are the Words of the Book.*] It begins abruptly, as if it was a part or Continuation of ſome former Work; but the connective particle ϗ, or *et*, is often to be obſerved in the Beginning of Books, particularly the hiſtorical ones of the *Hebrews*. See *Exod.* i. 1. *Levit.* i. 1. *Numb.* i. 1. *Joſh.* i. 1. and 1 *Macc.* i. 1. *Judith* i. 1. in the Vulg. By Book we are to underſtood the Letter, ſee ℣ 14. which *Baruch* wrote from thoſe that were carried into *Babylon*, to ſuch as remained in *Judæa*, and begins at ℣ 10. (the firſt Part is a ſort of Preface) and contains that Confeſſion which the *Jews* were to uſe in their public Worſhip, upon ſolemn Days, during their Captivity. It begins, ch. i. 15. and is continued to ch. iii. 8.

Ibid. *Which Baruch the Son of Nerias, &c.*] It is certain that the true *Baruch*, whom this Writer ſeems to perſonate, was of an illuſtrious Family; his Father and Grandfather were of great Note in their Times, and diſtinguiſhed in their Country. His Brother, *Seraiah*, was ſent on an important Commiſſion to *Nebuchadnezzar* to requeſt him to ſend back the holy Veſſels which he had carried to *Babylon*, when *Jeruſalem* was taken in the Time of *Jechonias*. *Joſephus* confirms the Account of his being of a very eminent Family, and that he was well ſkilled in the Language of his Country, *Antiq.* l. x. c. 11. which two Characters, ſays a learned Writer, ſeem to imply that *Joſephus* had read the Genealogy of *Baruch* prefixed to this Book, and that it was written in the Language of his Country, either in *Hebrew*, or *Chaldee*, *Authen. Rec.* vol. i. *Grotius*, on the other hand, maintains, that it was not wrote in *Hebrew* (which St. *Jerom* urges, as the Reaſon of its not being received into the *Jewiſh* Canon) but the Work of ſome Helleneſtic *Jew*, well ſkilled in *Greek*, who exerciſed his Fancy in compoſing the Letter contained herein, framing it, as if it was wrote from thoſe who were carried to *Babylon*, and addreſſed to thoſe of their Brethren, who ſtill continued at *Jeruſalem*.

Ibid. *Wrote in Babylon.*] Probably, ſays *Calmet*, in the Fourth Year of the Reign of *Zedekiah*, when he accompanied his Brother to *Babylon*; and whilſt the latter was ſolliciting the Return of the holy Veſſels, belonging to the Temple, *Baruch* repeated to the captive *Jews* reſiding there, the Prophecies of *Jeremiah* concerning the Fall of *Babylon*, ch. li. 60, 64. and the encouraging Promiſes of their future Deliverance.

Ver. 2. *In the Fifth Year, and in the Seventh Day of the Month, what Time as the Chaldeans took Jeruſalem, and burnt it with fire.*] This Writer neither mentions what the Month was, i. e. by what Name it was called, nor from whence one ſhould compute the Fifth Year. It ſeems probable, that it means the Fifth Year of *Jehoiachin's* Captivity. See ℣. 9. But to make as it ſhould ſeem the Account more clear and explicit, is added, *what Time as the Chaldæans took Jeruſalem, and burnt it with Fire*, which is attended with two Difficulties: 1. That the Temple is repreſented here as burnt by the *Chaldæans*, in the Fifth Year of *Jechonias's* Captivity, which was not till the Eleventh of *Zedekiah*: And 2dly, that after the Burning of *Jeruſalem* by the *Chaldæans*, there remained notwithſtanding there a High Prieſt, Prieſts, and Numbers of People with them at *Jeruſalem*, ℣ 7. that the Altar was ſtill ſtanding, and Sacrifices offered on it; that the Solemn Days continued to be kept, and particularly that *Zedekiah* then reigned, and had made Veſſels of Silver for the Uſe of the Temple, &c. Circumſtances ſo promiſing and favourable, as but ill comport with the melancholy Times which followed the Deſtruction of the City and Temple, and the unparalleled Miſery deſcribed in ſome of the following Chapters.

Ver. 3. *Baruch did read the Words of this Book in the Hearing of Jechonias, the Son of Joakim, King of Juda, and in the Ears of all the People.*] This Fact is ſaid to be falſe, *Jechonias* being in Captivity, and *Baruch* himſelf not then at *Babylon*, but in *Egypt*, as appears from *Jerem.* xliii. 6. and ch. xliv. from which Chapters it ſeems plain that both *Jeremiah* and his Scribe *Baruch* died among their Brethren of the two Tribes, who had carried them along with them into *Egypt*, in the Twenty-third of *Nebuchadnezzar*; and that neither they, nor the Body of the Remainder of the two Tribes who were then in *Egypt*, ever returned thence, or ſaw *Babylon*, as is aſſerted in this Paſſage. This, ſays a learned Writer, is a ſtrong objection according to the preſent Copies of the Prophecy of *Jeremiah*, ch. xliv. But from the Authority of *Joſephus*, *Antiq.* l. x. c. 11. who had ancienter and better Copies, he contends "that "not only *Jeremiah* and *Baruch* might, but "that the Body of thoſe *Jews* that were in "*Egypt* probably did return from thence, "and were directly carried into *Babylonia* by "*Nebuchadnezzar* himſelf, according to that "Prophecy, as it ſtood in the *Hebrew* Co-"pies of the Firſt Century. And to confirm "*Joſephus's* Account, he refers to 2 *Eſdr.* "xv. 10. as a Prophecy (probably of *Jere-*"*miah*) of this very Fact, of the *Jews* Re-"turn from *Egypt*." *Whiſton's Authent. Rec.* vol. i. p. 7.

Ver. 4. *All them that dwelt at Babylon by the River Sud.*] *Ad flumen Sodi, Vulg. Babylon* is mentioned here as ſituate on the River *Sud*; but one does not read of any River in *Babylonia* of this Name. *Sodi*, indeed, in *Hebrew*, ſignifies Pride, and ſo myſtically, may be expreſſive of the ſwelling of the mighty River *Euphrates*, whoſe Courſe was impetuous, and over-bearing. The Commentators either take no Notice at all, or give no ſufficient Account of this River. *Bochart* conjectures, that *Sudi*, or *Sori*, is a Fault of the Copyiſt, and that it ſhould be *Sori*, or *Suri*, becauſe there is on the Banks of *Euphrates*, a City called called *Sura*, or *Sora*. His Words are, *Me authore legendum eſt* Σȣρ, *Sur. Nam ex Hebræorum monumentis deſumptum eſt, in quibus erat* סור *Sur, ſed fefellit interpretem ſimilitudo literarum* ר & ד *Reſh & Daleth. Sur idem quod Sura vel Sora, urbs Babyloniæ notiſſima, ad hunc ipſum Euphratis alveum.* Of the Reality of ſuch a City, he gives ample Teſtimony, and obſerves it was called by another Name, *Mahaſia*; but that the River *Euphrates* was called *Sur*, or *Sor*, he ſhews not ſo diſtinctly: However, it is not improbable that it was ſo, and that the City either took its Name from that part of the River, or the River from the City. *Ptolomy* mentions a Branch of the River *Euphrates*, called *Maarſares*, which *Bochart* ſuppoſes, and not without ſome Probability to be a Corruption from תרס *Naar-Sura*, *Fluvius Suræ*. See *Bochart Phaleg*, l. i. c. 9.

Ver. 8. *Namely, Silver Veſſels, which Sedecias, the Son of Joſias, King of Judah, had made.*] Inſtead of the golden ones which *Nebuchadnezzar* King of *Babylon* carried away, which *Solomon* had put in the Houſe of the Lord. Theſe, being only of Silver, and not of ſuch Value as the former, poſſibly might fall into ſuch Hands as to be purchaſed again, and ſent back to *Jeruſalem*. The other, of immenſe Worth, were kept by *Nebuchadnezzar*, as appears from *Dan.* v. 2. *Grotius* thinks this Sentence an Interpolation, *Comm. in loc.*

Ver. 10. *Prepare ye Manna.*] Ποιήσατε μάννα. It is generally agreed, that this is a corrupt Reading, as the Margin alſo intimates; it ſhould be *Mincha*, or a Meat-Offering. *Grotius* contends, that the true one is μαναὰ, and not μάννα. Ποιήσατε is alſo improperly rendered *prepare*, it is a ſacrifical Expreſſion, and ſignifies to offer. In the Tranſlation of the *Old Teſtament*, which is followed by the Writers of the *New*, ποιεῖν, is equivalent to ἱεροποιεῖν, or ἱερουργεῖν. See 2 *Kings* xxiii. 21. 1 *Eſdr.* i. 6. And the

Words at the Inſtitution of the Euchariſt, τοῦτο ποιεῖτε, would be as well rendered, *Offer this in Remembrance of me.* It is likewiſe ſo uſed by the *Jewiſh* Helleniſtic Writers, and by the *Greek* ones of the Church, as *facere* is alſo among the *Latins.*

Ibid. *And offer upon the Altar of the Lord our God.*] The Exiles at *Babylon*, are here ſuppoſed to ſend money to the Prieſts, to buy the neceſſary Offerings for the Altar of the Lord. But how is this conſiſtent with what is mentioned ℣ 2. that *Jeruſalem* was taken and burnt? If the Temple was indeed at this Time burnt, we muſt either underſtand this, that they were to bring their Oblations to the Place where the Altar formerly ſtood, which they eſteemed as conſecrated Ground, or that an Altar was actually erected on the ſame Spot, or of a Place of Worſhip in general, or of that at *Mizpah*, in particular; which Place continued to be a Proſeucha, or Place of Worſhip. See 1 *Maccab.* iii. 46. There is the like Expreſſion, and upon a parallel Occaſion, *Jerem.* xli. 5. *Grotius* thinks this laſt Clauſe to be an Interpolation.

Ver. 11. *And pray for the Life of Nabuchodonoſor.*] We meet with the like *Ezra*, vi. 10. where *Darius* orders all things neceſſary for the Sacrifices to be given to the Elders of the *Jews*, that they may offer Sacrifices of ſweet Savour unto the God of Heaven, and pray for the Life of the King, and his Sons. *Diodorus Siculus* has a Paſſage to the ſame Purpoſe, *Adductis ad eum victimis, mos erat pontificem ſacerdoti adſtantem magna voce in conferta Ægyptiorum corona preces enuntiare, ut Dii ſanitatem cum cæteris bonis omnibus regi largiantur*, l. i. And from *Tertullian*, we learn, that it was a ſolemn Part of the Service of the Church, in his Time, to pray for the Happineſs and Proſperity of the Princes under whom they lived, *In Apolog.* When the *Jews* came under the Government of the Kings of *Egypt*, *Eleazar*, their High Prieſt, writes to *Ptolomy* thus, "We continually offer Sacrifice for thee, thy Children, and Friends; and the People pray for the happy Succeſs in all Things, and for the peaceable State of thy Kingdom." *Joſ. Antiq.* l. xii. And ſo they did, when they were under the *Seleucidæ*: And laſtly, when they came under the *Roman* Government, this was their conſtant Practice, till they begun that Rebellion which ruined their Nation, *Joſ. De bello Jud.* l. ii. This being, ſays the ſame Author, the Cauſe of the War that the Seditious did reject the Sacrifice offered for *Cæſar*, tho' the Prieſts and Nobles earneſtly entreated them not to deſert the Cuſtom, which had always obtained among them. And that the Chriſtians, following their Example, thus prayed continually, from the Beginning, for their Kings, tho' Heathens and Perſecutors, we learn from the Writings of *Polycarp*, *Juſtin*, *Tertullian*, *Cyprian*, *Lactantius*, and other ancient Writers.

Ibid. *And for the Life of Balthaſar his Son.*] As the Scripture mentions *Evilmerodach* as Son of *Nebuchadnezzar*, 2 *Kings* xxv. 27. ſome have thought that by *Belſhazzar*, *Evilmerodach* is here to be underſtood, and that one and the ſame Perſon is meant by both Names. Others ſay, that *Evilmerodach* was the eldeſt Son of that Monarch, and *Belſhazzar* the youngeſt; and that the eldeſt being at that Time in Diſgrace with his Father, the younger was looked upon as preſumptive Heir of the Crown, and therefore taken Notice of here. Others underſtand by Son, his Grandſon *Belſhazzar*, as Grandfathers are frequently called Fathers in Scripture, ſee 2 *Sam.* ix. 7. 2 *Kings* viii. 26. compared with ℣ 18. eſpecially with reſpect to ſuch as inherit after them. But *Nebuchadnezzar* was in Truth his Grandfather, tho' called his Father, *Dan.* v. 2. for *Belſhazzar* was Son of *Evilmerodach*, by *Nitocris* his Queen, and therefore Grandſon to *Nebuchadnezzar*.

Ver. 12. *And we ſhall ſerve them many Days.*] As the *Jews* had the greateſt Reaſon to conſider *Nebuchadnezzar*, and his Family, and the *Babylonians* in general, as their moſt cruel Enemies, ſince they had overturned their State, burnt their holy City and Temple, and either killed or taken Priſoners their Kings, Nobles, Prieſts, and the far greater Part of the People, can it be conſiſtently ſuppoſed, that they ſhould wiſh, or pray, as the Words ſeem to imply, that they might ſerve them many Days? The Meaning therefore muſt be, that, if, according to their melancholy Proſpect, they ſhould continue to ſerve them many Years, they might find Favour in their Sight, and their Servitude in the Land of their Captivity, be eaſy, or at leaſt tolerable to them.

Ver. 14, 15. *And ye ſhall read this Book which we have ſent unto you, to make Confeſſion in the Houſe of the Lord, upon the Feaſts, and ſolemn Days. And ye ſhall ſay, &c.*] By Book we are here to underſtand the Letter (for ſo any Writing of conſiderable Length is ſtyled among the *Hebrews*) which *Baruch* wrote in the Name of thoſe that were in *Babylon*, to ſuch of their Brethren as ſtill remained in *Judæa*. It begins properly at the 15th Verſe (for the five foregoing ones are a ſort of Preface) and it contains that Prayer or Confeſſion, which the *Jews* uſed in their public Worſhip, on ſolemn Days, during their Captivity. It may be divided into three Parts; in the firſt, which ends at ch. iii. 8. they acknowledge their great Unworthineſs, and the Juſtice of God's Dealings with them; they entreat his Forgiveneſs of their Sins paſt, and repeat the Warning and Threats of the Prophets, whoſe Words and Reproofs they had notwithſtanding rejected: The ſecond Part, which begins at ℣ 9. of the third Chapter, to the Beginning of the fourth, recounts the great Privileges and Advantages which the *Jews* enjoyed above other Nations, in that they had the Knowledge of the Law of the Moſt High, and thro' the Direction of the only true Wiſdom, were made acquainted with the Means of real Happineſs, Life, and Peace. From thence to the End of the fifth Chapter, is an Exhortation to a ſincere Repentance, and to leave their evil Ways, by a ſpeedy Converſion, with a Promiſe on that Condition, of a Deliverance from the Captivity under which they groaned, that the Power of their Enemies ſhould be ſubdued, and their Haughtineſs turned into Mourning. This pleaſing Proſpect takes up the Remainder of the Letter, in which the Author has many beautiful Turns, and lively Strokes, and is tranſported, even to a Degree of Rapture, and the Thoughts of the agreeable Change. In particular, the happy Times of the Goſpel are ſpoken of with ſuch Aſſurance and Clearneſs, as to give Occaſion to ſome to ſuſpect Interpolations in ſeveral Places, which are indeed too glaring and explicit for the Darkneſs of thoſe Times; eſpecially, ch. iii. 37. It is eaſy to obſerve, with reſpect to the ſupplicatory Part of this Prayer, that much of it is borrowed from that of *Daniel*, and that in the Deſcription of the glorious State of the Church, there is frequent Alluſion to many Paſſages in *Iſaiah*.

CHAP. II.

Ver. 3. THAT *a Man ſhould eat the Fleſh of his own Son, and the Fleſh of his own Daughter.*] This is to be underſtood of the firſt Siege of *Jeruſalem*, by the *Babylonians*, the Miſery of which *Jeremiah* thus pathetically deſcribes, *They that be ſlain with the Sword are better than they that be ſlain with Hunger; the Hands of the pitiful Woman have ſodden their own Children, they were their Meat in the Deſtruction of the Daughter of my People*, ch. iv. 9, 10. See alſo ch. ii. 20. the like unnatural Cruelty happened at the Siege of *Jeruſalem*, by *Titus*, when the Diſtreſs by Famine was ſo great, "that Wives "tore away the Meat out of the Mouths of "their Huſbands, Children from their Pa-"rents, and Mothers forced the Food from "the Mouths of their Infants, and took "away even the Drops of Milk, the laſt Sup-"port of their juſt expiring Babes: But what "was moſt ſurprizing and unnatural, the "very Inſtinct of Parents towards their "Children was extinguiſhed by the Fa-"mine; for they eat their own Sons and "Daughters without Horror." *Joſ. de Bell Jud.* l. v. c. 10. and l. vi. c. 3. The like happened at the Siege of *Samaria*, 2 *Kings* vi. 28, 29. In all which lamentable Inſtances, was fulfilled that Paſſage, *Deut.* xxviii. 56. *The tender and delicate Woman which would not venture to ſet the Sole of her Foot upon the Ground for Delicateneſs, her Eye ſhall be evil towards the Husband of her Boſom, and towards her Son, and towards her Daughter.*

Ver. 11. *And haſt gotten thyſelf a Name as appeareth this Day.*] It may be pertinently aſked, With what Propriety it can be here ſaid, that the Deſtruction of *Jeruſalem*, and the Captivity of the People of *Iſrael*, exalted the Name of God, and manifeſted the Greatneſs of his Majeſty? Would not Infidel Nations from hence take occaſion to blaſpheme the true God, and to reflect upon his Power, as if the Gods of the Nations had been too powerful for him, by ſubduing a People, of whom he had proclaimed himſelf the Saviour, and Protector? To this it may be replied, that what theſe Idolators looked upon as an Inſtance of God's Weakneſs, was a ſignal Act of his Power, Juſtice, and Veracity, as it was the remarkable fulfilling of what he had ſo many hundred Years before threatned by his Servant *Moſes*, *Deut.* xxviii. 47, 48, 49. If the *Chaldæans* led his own People into Captivity, it was becauſe God was become their Enemy; if a Kingdom once ſo flouriſhing was deſtroyed in a Manner ſo deplorable, it was to puniſh the Ingratitude of a People quite inſenſible of his Mercies. So that the Greatneſs of God appeared as viſibly in the Inſtances of his Severity, as in thoſe of his loving Kindneſs; and he was as truly the God of *Iſrael*, when he delivered them into the Power of a Nation of a fierce Countenance, ỳ 50. to ſuffer all the Miſeries there threatned, as when be brought them out of *Egypt*, with a mighty Hand, and ſtretched out Arm.

Ver. 13. *We are but a few left among the Heathen, where thou haſt ſcattered us.*] Beſides the *Jews* decreaſe by Diſperſions, who were toſſed like Vagabonds from one Country to another, without any certain Settlement, the horrid Butcheries which the *Jews* underwent, were innumerable. The *Jewiſh* Writers, in deſcribing them, cannot find Expreſſions tragical enough to repreſent them: twice as many, they tell us, periſhed by the *Romans* Cruelty only, as came actually out of *Egypt*, and thereby completed that Malediction, *Deut.* xxviii. 62. If one conſiders the Miſeries with which the *Jews* were afflicted from the Reign of *Joſias* only, they are ſcarce to be paralleled in any other Kingdom, in ſo ſhort a Time. *Pharao-neco*, gained a great Victory over *Joſias*, conquered *Judæa*, and depoſed King *Jehoahaz*, and ſet up another, and brought away great Part of the People, with their King *Jehoahaz*, into *Egypt*; four Years after the Kingdom of *Juda* was waſted by *Nabuchadnezzar*, and not long after, *Jehoiakin* was put to death, and many Captives brought to *Babylon*. *Jeconias* reigned but three Months and ten Days, and was alſo brought to *Babylon*, with a great Number of his Subjects. In eight or nine Years, how many Misfortunes, Changes, Captivities! how many Princes murdered, or depoſed!

Ver. 24. *The Bones of our Kings, and the Bones of our Fathers . . . taken out of their Sepulchres.*] It was a Cuſtom, both among *Jews* and *Gentiles*, to bury with the Deceaſed ſome of their moſt valuable Effects, and Ornaments, and ſometimes to put into the Sepulchre great Quantity of Money, and Treaſure. On this Account, ſays a learned Writer, *Chaldæi oſſa regum Judæ, ac principum, nec non ſacerdotum ac Prophetarum, e ſepulchris effoderunt, ad effodiendos nimirum theſauros, quos in antiquorum ſepulchris munifica recondi manu conſuetos, ipſo experimento edocti probè norant. Alting. Roma Subterran.* p. 93.

Ver. 35. *I will make an everlaſting Covenant with them . . . . and will no more drive my People out of the Land.*] The *Jews* at *Babylon*, where this Author wrote, did not imagine that the Prophecies were at an End in the firſt Return of the *Jews* under the *Perſian* Kings; they, by Virtue of the everlaſting Covenant which God made to drive them no more out of the Land, hoped for another more perfect and glorious Reſtoration, as foretold by the Prophets, which ſhould be the Deliverance of God himſelf, even Salvation by their Meſſiah. See *Biſhop Chandler's Defence, &c.* p. 53.

CHAP. III.

Ver. 4. H*EAR the Prayers of the dead Iſraelites.*] This Paſſage has been applied by the *Romaniſts*, to countenance their Notion, that the Saints departed, intercede and pray for the Living, and has been quoted by *Bellarmine*, particularly for that Purpoſe. But the Place ſeems capable of a fair and orthodox Interpretation, if we conſider the following Reaſons: 1. *By the dead Iſraelites*, we are not to underſtand ſuch of them who are departed this Life, and whoſe Souls are ſeparated from their Bodies; but thoſe, who being yet alive, are dead in Treſpaſſes and Sins, as St. *Paul* ſpeaks, *Epheſ.* ii. 1. 2. This Senſe is further confirmed from ℣ 11. where it is ſaid of *Iſrael*, *How happeneth it, that thou art defiled with the Dead? that thou art counted with them that go down to the Grave?* i. e. as one of them that are near the Pit, upon Account of their great Miſery and Affliction. And the Reaſon for this their Suffering, follows the Queſtion immediately, viz. *Thou haſt forſaken the Fountain of Wiſdom, for if thou hadſt walked in the Way of God, thou ſhouldſt have dwelt in Peace for ever*, i. e. ſhouldſt not have been in Captivity. 3. It is no uncommon Expreſſion to compare Perſons under and great Calamity to dead Men, and to account of them as ſuch. See *Ezekiel* ch. xxxvii. where the *Iſraelites* in their Captivity, are repreſented as dead Bones, ℣ 11. and their Return from their Diſperſion, as the Opening of their Graves; and their Reſtoration is deſcribed as a Reſurrection by *Iſ.* ch. xxvi. 15. 4. After the Words, *Hear the Prayers of the dead Iſraelites*, it follows, *and of their Children, which have ſinned before thee*; where the *Vulg.* and our Verſion ſeem faulty: The *Greek* renders it by a Participle of the Preſent Tenſe, ἁμαρτανόντων, which ſhews that this is to be underſtood of the *Iſraelites* then alive, and not of thoſe which had ſinned and were dead, for then it ſhould have been ἡμαρτηκότων in the Præter Tenſe. *Junius* renders here, *Exaudi orationem mortuorum Iſraelitarum*, id eſt, *filiorum qui peccant coram te.* Laſtly, It is an Abſurdity for the *Iſraelites* to intercede for their Interceſſors, which according to the *Romaniſts* Senſe they do, by beſeeching God to hear the Prayers of the departed *Iſraelites* in Favour of thoſe that are alive, 2 *Maccab.* xv. 13, 14. Mr. *Whiſton* ſays the Senſe is here, the Prayers of thoſe *Iſraelites* who were then alive, and interceded with thee, but are ſince dead, ſee ch. ii. 17.

Ver. 8. *And to be ſubject to Payments, according to all the Iniquities of our Fathers.*] Εἰς ὄφλησιν. ὄφλημα and ὄφλησις, properly ſignify a Debt. Here we may underſtand unjuſt Exaction, as *Junius* expreſsly renders, which the *Jews* in the Land of their Captivity were expoſed to, and probably ſuffered, being at the Will and arbitrary Pleaſure of thoſe that had them in Subjection. According to *Calmet*, it ſignifies their being bought or ſold into Slavery, to ſatisfy the Debts contracted by their Fathers. Anciently Creditors had a Power to ſell the Children of their Debtors for the Satisfaction of their Debt, *Matth.* xviii. 25. And Fathers themſelves were ſometimes neceſſitated to ſell their Children for this Purpoſe, *Exod.* xxi. 7. *Baruch* iv. 6. Or being *ſubject to Payments*, may here mean Uſury. God threatens his People, *Deut.* xxviii. 44. that they ſhould borrow of their Enemies upon Intereſt, or Uſury, and thereby become their Bondmen, or Debtors. The firſt Part of the Letter of theſe Captives ends with this Verſe.

Ver. 11. *Thou art defiled with the Dead, thou art counted with them that go down into the Grave.*] The Senſe is, that, living among the *Chaldæans*, they were in a State of continual Defilement, dwelling as it were among the Tombs. He compares the captive *Jews*, in a ſtrange Country, to a Perſon ſhut up in a Grave, or confined in a Houſe with a dead Corpſe. There is the like Expreſſion *Pſalm* xxviii. 1.

Ver. 14. *Learn where is Wiſdom, where is Strength, where is Underſtanding, that thou mayſt know alſo where is Length of Days and Life, where is the Light of the Eyes, and Peace.*] By Strength, ἰσχὺς, I would not here underſtand, with moſt Interpreters, Fortitude, or bodily Strength, to ſubdue Enemies, which is but ill connected with the Perfections of the Soul in this Place: It means rather, I conceive, Strength of Mind, ſee *Dan.* ii. 20. where Might is rendered by the LXX σύνεσις. The *Vulg.* properly diſtinguiſhes between μακροβίωσις and ζωὴ, which follow, rendering the former, *longiturnitas vitæ*; and the other, *Victus*. *The Light of the Eyes*. *Caſtalio* renders *vita* likewiſe, which would encreaſe the Tautology; nor is it better, I think, tranſlated by *Grotius*, *res adverſæ*. It means rather, as *Solomon* ſpeaks, that *the Commandment is a Lamp, and the Law is Light*, *Prov.* vi. 23. Or as the *Pſalmiſt* has it, that *the Commandment of the Lord is pure, and giveth Light unto the Eyes*, *Pſ.* xix. 8. See *Baruch* iv. 2. *Ecclus* xxv. 11. and the Note.

Ver. 16. *Where are the Princes of the People become, and ſuch as ruled the Beaſts upon the Earth.*] *Grotius* underſtands this of Kings who delighted in Hunting, and the Diverſions of the Chace; who pleaſed and ſported themſelves with Animals the moſt fierce and ſavage; looking upon themſelves as Lords in a more eſpecial Manner of Nature, and the Creation, and exerciſing a Power beyond the common Dominion given to Man at the Beginning. The Scriptures often put Animals in the Number of the Things over which Monarchs have Dominion. Accordingly God, to denote the abſolute Sovereignty which he had given to the King of *Babylon*, ſays, that *he had given the Beaſts of the Field alſo to ſerve him*, *Jer.* xxvii. 6. xxviii. 14. *Judith* flatters the Pride of *Holofernes*, by telling him, that *not only Men ſhould obey him, but alſo the Beaſts of the Field, and the Cattle ſhould do Homage to him*, ch. xi. 7.

Ver. 17. *They that had their Paſtime with the Fowls of the Air.*] If we underſtand this figuratively, it means ſuch as delighted in high and lofty Contemplations, whoſe towering Imaginations played aloft, like the ſoaring Eagle. *Grotius* expounds it literally of ſuch as delighted in Hawking, which was a royal Paſtime in ancient Times. A Dominion over the Fowls of the Air is mentioned alſo in Scripture, as an Inſtance of the Sovereignty of Princes. Thus *Daniel* tells *Nebuchadnezzar*, that *whereſoever the Children of Men dwell, God had given both the Beaſts of the Field, and the Fowls of Heaven into his Hand, and made him Ruler over them*, ii. 38. *Ezekiel* repreſents the King of *Aſſyria* as a great Cedar, *in which all the Fowls of Heaven made their Neſts, and under whoſe Branches all the Beaſts of the Field brought forth their young*, xxxi. 6. *Judith* xi. 7.

Ver. 18. *For they that wrought in Silver, and were ſo careful, and whoſe Works are unſearchable.*] Ὅτι οἱ τὸ ἀργύριον τεκταίνοντες, καὶ μεριμνῶντες, καὶ οὐκ ἔστιν ἐξεύρεσις τῶν ἔργων αὐτῶν. The *Vulg.* and *Syriac* omit ὅτι, which indeed perplexes the Senſe, eludes and diſappoints the Reader, and, after promiſing him a Reaſon, he finds nothing that it relates to, or can be aſſigned as a Reaſon of. It ſeems not improbable that the true Reading may be, ἔτι οἱ τὸ ἀργύριον, κ. τ. λ. which gives a natural and clear connection to what follows. Ἐξεύρεσις, which *Maldonat* and ſome other Expoſitors underſtand here in the Senſe of *lucrum*, is not ſo proper to this Place. It ſeems rather to mean the Number and Delicacy of the Works here ſpoken of. The Sentence, Οὐκ ἔστιν ἐξεύρεσις τῶν ἔργων αὐτῶν, plainly correſponds to the Cloſe of the former Verſe, οὐκ ἔστι τέλος τῆς κτήσεως αὐτῶν, as will appear by laying the two correſponding Paſſages together, "both they that heaped up Riches "ſo extravagantly, that there was no End of "their getting, and they that wrought ſo ac"curately in Sculpture and Engravings, that "there is no finding out," *i. e.* no counting their Number, no equalling the Excellence of their curious Works, are all of them vaniſhed, and gone down to the Grave. The Author deſigns the Cloſe of the two Verſes to give Strength and Force to what went before in each, that he may at laſt more effectually ſhew the Excellence of Wiſdom or Piety, which is ſo much better and more enduring than theſe worldly Advantages and Attainments, that neither the Wealth of theſe Men, which was without End, nor their Art which is now inimitable, could enſure to them Life and Happineſs; whereas they that walked in the Way of God, ỳ 13. ſhould dwell in Peace for ever.

Ver. 19. *They are vaniſhed.*] This, according to *Grotius* and *Badwell*, denotes the tranſitory and mortal State of Kings, as well as other Men, who die and are as quickly ſucceeded by others. Νεώτεροι, in the following Verſe does not mean merely young Men, but freſh Succeſſors, or new Kings. Or it may refer to the curious Artiſts, beforementioned, who took ſuch Pains to bring their Work to Perfection, and to make it valuable and laſting, that they are vaniſhed, and dead like others of leſs Figure and Taſte. Ἀφανισμὸς, is taken abſolutely for Death, 2 *Maccab.* v. 12. But in thoſe Words of the Pſalmiſt, *before I go hence, and be no more ſeen*, it is rather a Periphraſis of Death.

Ver. 23. *The Agarenes that ſeek Wiſdom.*] called alſo *Iſhmaelites*. *Strabo* and *Ptolemy* call them *Agræi*. Not only *Arabia*, and the adjacent Countries, but the Eaſtern Part of the World in general was famous for the Study of Wiſdom or Philoſophy, as it was afterwards called. The *Edomites* put in their Claim to this Character, *Is Wiſdom no more in Teman?* *Jer.* xlix. 7. In the Book of *Job*, *Eliphaz*, one of the Diſputants, is called the *Temanite*, as being deſcended from *Teman*, *Eſau's* Grandſon. Under the Burden of *Arabia*, *Iſ.* xxi. 14. the Inhabitants of the Land of *Tema* are mentioned, which *Tema* is reckoned by *Moſes* among the Sons of *Iſhmael.* As this Writer joins *Meran* to *Teman*, there is Reaſon to think that the firſt is in *Arabia* as well as the ſecond.

Ibid. *The Authors of Fables.*] i. e. Ingenious Apologues. The Margin has *Expounders*, probably of Ænigma's, or Riddles. Or it may mean Perſons ſkilled in the Interpretation of Dreams, or Oneirocritics; a Piece of Science, but falſly ſo called, in great Requeſt among the *Egyptians*, *Arabians*, *Perſians*, *Indians*, and other Eaſtern Nations. See *Mede's Comment. Apocalypt.* l. iii. p. 451. 1 *Kings* x. 1.

Ver. 24. *How great is the Houſe of God?*] How large and extended is his Empire! and how great the Number of his Creatures! the whole Earth is his Kingdom, all Men are his Subjects, and all Times under his Cognizance; but there are but few that enter into his Secrets, and partake of his Wiſdom. It is obſervable, that this Writer calls the Univerſe, *the Houſe of God*; becauſe, great as it is, yet the infinite Being is preſent every where in it, and governs it with as much Eaſe, as a Father or Maſter does his Family.

Ver. 26. *There were the Giants famous from the Beginning.*] Theſe great Giants, like all others, were under the Empire of the ſovereign Monarch of the Univerſe; but they were not preferred, or choſen of God to receive the Gift of Wiſdom. God choſe before them *Noah* and his Family before the Flood, and after that Time he preferred the *Iſraelites* to the *Rephaim.* And, indeed, throughout both *Teſtaments*, the conſtant Tenor of his Procedure has been, to prefer the Meek and Lowly, to the Mighty or more Powerful.

Ver. 28. *Theſe were deſtroyed, becauſe they had no Wiſdom.*] Or wanted the Fear of the Lord. The Fear of God is the principal Wiſdom, whence thro' the whole Book of *Proverbs*, the wicked Man, who neglects the Fear of the Lord, is called a Fool. That Paſſage, *Prov.* xxi. 16. comes very near this Place, *the Man that wandereth out of the Way of Underſtanding, ſhall remain in the Congregation of the Dead*, or in the Aſſembly of the Giants, as it may be rendered from the *Hebrew*, i. e. ſhall go and keep them Company in that accurſed Place, and Condition which they are in.

Ver. 29, 30. *Who hath gone up into Heaven,*] Theſe Words allude to, and greatly reſemble thoſe of *Moſes*, *Deut.* xxx. 12, 13. *It is not in Heaven that thou ſhouldſt ſay, Who ſhall go up for us to Heaven, and bring it unto us? Neither is it beyond the Sea, that thou ſhouldſt ſay, Who ſhall go over the Sea for us, and bring it to us?* To the ſame Effect with this of *Baruch*, is that of *Philo*, what Need is there of ἢ μακρᾶς ὁδοιπορίας, ἢ τοῦ θαλαττεύειν, either to take long Journies, or to go to Sea in Search of Virtue, ſeeing we have the Root of it within ourſelves; or as *Moſes* expreſſes it, *in our Mouth, and in our Heart.*

Ver. 32. *He that prepared the Earth for evermore, hath filled it with four-footed Beaſts.*] The *Vulgate* reads with a Conjunction, *qui præparavit terram in æterno tempore, & replevit eam pecudibus, & quadrupedibus.* The Senſe is, according to *Calmet*, he that made the Earth that it might continue always, or that it might never move at any Time. The Earth was looked upon as the Foundation and Centre of all the Movements, and of all the Changes that happened here below, without moving, or changing itſelf. Monarchs riſe and fall, Men die, and others ſucceed in their Place, the Seaſons change, and are in continual Viciſſitude, but the Earth continues always the ſame. According to that Obſervation of *Solomon*, *one Generation paſſeth away, and another Generation cometh, but the Earth abideth for ever. Eccleſ.* i. 4.

Ver. 33. *He that ſendeth forth Light and it goeth, calleth it again, and it obeyeth him with Fear.*] He commands the Sun to ſtop, and it ſtands ſtill, as it happened under *Joſhua*, ch. x. 12. He commands it to be retrograde, and the Shadow returns backward ten Degrees, as was the Sign to *Hezekiah*, 2 *Kings* xx. 9. he forbids it to ſhine at all, and Darkneſs is over all the Land, as at our Saviour's Crucifixion, *Matt.* xxvii. 45. What follows in the next Verſe about the Stars, is equally ſublime, and very much reſembles *Ecclus* xliii. 10. *Pſ.* cxlvii. 4. ἔλαμψαν τῷ ποιήσαντι αὐτοὺς, is inaccurately rendered in the next Verſe following, *they ſhewed light unto him that made them*; it ſhould rather be, *They ſhined*, not for his Uſe, but *by his Order and Appointment, that made them.*

Ver. 36, 37. *He hath found out the Way of Knowledge, and hath given it unto Jacob his Servant, and to Iſrael his beloved. Afterward did he ſhew himſelf upon Earth, and converſed with Men.*] The Author ſhews, that the *Jews* were in Bondage for deſerting that way of Wiſdom, which being unknown to idolatrous Nations, he that founded the Earth by Wiſdom, had made known to his People by his Prophets, ſee *Ecclus* xxiv. 8. and intending to exhort them to ſtick faſt to God, and not to fall away to the Idols of the Nations in their Captivity, as the Prophets *Iſaiah* and *Jeremiah* had warned them before, he puts them in Mind, that it was none but God that could diſcover that Way of Wiſdom to which the Law taught *Iſrael*; which Wiſdom, ſays he, was *afterwards ſeen upon Earth, and converſed among Men*, viz. in and by the Prophets, who ſpoke by the Word and Wiſdom of God. The Expreſſion in the 37th Verſe, it muſt be owned, is very like that of St. *John* i. 14. *that the Word was made Fleſh, and dwelt amongſt us*, and is thought to be ſo cloſe a Reſemblance of it, that ſome learned Men have fancied on that Account, it was foiſted in here by ſome Chriſtian Copyiſt. A learned Writer who contends for the Canonicalneſs of this Book, thinks that this Clauſe, too much favouring the Divinity and Incarnation of the Meſſiah, induced the *Jews* to lay this Book aſide, ſoon after Chriſtianity prevailed in the World, which before that Time they ever looked upon as Sacred and Canonical. *Auth. Rec.* vol. i. p. 7. Biſhop *Chandler* thinks by *afterwards* is meant the latter Days, or the Days of the Meſſiah, ſee *Dan.* ii. 29—45. the Time that all *Iſrael* ſhall be ſaved by the Deliverer's coming to *Sion*, and his manifeſting the *Jews* to be the Children of his Kingdom, *Def. Chriſt.* p. 55. Others, who think that the applying this Paſſage to the Incarnation and Appearance of the Meſſiah would hold out too much Light for the Times of this Writer, refer it either to that Occurrence, when, after the giving of the Law on Mount *Sinai*, *Moſes* and *Aaron*, and the Seventy Elders, were permitted to ſee the God of *Iſrael*, *Exod.* xxiv. 9. and *Moſes* himſelf to come up into the Mount to him: Or to the Angel of the Covenant appearing amongſt, and conducting his People in the Wilderneſs Forty Years. *Eſtius in loc.*

CHAP. IV.

Ver. 1. *THIS is the Book of the Commandments of God, and the Law that endureth for ever.*] As the Goſpel comprizes the Law and the Prophets in two Commandments, viz. the Love of God and of our Neighbour; or more briefly in Charity: So this Writer ſays, that Wiſdom deſcribed in the former Chapter, contains the Subſtance of the Commandments, and of the Law here ſaid to *endure for ever*; not with reſpect to its ceremonial Ordinances, but the moral and ſpiritual Part, which is fixt and unchangeable. Wiſdom therefore here deſcribed ſeems to be no other in Effect, than Charity ſo highly extolled, 1 *Cor.* xiii. 8. whoſe Character it is, *never to fail, when even Tongues ſhall ceaſe, and Knowledge itſelf ſhall vaniſh away.*

Ver. 3. *Give not thine Honour to another, nor the Things that are profitable unto thee, to a ſtrange Nation.*] It was the Glory of the *Iſraelites* to know the only true God, to love and ſerve him, who had choſen them above all other Nations, to be an holy People, conſecrated to his Service: This Character diſtinguiſhed his Peculium from Heathen and Infidel Nations: By forſaking therefore the God of their Fathers, and abandoning themſelves to the Idolatry of the ſtrange Nations, they gave the Honour due to the living God only to inſenſible Things, and ſtained their former Glory. And inſtead of Children of God, a Title and Privilege which they enjoyed before became Slaves, and were rejected by him. And this God threatened to do by *Moſes*, *Deut.* xxxii. 21. *when they ſhould move him to Jealouſy with that which is not God, and provoke him to Anger with their Vanities.*

Ver. 5. *My People, the Memorial of Iſrael.*] i. e. ye poor Remains of the *Jews*, the ſurviving Hopes of ſinking *Iſrael*, who are preſerved to continue the Name and Memory of once ſo famous a People, the only remaining Monument of diſtreſſed *Sion.*

Ver. 7. *Ye provoked him that made you, by ſacrificing to Devils.*] The *Pſalmiſt*, according to the Verſion of the LXX, ſays, *ὅτι πάντες οἱ θεοὶ ἐθνῶν δαιμόνια, that all the Gods of the Heathen are Devils*, *Pſ.* xcvi. 5. And of the *Jews* who ſacrificed to them it is ſaid, they ſacrificed to Devils, and not to God; לשדים to evil, waſting, and deſtroying Spirits. And ſo they are ſtyled, 2 *Chron.* xi. 15. *Rev.* ix. 20. The pulling down idolatrous Worſhip, is in our Saviour's Language, the Caſting out the Prince of this World, *John* xii. 31. xvi. 11. The converting of the *Gentiles* from Idolatry to the Worſhip of the true God, is called, turning them from the Power of *Satan* unto God, *Acts* xxvi. 18. The delivering them from the Power of Darkneſs, *Col.* i. 13. who before walked according to the Prince of the Power of Darkneſs, *Epheſ.* ii. 2. and were led Captive by *Satan* at his Will, 2 *Tim.* ii. 26.

Ver. 12. *Let no Man rejoice over me a Widow, who for the Sins of my Children am left deſolate.*] This *Proſopopœia* of *Sion*, bewailing her Children gone into Captivity, is moving and beautiful. She aſſumes the Character of a diſconſolate Widow, an Idea often borrowed to repreſent deep Diſtreſs, bemoaning the Loſs of the Favourite of her Boſom, with theſe two ſad, but common, Aggravations of her Sorrow, her Children taking evil Courſes, and as ſuch exemplarily puniſhed, ſtricken of God, and afflicted; and herſelf, inſtead of that Compaſſion, which her Calamities called for from thoſe around her, neglected, inſulted, reproached, and injured. The venting her Grief in broken Accents, ℣ 17. *But what can I help you?* is inimitably, ſays *Grotius*, affecting, "I who am "devoid, not only of my former Subſtance, "my Ornaments, and pleaſant Things, my "Comforts and Conveniences, but reduced "to the loweſt State, and wanting myſelf "the Neceſſaries of Life, what am I able, "what can I be expected to do for you?" At length all Appearance of human Help vaniſhing, ſhe raiſes Motives of Conſolation from that never failing Treaſury of Delight and Comfort to afflicted Minds, the Word of God, whoſe Statutes had been her Song in the Houſe of her Pilgrimage; and aſſures them, from the Prophets, of a Deliverance from their Captivity, and remarkable Vengeance overtaking their Perſecutors. In this pleaſing Proſpect ſhe exults and triumphs, ch. v. as a fond Mother overjoyed for the Recovery of her Children.

Ver. 15. Probably this refers to *Deut.* xxviii. 49, 50. and may be conſidered as a fulfilling that Prophecy, *The Lord ſhall bring a Nation againſt thee from far, from the End of the Earth, as ſwift as the Eagle flieth, a Nation whoſe Tongue thou ſhalt not underſtand.*

A Nation of fierce Countenance, which will not regard the Perſon of the Old, nor ſhew Favour to the Young. This, if applied to the *Chaldeans*, the Deſcription of the Place will not ſuit; for the *Chaldeans* did not come from a Country which was very far from *Judæa*. If to the *Romans*, the Time will not ſuit with the ſuppoſed Age of this Writer. *Joſephus*, indeed, informs us, that, upon the *Romans* making themſelves Maſters of the Temple, they ſlaughtered all, both Old and Young, indifferently, without any Reſpect to Age, having neither Mercy, nor Modeſty.

Ver. 16. *And left her that was alone, deſolate without Daughters.*] The *Geneva* Verſion, I think clearer, *leaving me alone, and deſtitute of my Daughters,* i. e. both Sons and Daughters were carried into Captivity. See ℣ 14.

Ver. 20. *I have put off the Clothing of Peace, and put upon me the Sackcloth of my Prayer: I will cry unto the Everlaſting in my Days.*] i. e. I have put off the Garment of Proſperity, as the *Margin* has it, or of Gladneſs, and put upon me the Sackcloth of Penance and Supplication, *indui cilicium deprecationis meæ. Arab.* And *Junius* renders in the ſame Manner: Or, as the *Syriac* has it, *cloathed me with Sackcloth in the ſolemn Time of my Prayer, and Supplication.* The laſt Clauſe, κεκράξομαι πρὸς τὸν αἰώνιον ἐν ταῖς ἡμέραις μου, is inaccurately rendered here. It may either be tranſlated, with the *Margin, in the Time of mine Affliction*, and in this Senſe we are to underſtand ἡμέρα Ἱερουσαλήμ, *Pſalm* cxxxvii. 7. and xxxvii. 13. Or the Senſe may be, “I will cry unto the Everlaſting all my “Days;” thus *Calmet, Je crieray au Treshaut tous les jours de ma vie:* And the *Geneva* Verſion accordingly, *as long as I live I will call upon the Everlaſting.* This Senſe is ſtrongly confirmed by *Pſ.* cxvi. 2, where the Expreſſion in the LXX very much reſembles this, ἐν ταῖς ἡμέραις μου ἐπικαλέσομαι, and our Tranſlators rightly render, *I will call upon him as long as I live.*

Ver. 22. *Becauſe of the Mercy which ſhall ſoon come unto you from the Everlaſting, our Saviour.*] The like is repeated, ℣ 24, 25. but how can this Mercy be properly ſaid to come *ſoon*, as the Captivity was to laſt Seventy Years? This, ſay *Meſſ. of Port Royal*, may be admitted, if conſidered either with reſpect to God, who inflicted this Puniſhment, in whoſe Sight a Thouſand Years are but as a Day; or with reſpect to the ſuffering *Jews* themſelves, thoſe eſpecially among them, who were touched with a Senſe of their Sins, and their deſerving a much longer and ſorer Puniſhment; “for a Soul which is “truly convinced of, and ſenſibly affected “with, the Eternity of Puniſhment due to its “Tranſgreſſions, counts for nothing, or con- “ſiders but as a Moment, the Time of Pe- “nance and Suffering, which God is mer- “cifully pleaſed to inflict in this Life.” ℣ 22, 24. This Writer, ſays Biſhop *Chandler*, perſonates *Baruch*, and his Book is little elſe than an Epitome of what we have at large in the Prophets, concerning a more univerſal Return than that was of the *Jews* under *Cyrus*, and in Virtue of God's everlaſting Covenant, to drive them no more out of the Land. The *Jews* at *Babylon*, where this *Baruch* wrote, did not conceive that the Prophecies were exhauſted in the firſt Return of the *Jews* under the *Aſſyrian* Kings, they hoped for another more perfect, and more glorious Reſtoration, as foretold by the Prophets, which ſhould be the Deliverance of God himſelf, as the *Jews* are wont ſtill to call the Salvation of the Meſſiah. In Confidence of this ſo eminent a Deliverance, he breaks forth into Admiration of this *Emanuel*, or *God with us*. *Def. of Chriſt.* p. 53, 54.

Ver. 25. *Shortly thou ſhalt ſee his Deſtruction, and ſhall tread upon his Neck.*] This, ſays *Calmet*, was literally accompliſhed in the Time of Queen *Eſther*, and *Mordecai* at *Suſa*; and under *Daniel* at *Babylon*; for when they were exalted to the higheſt Dignity, and the moſt important Poſts of the Government, the *Chaldeans* themſelves were obliged to ſubmit to their Authority, and to bow before them, as *Iſaiah* had long before expreſly foretold, ch. lx. 14.

Ver. 28. *For as it was their Mind to go aſtray from God, ſo being returned, ſeek him ten Times more.*] It is not enough, ſays a pious Writer, morally to revoke what is paſt, by wiſhing it had not been done, but you muſt oppoſe a State to a State, a Habit to a Habit, *i. e.* as Sin before gave you Law, ſo now muſt the Spirit of God. Habitual Sin muſt be deſtroyed by a contrary Habit, or State of Holineſs: This is well ſummed up by the Apoſtle, *As ye have yielded your Members Servants to Uncleanneſs, and to Iniquity unto Iniquity, even ſo now yield your Members Servants to Righteouſneſs, unto Holineſs*, Rom. vi. 19. What the *Greek* makes Matter of Exhortation and Advice here, is ſpoken prophetically according to the *Vulg.* which accordingly came to paſs; for after the Captivity, the *Jews* were more obſervant of the Law of God, than they were before, eſpecially with reſpect to Idolatry. But it will be beſt, if this Reading is followed, to underſtand this of thoſe devout *Jews* in particular, who were converted by the preaching of the Apoſtles, and were the Firſt Fruits of the Chriſtian Church.

Ver. 35. *And ſhe ſhall be inhabited by Devils.*] This Expreſſion is grounded on a vulgar Notion, that deſolate and forlorn Places are inhabited by evil Spirits, who have their Haunts there. The Canonical Scriptures ſeem to countenance this Opinion; thus the Demoniac, *Luke* viii. 29. is ſaid to abide in no Houſe, but to be driven of the Devil into the Wilderneſs, and thither was our Saviour led, as being the Devil's Reſidence, to be tempted by him, *Matth.* iv. 1. And accordingly our Saviour, in the Parable of the unclean Spirit, ſays, *that he walks thro' dry, or uninhabited Places*, *Matth.* xii. 43. See alſo *Tobit* viii. 3.

Ver. 36. *Look about thee towards the Eaſt.*] This, no doubt, primarily relates to the Reſtoration of the *Jews* under *Cyrus*, and the Return from their long Captivity by his Appointment; or rather God's influencing his Heart for that Purpoſe; and tho' *Babylon*, properly ſpeaking, was rather to the North with reſpect to *Jeruſalem*, yet *Perſia*, where *Cyrus* reigned, and from whence the happy Orders were to come, was to the *Eaſt*. That ἀνατολὴ here is the Title of the Meſſiah likewiſe, there is no Queſtion, whether it be literally rendered *the Eaſt*, as the Title formerly was beſtowed upon him, *Zech.* vi. 12. or the Riſing of the Sun, that Sun of Righteouſneſs, mentioned *Mal.* iv. 2. However that be, it is certain that where ἀνατολὴ, the Eaſt, is uſed in moſt Places of Scripture, the Commentators and Scholiaſts have ſtill applied it to *Chriſt*, meaning by the *Eaſt*, *that* Orient, or Riſing Sun, and not the Point from whence it riſes, ſee *Jer.* xxiii. 5. And this ſeems the more probable, becauſe ℣ 22. he is called *The Everlaſting, our Saviour*.

CHAP. V.

Ver. 3. THE, ὑπ' οὐρανὸν πάσῃ. *ſubaud.* χώρᾳ. The like Ellipſis occurs *Luke* xvii. 24. *Job* xviii. 4. in LXX *Prov.* viii. 28. 2 *Macc.* ii. 18. in *Addit. Eſth.* xiii. 10.

Ver. 6. *For they departed from thee on foot, and were led away of their Enemies; but God bringeth them unto thee exalted with Glory, as Children of the Kingdom.*] i. e. As a royal Race, or Children of Kings, riding in Triumph, and in a moſt magnificent Proceſſion. *Ezra* gives us the Number and Quality of the Perſons that returned, their Horſes, Mules, Camels, &c. employed on the Occaſion, ch. ii. 66. And it appears from 1 *Eſdr.* v. 2. that *Darius* himſelf ſent a Thouſand Horſemen to conduct them back ſafely to *Jeruſalem*, with muſical Inſtruments. *Iſaiah* deſcribes their Return from *Babylon* in the moſt pompous Manner, and in Terms ſcarcely inferior to a real Triumph, ch. xlix. 22, 23. lxvi. 20. "Their Tranſport of Mirth "and Jollity on this Occaſion (ſays *Joſephus*) "was as great, as if the Day of their Re"demption and Return had been the firſt "Day of a new Life." *Antiq.* lib. xi. c. 4.

Ver. 7. *For God hath appointed that every high Hill.*] By ὄρος and βουνὸς, we are here to underſtand thoſe who are lofty, proud, and ſupercilious, who exalt themſelves from a Conceit of worldly Wiſdom: The Meek, on the contrary, are repreſented as proſtrate and humble, caſting aſide every high Thought, and adoring, with holy Reverence, Myſteries that are above them. This refers to a known Cuſtom of great Kings, who, when they travelled, had their ὁδοποιοὶ, or Harbingers, ſent before them to make the Way plain and commodious, by filling up deep Places, and levelling thoſe that were high, and ſmoothing thoſe that were rough. And ſo *Joſephus* ſays, that when *Titus* came to the Wars, there went before him all the royal Aids, and all the military Men, and thoſe who plained the Way, *De Bell. Jud.* lib. vi. c. 6. and c. xii. for the coming of the *Roman* Army. The Words here ſeem to refer to *Iſa.* xl. 4. where the Prophet, deſcribing the Return of the People from their Captivity to their own Country, expreſſes it "By the former Deliverance and Paſſage out "of *Egypt*, thro' uneven craggy Ways in "the Deſart, which yet, by God's Conduct, "was made paſſable to them, and they "brought at laſt to a happy *Canaan*." Thus the *Targum* on *Canticles* ſaith, the Cloud went before the *Iſraelites* in the Wilderneſs three Days Journey, to take down their Hills, and fill up their Valleys before them. Myſtically, or by way of Metaphor, this Expreſſion of caſting down every high Hill, means alſo, the Removing of all Obſtacles to one's Happineſs or Deſigns, as in thoſe Verſes of *Sibylla Erythræa*, ſet down by St. *Auſtin*, *De Civit. Dei*, l. viii. where foretelling the coming of the King from Heaven in the Fleſh, it follows,

Dejiciet colles, valles extollet ab imo;
Non erit in rebus hominum ſublime, vel altum;
Æquantur campis montes.

Which is almoſt the ſame with the Paſſage cited from *Iſaiah.* Compare alſo *Luke* iii. 5. The ſame Metaphor is uſed by *Homer*, Il. ό. ℣ 260. where *Apollo*, promiſing to aſſiſt *Hector*, ſaith,

Αὐτὰρ ἐγὼ προπάροιθε κιὼν, ἵπποισι κέλευθον
Πᾶσαν λειανέω,

I will go before and make ſmooth all Paſſages.

Ver. 8. *Every ſweet ſmelling Tree ſhall overſhadow Iſrael.*] i. e. God will furniſh his People with all ſorts of Accommodations for their Return home; in particular, that they ſhould not be incommoded with Heat, a Calamity very incident to Travellers in hot Countries; God would plant Woods, as it were on purpoſe to ſhelter his Choſen in their Return, from the ſcorching Heat of the Sun. This undoubtedly refers to *Iſ.* xli. 19. where God ſays, *I will plant in the Wilderneſs the Cedar, the Shittah Tree, the Myrtle, and the Olive Tree, &c.* conducting the People home almoſt in the ſame marvellous Manner, as he did his Choſen in the Wilderneſs, by the Shadow of a Cloud to defend them from the Heat. Or without having Recourſe to a Miracle, this may be underſtood of his appointing their Return at ſuch a Seaſon, when the Trees afforded moſt Shade; or that they marched thro' ſuch Places where there was a natural Cover over them. Others think, and not without Reaſon, that this is rather a poetical Deſcription, to diſplay, but in an exaggerating Manner, the Eaſineſs and Pleaſure with which the *Jews* would return from *Babylon*. Our Tranſlators follow the Copies which read ἐσκίασαν, but others have ἐσκίρτησαν, *ſubſultarunt*; and thus *Junius* renders, *exſilieruntque etiam ſilvæ*, that all the Trees of the Wood rejoiced on the Occaſion, like that of the *Pſalmiſt*, *Pſ.* xcvi. 12.

CHAP. VI.

Ver. 3. SEVEN *Generations.*] The Word γενεὰ, or Generation, has many Senſes. Sometimes it ſignifies Twenty, Twenty-five, or Thirty Years, but moſt generally the laſt Term; and in this Senſe it is uſed by approved Authors, and particularly in the Genealogy recorded by St. *Matthew*. By it here is meant Ten Years, or rather Seven Decads of Years; but this Acceptation is not very common: But as it was very well known to have been predicted by the Prophets, that the Captivity ſhould laſt Seventy, that is, Seven Ten Years, it cannot be doubted but that this Author had that Term in View here, and meant the preciſe Period of Ten Years. The Seventy Years of the Captivity of *Babylon* are uſually reckoned from the firſt Year of *Nebuchadnezzar the Great*, and the fourth of *Jehoiakim*, i. e. *A. M.* 3398, and ended 3468; or before *Chriſt*, 606, and ended 536, before his Appearance; at which Time *Cyrus* gave leave to all the *Jews* in his Dominions, to return to their own Country. This Epiſtle, ſaid to be *Jeremiah's*, is ſuppoſed to be wrote to the *Jews* when they were going into Captivity with their King, to admoniſh them to beware of the Idolatry, which they would ſee in *Babylon*: And ſeems to be the Letter referred to, 2 *Macc.* ii. 2, 3. where the ſame Caution is given as here, to guard againſt the Idolatry they would obſerve in that Place, and is an Epitome of ſundry Things in *Moſes*, the *Pſalms*, and the *Prophets*, againſt Idolatry, and the fulleſt Diſſuaſive againſt it, in one continued Tract or View, of any thro' the whole Volume of the *Bible*, and handled in the moſt proper Manner: As Banter and Ridicule are often found more effectual to expoſe and confute an Error, than grave and ſerious Reaſoning.

Ver. 4. *Gods of Silver, and Gold, and Wood, born upon Shoulders.*] *Iſaiah* takes Notice of, and condemns this Cuſtom, *He maketh it a God, they fall down, yea they worſhip, they bear him upon the Shoulder, they carry him, and ſet him in his Place, he ſtandeth, and from his Place ſhall he not remove*, xlvi. 7. *Jeremiah* likewiſe mentions this Idolatry, and their carrying Images in great Proceſſion and Pomp, *They muſt needs be born*, ſays he, *becauſe they cannot go*, ch. x. 5. And to this Senſe *Spencer*, and other learned Interpreters, explain thoſe Words of *Amos*, *Ye have born the Tabernacle of Moloch, and Chiun your Images*, ch. v. 26. which the LXX rightly render ἀνελάβετε, *ſurſum tuliſtis*. Numerous Inſtances of this Superſtition uſed among the Heathen, are to be met with in ſacred and profane Writers. See ℣ 26.

Ver. 6. *Say ye in your Hearts, O Lord, we muſt worſhip thee.*] Theſe Words ſeem wrongly pointed in our Tranſlation, and the common Editions of the *Greek*. The Senſe would be better and more agreeable to the Context, if the Rendering was, "We ought to worſhip thee, O Lord, with the Spirit, or "Underſtanding, in Contradiſtinction to "ſenſeleſs Images, which take no Notice of "their Votaries." And ſo St. *Cyprian* renders this Paſſage, *In ſenſu tibi debet adorari Deus. De Orat. Domin.* One Copy of the *Greek* reads without any Comma at all, probably intending this Senſe; but for Clearneſs I would place it thus, εἴπατε δὴ, τῇ διανοίᾳ σὲ δεῖ προσκυνεῖν, δέσποτα. The *Pſalmiſt*, in like Manner, after having expoſed the Folly of Image Worſhip, and from the Honour given by the Heathens to their Idols, preſſes the like Concluſion upon the *Iſraelites*, and excites them to praiſe the living God, the Lord of the World, with the greater Devotion, *Pſ.* cxxxv. 17, 18, 19, 20.

Ver. 7. *For mine Angel is with you, and I myſelf caring for your Souls.*] i. e. Mine Angel ſhall protect you, which theſe Idols cannot. Our Verſion, and the *Vulg.* ſeem faulty in the Rendering of the latter Clauſe; in the *Greek* it is, αὐτὸς δὲ ἐκζητῶν τὰς ψυχὰς ὑμῶν, which I would tranſlate, "And he (the Angel) will watch over you, and revenge any "Injury done to you." The *Geneva* Verſion underſtands αὐτὸς, in like Manner of the Angel, *For mine Angel ſhall be with you, and ſhall care for your Souls. Junius* is more explicit to the ſame Purpoſe, *Angelus meus vobiſcum eſt*, qui idem *repoſciturus eſt animas veſtras*; and ſo the Oriental Verſions alſo have it.

Ver. 8. *As for their Tongue, it is poliſhed by the Workman, and they themſelves are gilded and laid over with Silver; yet are they but falſe, and cannot ſpeak.*] The mimic Repreſentations of Life are all Deceit; they are mere inſenſible Images of things, having Mouths, and a Tongue beautifully poliſhed, but are unable to give a Word of Advice, or Comfort to their Supplicants. Their Images are overlaid with Coverings of Gold and Silver Plates, ſee ℣ 57, 58. *Iſ.* xxx. 22. either to attract the Eyes of the Beholders, or to cover ſome Defect; but their Gold and Silver ſerve only to expoſe their Weakneſs. They are of no more Value than that of the rich Materials of which they are made, and ſo far from being able to ſay or do any thing, that they themſelves are the handy Work of thoſe that worſhip them: Every Excellence that they have is derived from the Ingenuity of the Artificer, and ſhews rather his Art, than their Divinity.

Ver. 9. *And taking Gold as it were for a Virgin that loves to go gay, they make Crowns for the Heads of their Gods.*] The *Geneva* Verſion is clearer, which has, *And as they take Gold for a Maid that loveth to be decked, ſo make they Crowns for the Heads of their Gods.* But the Senſe, I conceive, would be more perfect, if the pointing was thus, "And "taking Gold, as for ſome Virgin that loves

"Dreſs and Finery, they make Crowns for "the Heads of their Gods:" And ſo *Calmet* underſtands it, *Comme on fait des ornements à une fille, qui aime à ſe parer, ainſi on fait ces Idoles avec de l'or.*

Ver. 12. *Yet cannot theſe Gods ſave themſelves from Ruſt and Moths, tho' they be covered with Purple Raiment.*] See ℣ 72. i. e. Their Ornaments and royal Attire are periſhable Things, like thoſe that wear them; paſs but a few Years, and their *Riches are corrupted, and their Garments Moth eaten, their Gold and Silver cankered, and the Ruſt of them ſhall be a Witneſs againſt them, and ſhall eat them up, as it were Fire*, as St. *James* ſpeaks upon another Occaſion, ch. v. 2, 3. That the Heathens, in their idolatrous Worſhip, adorned the Images of their Gods with coſtly Robes, is confirmed from *Jer.* x. 9. where ſpeaking of the Decorations, and rich Apparel of the falſe Gods, he ſays, that *blue and purple are their Clothing.*

Ver. 13. *They wipe their Faces becauſe of the Duſt of the Temple, when there is much upon them.*] Or, as the *Geneva* Verſion has it, "They wipe their Faces becauſe of the Duſt "of the Temple, whereof there is much "upon them." And ſo the *Vulg. Extergunt faciem ipſorum propter pulverem domûs, qui eſt plurimus inter eos*, i. e. thro' the Concourſe of the People, or Votaries, who come there in great Numbers. The Multiplicity of Perſons, which tread the hallowed Courts, which is an Honour to the true God, is to them an Inconvenience and Diſgrace, for when the Idol Temples, like that of *Baal*, are filled with Worſhipers from one End to the other, being unable to help themſelves in any reſpect, they muſt be beholden afterwards to the Care of others, to remove any accidental Stain or Filth that may faſten on them, and to keep them neat and clean. See ℣ 24.

Ver. 15. *He hath alſo in his Right Hand a Dagger, and an Ax.*] *Arnobius* obſerves, concerning the *Gentiles*, "That they deſigned "to create Fear by the Manner in which "they framed and repreſented the Statues "and Images of their Gods: Hence Scythes, "Clubs, and Thunderbolts, were Appendages "to their Idols." *Adv. Gent.* l. vi. Like the God of War, or ſome martial Hero, they were exhibited, armed with Swords, Lances, Helmets, Bucklers, or whatever Fancy could invent to excite Terror. In the foregoing Verſe indeed they are ſet forth in a milder Attitude, to create Veneration, ſeemingly diſpenſing Juſtice, like ſome Prince or Governour of a Province, of which the Sceptre which they held forth, was to be the Symbol.

Ver. 19. *They light them Candles .... whereof they cannot ſee one.*] Either in their Temples, or in their Proceſſions. See *Cic. Offic.* iii. 26. And *Apuleius*, who ſays of the *Pagan* Proceſſions, that, on ſuch an Occaſion, *Antiſtites ſacrorum Deum proferebant inſignes exuvias, quorum primus lucernam præmicantem claro porrigebat lumine—Magnus præterea ſexus utriuſque numerus, lucernis, tædis, cereis, &c.* The Senſe of the Writer of this Epiſtle would be more complete, if the firſt Sentence of the following Verſe was added to it thus, "They light them Candles ... where"of they cannot ſee one, for they are as one "of the Beams of the Temple." And thus the *Vulg.* from ſome *Greek* Copies, connects the Senſe, *lucernas accendunt illis, & quidem multas, ex quibus nullam videre poſſunt; ſunt quidem ſicut trabes in Domo.* And ſo the *Geneva* Verſion, "They light up Candles before "them, whereof they cannot ſee one; for "they are but as one of the Poſts of the "Temple." And *Junius* renders in like Manner. The Intention of the Heathens in having Lamps or Candles burning before their Images and Altars, ſeems to have been what *Lactantius* intimates, the furniſhing Light for their Gods; the Folly of which he thus expoſes, *num meniis ſuæ compos putandus eſt, qui auctori & datori luminis candelarum ac cerarum lumen affert pro munere?* l. vi. 2.

Ver. 26. *Yet they ſay, Their Hearts are gnawed upon by things creeping out of the Earth, and when they eat them and their Clothes, they feel it not.*] Thus *Arnobius*, who was himſelf once a Pagan, ſpeaks of Idols, ſetting them upon all Occaſions in the meaneſt and moſt ridiculous Light, *Non videtis ſub iſtorum ſimulachrorum cavis mures habitare? in ore ab Araneis ordiri retia*, l. vi. *Adv. Gent.* It ſhould ſeem, ſay *Meſſ.* of *Port Royal*, from the Context, as if the Prieſts themſelves, who got their Livelihood by this falſe Worſhip, or ſome of the Worſhipers at leaſt, made this Acknowledgment of the Meanneſs and Imperfection of their Images. But is ſuch an open Declaration from them, much to their great Diſcredit, at all natural or credible? would it not, in the Eſteem of every ſenſible and well meaning Votary, be the Means to expoſe and diſcard them, and at length take from the Prieſts themſelves all the Gain of their Craft? Nor is φασὶν, as others contend, to be underſtood as ſpoken by way of Hear-ſay, that it is ſo reported of them, as *Coverdale* underſtands it; little Need was there to refer to uncertain Tradition, or Report; every one might be convinced from their own Obſervation of their Decay, how contemptible ſuch Objects of Worſhip were. Might not this more properly be underſtood of the Idols themſelves betraying their own Defects and Shame by their frail Appearance? *i. e.* their Idols confeſs, teſtify, or make it plain by the Signs of Decay and Rottenneſs viſible about them, and by their being eaten as a Piece of ordinary Wood by Worms, and not perceiving what is done to them, that they are periſhable and ſenſeleſs. And thus *Junius* expounds it, *Ipſa idola teſtantur ſe faciliime a tenuiſſimis vermibus erodi in partes intimas uſque.* Or the Senſe, laſtly, may be that of *Iſaiah* ch. xliv. 9. that *the Makers themſelves are their own Witneſſes*, i. e. they beſt know the Materials of which they are made, and are ſufficiently convinced from their wanting often to be repaired and beautified, that they are mouldring Vanities.

Ver. 22. *Upon their Bodies and Heads ſit Bats, Swallows, and Birds; and the Cats alſo.*] Beſides the Meanneſs of their Original, and the Imperfection of their State, if one conſiders further the Rudeneſs and Inſults offered to their Divinityſhips, by vile, deſpicable and abject Creatures, this alſo is ſufficient to expoſe Mens Folly in worſhiping them. *Minucius Felix*, is very pleaſant upon the Occaſion, *Quanto verius de Diis veſtris animalia muta naturaliter judicant, mures, hirundines, milvi? Non ſentire eos ſciunt, rodunt, inſultant, inſident, ac, niſi abigatis, in ipſo dei veſtri ore nidificant*, p. 175. *Edit. Oxon.* i. e. The Mice, Swallows, and Crows know betthan you (Pagans) what your Gods are; for by gnawing and ſitting upon them, and being ready to make Neſts in their Mouths, if you do not drive them away, they know that they have neither Senſe nor Underſtanding. Spiders alſo ſpin upon their Faces, and uſe their ſacred Heads for Blocks only to hang their Webs on.

Ver. 27. *If they fall to the Ground at any Time, they cannot riſe up again themſelves.*] This was the Caſe of *Dagon*, who fell upon his Face to the Earth before the Ark of the Lord; and tho' he was once ſet right again after his Fall by his Prieſts, yet fell in the like Manner a ſecond Time, with the additional Misfortune of loſing his Head, and both his Hands, 1 *Sam.* v. 3, 4. So if *Bel* at any Time is bowed down, and *Nebo* ſtoopeth, they cannot reſtore or make themſelves ſtraight again, but muſt continue in that Poſture and Direction, in which Deſign or Accident has placed them. The Author of the *Book of Wiſdom* has been no leſs happy than this Writer, in expoſing the Weakneſs and Impotence of Idols; "When the Workmen (ſays he, ſpeaking of this particular Defect) "had "formed it by the Skill of his Under-"ſtanding, and faſhioned it as he deſigned, "he then looked out for a convenient Room "for it, ſet it in a Wall, and made it faſt "with Iron; for he provided for it that it "might not fall, knowing that it was unable "to help itſelf, as being an Image that hath "need of Help." Ch. xiii. 15, 16.

Ibid. *Set Gifts before them as unto dead Men.*] In Scripture likewiſe they are compared to dead Things, to nothing, and Vanity. The Senſe here is, that they are ſerved with Victuals, which are ſet before them in form, without their being able to avail themſelves of them, to touch or uſe them, or to receive and feaſt on the Viands and Offerings which are made to them. And how, indeed, ſhould they, being inanimate and ſenſeleſs Things? And their Votaries themſelves muſt be equally ſo, to think that they had ſuch a Power, or ever could make uſe of it: And yet we find, by the Story of *Bel and the Dragon*, that the Simplicity of the *Chaldeans* was ſuch, that they thought *that* Idol ate in Reality the great Store of Proviſions ſet before it. *By Gifts placed before dead Men*, the Writer alludes to the Parental, or Sepulchral Entertainments, which were anciently much in Vogue in the Eaſtern and other Countries, and particularly among ſome Idolaters, whoſe Notion was, that the Souls of the Departed wandered about their Sepulchres, and wanted a proper Suſtenance, and that it was a pious Office to place Bread and Wine over their Graves, for their Support and Refreſhment. See Note on *Ecclus* xxx. 18.

Ver. 28. *The Things that are ſacrificed unto them the Prieſts ſell and abuſe.*] Inſtead of exerciſing Acts of Hoſpitality and Charity to poor and helpleſs Perſons, Widows and Orphans, and beſtowing upon them the Remains of the Sacrifices, they make a Trade of holy Viands, or pervert them to bad and evil Uſes. It is certain the ancient Idolaters were wont to ſave ſome Part of their Sacrifices for magical and ſuperſtitious Purpoſes. *Herodotus* teſtifies the ſame concerning the ancient *Perſians*, l. i. c. 132. And therefore God orders in the Paſchal Sacrifice, that nothing of it ſhould remain until the Morning, leſt it ſhould be profaned, or any ways corrupted and abuſed.

Ver. 29. *Women in Childbed, &c. eat their Sacrifices; by theſe Things ye may know that they are no Gods.*] It appears from their many falſe Rites, and the ſhameful Abuſe of their Sacrifices, that they are no true Gods. For if they were, neither would their Prieſts dare to take ſuch Liberties in holy Things, nor unclean and impure Perſons be permitted to approach them, or partake of them, which they might not do of a true Sacrifice, nor in the Service of the true God; for according to the Levitical Law, ſuch Perſons were not to enter into the Sanctuary, nor touch any hallowed Things, but to continue in a State of Separation for a certain Time, as being defiled by their Infirmity, *Lev.* xii. 4.

Ver. 30. *For how can they be called Gods? becauſe Women ſet Meat before the Gods of Silver.*] The Senſe is more determinate and clear in the *Geneva* Verſion, "From whence "cometh it then that they are called Gods? "becauſe the Women bring Gifts to them," *i. e.* their ſilly and ſuperſtitious Votaries, thro' their Ignorance, pay the like Honours and Regard to their Idols, as if they were really Gods.

Ver. 31. *The Prieſts ſit in the Temples having their Clothes rent, and their Heads and their Beards ſhaven, and nothing upon their Heads.*] Several of the Heathen Prieſts, particularly thoſe of *Iſis* and *Serapis*, had their Heads ſhaved, and uncovered, in the Manner here deſcribed. It was a ſtanding Ordidinance at *Memphis*, *Ut Iſidis ſacerdotes ſemper deraſo ſint capite, utque tertia quaque die corpus eradant.* See *Alex. ab Alex.* l. vi. *Juven. Sat.* vi. It is obſervable, that the Rites here mentioned were funeral Ceremonies, and therefore the moſt proper to be uſed in the Worſhip of the Heathen Deities, who were no better than dead Men. In the Service of the true God, the *Jewiſh* Prieſts were forbid to rent their Clothes, and ſhave their Heads, thereby to diſtinguiſh them, as we may ſuppoſe with great Probability, from the Heathen Prieſts. See *Levit.* xxi. 5—10. *Calmet* thinks, the Writer here refers to the Lamentations for *Adonis*, cuſtomary not only in *Egypt*, *Paleſtine*, *Phœnicia*, and *Syria*, but alſo in *Babylonia*, and the Provinces beyond the *Euphrates.*

Ver. 32. *They roar and cry before their Gods, as Men do at the Feaſt when one is dead.*] This refers to a Rite or Cuſtom among the *Jews* at their Funerals, by the LXX called περίδειπνον νεκρȣ̃, or the Funeral Feaſt. For the *Jews* had Feaſts or Banquets upon Account, or in Honour of the Dead, and for the Refreſhment of the melancholy Relations and Friends preſent at the Burial. Thus we read of *the Meat of Mourners*, *Hoſ.* ix. 4. and of the *Cup of Conſolation* to comfort them for the Loſs of the deceaſed, *Jer.* xvi. 7. And this probably the Son of *Sirach* means, where he mentions θέματα βρωμάτων παρακείμενα ἐπὶ τάφῳ, *i. e.* Meſſes of Meat ſet on the Sepulchre, *Ecclus* xxx. 18. *Tobit* iv. 17. See Notes on thoſe Places. This Cuſtom, as we are informed by one of the *Jewiſh* Writers, was the impoveriſhing of many, and that almoſt unavoidably; for if any one omitted the Funeral Feaſt, he was reflected upon for want of Piety. On this Account, and ſome Abuſes attending theſe ſepulchral Entertainments, this Cuſtom was at length aboliſhed. By their Lamentations and Cries before their Gods, *Calmet* thinks thoſe for *Adonis* moſt probably are meant.

Ver. 40. *When even the Chaldeans themſelves diſhonour them.*] i. e. They inwardly laugh at them, perſuaded of their Weakneſs and Inability to do any thing. If their Prieſts preſented any ſick Perſon before the Idol, it was rather to comply with the prevailing Superſtition, than from any Hope that the Cure would be effected. They were conſcious of the Cheat, tho' for gainful Reaſons they continued the Practice. *Haruſpex ridet cum Haruſpicem videret*, was *Tully's* Sneer upon ſuch Impoſtors as theſe. St. *Auſtin* argues very ſtrongly againſt the Continuance of ſuch Superſtitions from the plain Confeſſion of the Worſhipers themſelves of theſe Pagan Deities. *Junius*, who joins this Sentence to the following Verſe, makes the Senſe to be, That the *Chaldeans* themſelves ſufficiently expoſe the Weakneſs and Impotence of ſuch Gods, when deſpairing of Help from their *Dii minorum Gentium*, or inferior Sort of Gods, they carry the Patient to their great God *Bel*, but to as little Purpoſe.

Ver. 41. *If they ſee one dumb that cannot ſpeak, they bring him, and entreat Bel that he may ſpeak, as tho' he were able to underſtand.*] *Bel* was the principal Idol of the *Babylonians*, *Iſ.* xlvi. 1. The ſame with *Baal*, as *Selden* conjectures, *Syntag.* i. c. 2. How unable *Baal* was to hear, underſtand, or anſwer, the Petitions of his Worſhipers, we learn from that ſignal Inſtance, 1 *Kings* xviii. 26. where tho' his Prophets called on the Name of *Baal* from Morning until Noon, ſaying, *O Baal, hear us*, yet was there no Voice, nor any that regarded. Strange that any ſhould be ſo ſenſeleſs, as the Author of the *Book of Wiſdom* well argues, ch. xiii. 18. as *for Power to call on that which is weak, and for Aid humbly beſeech that which hath leaſt Means to help, and for Speech apply to dumb Idols*; emphatically, and by way of Infamy ſo called, as neither having any Faculties themſelves, nor able to confer the Gift of Speech upon others.

Ver. 42. *Yet they cannot underſtand this themſelves, and leave them, for they have no Knowledge.*] Καὶ ȣ̓ δύνανται αὐτοὶ νοήσαντες καταλιπεῖν αὐτά. Or, as the *Alex. MS.* has it, τȣ̃το νοήσαντες, which would be better rendered, "They cannot, tho' they obſerve the Inability of their Idols to adminiſter any Help, perſuade themſelves to leave and forſake them, for they are fooliſh and infatuated themſelves." And thus the *Geneva* Verſion more clearly, "Yet they that underſtand theſe Things, cannot leave them, for they alſo have no Senſe."

Ver. 43. *The Women alſo with Cords about them.*] This refers to the Tents or Tabernacles of *Venus*, in which Virgins were ſolemnly proſtituted to the Honour of that falſe Goddeſs, under the Title of *Mylitta*, and *Venus* πάνδημος, or the popular Goddeſs of ſenſual Pleaſures. Theſe Tents were called *Succoth-benoth*, i. e. the Tabernacles of Daughters, or the Pavilions of the Girls, on account of their Reſidence. According to *Selden*, it means the Chapels of *Venus Mylitta*. The Men of *Babylon*, 2 *Kings* xvii. 30. are ſaid to make *Succoth-benoth*, wherein their Daughters were proſtituted to ſuch as came to worſhip *Venus*; as the Manner was in *Babylon*, from whence this Filthineſs had its Original. See *Selden de Diis Syris*, *Syntag.* ii. c. 7. And to this ſcandalous Cuſtom, he thinks *Levit.* xix. 29. particularly to refer. Every Woman, it ſeems, throughout all the Country, was bound once in her Life to repair to the Temple of *Venus*, and there to proſtitute herſelf to any that would throw down a Piece of Money, be it leſs or more, which Money was applied to the Temple, and to the Honour of the Goddeſs. *Herodotus* gives the following Account of this infamous Cuſtom, ὅδε δὴ αἴσχιστος τῶν νόμων ἐστὶ τοῖσι Βαβυλωνίοισι, κ. τ. λ. *erat Babyloniorum lex, ut omnes fœminæ ſemel in vita ſederent apud templum Veneris, præſtolantes adventum peregrinorum, qui cum eis congrederentur; primum adventantem qui ſe offerebat non debebant recuſare, nec eam quam offerebat mercedem, quamvis non ita magnam, quæ in ſacrum uſum reponebatur. Advena dicebat*, ἐπικαλέω τὴν θεὸν Μύλιττα; *tanti tibi deam Mylittam implora. Et quæcunque fœmina ſedere inceperat, non debuit abire donec vitiata fuerat. Unde formoſæ cito dimiſſæ, ſed deformes unum aut plures annos expectabant*; i. e. every *Babylonian* Woman was once in her Life-time bound to proſtitute herſelf to a Stranger at the

Temple of *Venus*. They were crowned with Knots and Garlands, and ranged in long Ranks before the Temple, each Rank being parted from the other by a Line, that the Men might conveniently paſs between them, and chooſe thoſe they liked beſt. They declared their Choice by throwing Money into the Lap of the Woman they moſt admired, and ſaying, as they threw it, I implore the Goddeſs *Mylitta* for thee. The Money, how little ſoever, was by no Means to be refuſed, being accounted ſacred. Nor had the Woman the Power of rejecting any Man that accoſted her in the Form preſcribed, but ſhe was abſolutely to retire without Delay. Having thus fulfilled the Law, and performed ſome Ceremonies in Honour of the Goddeſs, ſhe returned home; and nothing could tempt her to grant the ſame Favour again to her new Lover. Women of Rank (for none were diſpenſed with) might be conveyed to the appointed Place in a covered Vehicle, and keep in it, while their Servants waited their Return at ſome Diſtance, *Herod. in Clio*, l. i. c. 199. From this Paſſage it appears into what infamous Uſage and Indecency Religion had degenerated: When the moſt diſſolute Pleaſures were turned into ſo many Acts of Devotion, and it was counted a Diſhonour not to be defiled. By *χοινία*, here rendered *Cords*, ſome underſtand fine Twine, of which their Knots or Garlands were compoſed; and poſſibly this may be the Meaning of the *Syr.* which has *funibus ornatæ*. Others ſuppoſe them to be Ruſhes, which are eaſily broken. *Selden* underſtands Cords, properly ſo called, to diſtinguiſh and guard the Paſſages leading to the Women, and to keep them ſeparate.

Ibid. *The Women ſitting in the Ways.*] i. e. In the public Ways leading to the Temple of *Venus*. This Deſcription, and Particularity of the Place, is very natural and well ſuited to the Followers and Retainers of *Venus*, whoſe known Cuſtom it is to frequent the moſt public Places, to entice and allure Paſſengers. See *Prov.* ix. 14, 15. Thus *Tamar*, *Gen.* xxxviii. 14. is repreſented as ſitting in an open Place, or a Place where Roads croſſed, which is by the Way of *Timnah*, *πρὸς ταῖς πύλαις Αἰνὰν*, at the Gates of *Ænan*, according to the LXX. Such a Place as this was moſt likely to meet Paſſengers in, and therefore moſt proper for *Tamar's* Deſign. Of thoſe who followed the Trade in a public Way, ſuch whom *Plautus* calls *Scænicolæ*, ſeem moſt to reſemble the *Babyloniſh* ones here mentioned. One cannot help obſerving a ſort of gradual Decay of Decency in Women of this profligate Character; at firſt they had their Haunts without the City, and followed the Trade as it were in Diſguiſe, hiding their Faces with a Maſk; afterwards they dropped this, and appeared bare-faced, but nevertheleſs the Laws not allowing them to come within the Walls, they yet kept their Diſtance; but the State of Things every Day growing worſe and worſe, they had the Impudence at laſt to ſettle, and carry on the Buſineſs of Lewdneſs publicly in Cities. But tho' in all Times and Places ſuch vile Proſtitutes have been too much followed and careſſed, yet never was any Age ſo degenerate, or People ſo abandoned, except the *Babylonians*, as to account them ſacred.

Ibid. *Burn Bran for Perfume.*] *Badwell* takes it in the Senſe of our Verſion, and the *Oriental* ones tranſlate accordingly. The *Syriac* in particular has, *imponentes pro Thymiamite furfures.* A poor Incenſe this! but good enough for ſuch a Deity, and ſo ſcandalous Rites. *Grotius* underſtands the *Greek*, *θυμιῶσαι τὰ πίτυρα* in an impure Senſe, from the *Hebrew* פטרה *Petarah*, *apertura*, which the *Greeks* expreſs by *τὰ αἰδοῖα*, and thinks it anſwers to *ſuffire naturam* in *Pliny*; which ſeems to be confirmed from *Strabo*, who ſpeaking of the *Babylonians*, ſays, *ὁσάκις δ' ἂν μισθῶσιν ἀλλήλοις ἐπιθυμιάσαντες*, l. xvi. See alſo *Spencer de Leg. Hebr.* vol. i. *Selden* renders *πίτυρα* by *ὀλόχυτα*, *moles*, or Cakes and Libations, called alſo *θυλήματα*; and in this Senſe we meet with *θύειν τὰ πίτυρα*, in *Theocritus*, as an Expedient to procure Love. And to this very Cuſtom the Prophet *Jeremiah* is by him thought to allude, ch. vii. 18. where it is ſaid, *that the Women knead their Dough to make Cakes for the Queen of Heaven*, another Name for the *Babylonian Venus*, who was alſo called *Venus Urania. Syntag.* ii. c. 7. The ſame learned Writer obſerves of *ἑλκυσθεῖσα*, in the next Sentence, which our Tranſlators render, *drawn*, that it means a ſeeming Unwillingneſs in theſe Votaries of *Venus*, and a Reluctance to comply, *Funiculum forſan, uſquedum ab amaſio fuerit diſruptus, veluti retinaculum pudicitiæ muliebri ſimulatione retinentes.* Ibid. An Artifice only, as he obſerves, to make the Perſons that ſolicit their Favour, the more eager and enamoured.

Ver. 44. *Whatſoever is done amongſt them is falſe.*] i. e. Whatſoever is done to, or about them, is vain, and the Labour to no Purpoſe: Or whatſoever is ſaid or pretended to be done by them is falſe. The *Alex. MS.* has *γινόμενα παρ' αὐτοῖς*.

45. *They are made of Carpenters and Goldſmiths, they can be nothing elſe than the Workman will have them to be.*] i. e. They are ſuch as were carved out of a refuſe Piece of Wood, *Iſ.* xliv. 13, 14, 15. *Wiſd.* xiii. 13. which the Workmen could have formed into any Shape he pleaſed, to be a Thing either of Honour or Diſhonour: Or elſe they came out of the Smith's Furnace, and were faſhioned by the Anvil and Hammer, as *Arnobius* expreſſes it, l. i. Who in another Place, ſpeaking of himſelf, when under a State of Paganiſm, ſays, *Beneficia poſcebam nihil ſentiente de ligno*, l. vi. And after, *At quæ dementia Deum credere quem tute ipſe formaris, ſupplicare tremebundum fabricatæ abs te rei?* i. e. What an Inſtance of Madneſs is it to think that a Piece of Timber hath any more Divinity in it than it had before, becauſe it is faſhioned and carved into the Figure of a Man? The Prophet *Iſaiah*, with a peculiar Smartneſs of Argument,

gument, expoſes Image Worſhip from the Abſurdity, that a Man ſhould dreſs his Meat, and make his God out of the ſame Stick of Wood, and fall down to the ſorry Stock of a Tree, and ſay, *Deliver me, for thou art my God*, *Iſ.* ch. xliv.

Ver. 46. *And they themſelves that made them, can never continue long, how then ſhould the Things that are made of them be Gods? for they left Lies and Reproaches to them that come after.*] As the Effect cannot be more perfect than the Cauſe, ſo impotent and frail Man cannot invent, or make any Thing or Being immortal and divine. The Makers of theſe Idols being mortal themſelves, ſhall leave behind them indeed a Proof of their Ingenuity; but ſuch as is diſgraceful, and exerciſed upon wrong Objects. For the Idols made by them are Lies and Vanities, as the Scripture terms them, and are ſuch deſpicable and reproachful Things in themſelves, as Poſterity, more wiſe and ſagacious, will have in Abhorrence. Or the Senſe may be, like that, *Iſaiah* lxiv. 11. that the Time will come, when all the Makers of Images, and ſuch as have been moſt devoted to their Worſhip, ſhall be aſhamed and confounded at their own Folly, to think, that the frail Work of Man's Hands could have any Divinity in it, or any Principle of long Continuance.

Ver. 49. *How then cannot Men perceive that they be no Gods, which can neither ſave themſelves from War, nor from Plagues?*] As material and periſhable Things, they are liable themſelves to Accidents and Caſualties, called here *Plagues*. And if they cannot help themſelves in Times of public Calamity and Diſtreſs, much leſs can they be expected to ſuccour and aſſiſt others. And how indeed ſhould they watch over either their own or other's Safety, being endued neither with Power, Life, nor Underſtanding; and are indeed nothing but what they appear to be, ſenſeleſs Wood or Stone? One Reaſon which ſome Expoſitors aſſign for *Rachael's* ſtealing her Father's *Teraphim*, *Gen.* xxxi. 19. was to let him ſee, that his Gods, as he called them, could not preſerve themſelves, much leſs do any Service to him. See ℣ 57. The King of *Aſſyria*, with equal Truth and Smartneſs, reflects upon the Impotence of ſuch Deities. *Have any of the Gods of the Nations delivered their Land out of my Hand? Where are the Gods of Hamath, and Arphad? Where are the Gods of Sephervaim?* *Iſ.* xxxvi. 18, 19. The like may be obſerved from prophane Hiſtory, of *Æneas's Penates*, which were ſo far from aſſiſting him, that if he had not taken them along with him, they could not have ſet one Foot forward, nor have been ſaved themſelves at the burning of *Troy*, if his great Piety had not ſecured them. See ℣ 55.

Ver. 51. *There is no Work of God in them.*] Οὐδὲν Θεȣ̃ ἔργον ἐν αὐτοῖς ἐςιν, i. e. there is no divine Power in them, or they cannot work or effect any Thing like a God.

Ver. 53. *Nor give Rain unto Men.*] The deſcriptive Character of the living God is, *He that giveth Rain, both the former and the latter in his Seaſon, that reſerveth unto us the appointed Weeks of Harveſt*, *Jer.* v. 24. The Viciſſitude of Seaſons, of Cold and Heat, of Drought and Moiſture, ſo wiſely fitted for the Growth of the Fruits of the Earth, and other Uſes of human Life, is both the Effect and Proof of a God, and a Providence. *Videmus*, ſays St. *Cyprian*, *Dei nutu tempora obſequi, elementa famulari, ſpirare ventos, fontes fluere, grandeſcere copias meſſium, fructus miteſcere vinearum, exuberare pomis arbuſta.* And therefore *Maximus Tyrius* expreſsly, and with great Propriety, calls God, τῶν ὑετῶν ταμίαν, τ̃ καρπῶν τροφέα, τὸ γενέθλιον, τὸν ὑέτιον, τ̃ ἐπικάρπιον. But falſe Gods, or Idols, have no Power over the Elements, nor at the Requeſt of any Votary can they make any Alteration in them, as the true God did, thro' the Interceſſion of *Elias*, *James* v. 17. They can neither ſhew Signs, ℣ 67. in the Heavens above, or produce any Alteration on the Earth beneath; but are themſelves ſubject to, and often ſuffer by, the great Inclemency of Weather; they are ſometimes ſtruck down by a Thunderbolt, or melted by the Power of Lightning.

Ver. 54. *Neither can they judge their own Cauſe, nor redreſs a Wrong, being unable, for they are as Crows between Heaven and Earth.*] Our Tranſlators follow a Copy which had ἑαυτῶν. The *Alex.* and others have αὐτῶν, i. e. they cannot interpoſe to right themſelves by any Miracle, nor to execute Juſtice in their own Behalf, as the true God did in the Matter of *Core*, and his Faction. See ℣ 64. which reſpects the other Reading. Nor can they relieve any City or Country from Diſtreſs, *Neque regiones liberabunt ab injuria*, *Vulg.* as the God of *Iſrael* did *Jeruſalem* from the Power of *Sennacherib*. They as little know, and are as little able to alter Things upon Earth, as the meaneſt Bird that flies. Poſſibly this Writer might inſtance in the Crow, as being a Bird of Omen, according to the ſuperſtitious Notion of the Ancients.

Ver. 56. *They cannot withſtand any King or Enemies, How then can it be thought or ſaid that they be Gods?*] The Prophet *Iſaiah*, ch. xlvi. 1. takes Occaſion to inſult over the *Babyloniſh* Idols, who could neither preſerve themſelves nor their Worſhipers, but were carried about by their Enemies in Triumph, by way of Contempt and Deriſion: And when he ſays, *Bel boweth down, and Nebo ſtoopeth*, he means to expreſs, that the Images of theſe Deities were carried in Triumph by the *Perſians*, as Part of the Spoil, ſo that the very Deities themſelves, which were worſhiped in the Idols, muſt own that they were conquered likewiſe. We read, 2 *Chron.* xxv. 5. that the Anger of the Lord was kindled againſt King *Amaziah*, for ſeeking after the Gods of the People, which could not deliver their own People out of his Hand. And indeed it was a great Inſtance of Folly likewiſe in that Prince, after he had ſubdued and ſlain the *Edomites*, to ſet up their Gods, which he ought rather to have burnt in the Fire, than bow down to them, and burn Incenſe before them, whoſe Impotency he had proved, and detected. *Ahaz* was more juſtifiable in this Reſpect, who ſacrificed to the Gods of thoſe People, who had overcome him, hoping they might be induced to aſſiſt him alſo, 2 *Chron.* xxviii. 23.

Ver. 60. *For Sun, Moon and Stars, being bright, and ſent to do their Offices, are obedient.*] ἀποςελλόμενα ἐπὶ χρείας. The *Geneva* Verſion here ſeems preferable, *when they are ſent for neceſſary Uſes, obey.* Theſe great Bodies follow the Appointment of their Creator: If any Creature really deſerved Worſhip, it ſhould ſeem that theſe were moſt worthy of it. Their Beauty and Splendor attract our Admiration, and the Advantages we receive from them claim our Acknowledgment: But all their Glory and Power they derive from the Father of Lights. The Gods of the Nations neither equal theſe in Beauty, nor are alike beneficial by their Influence: We ought therefore to confine all our Worſhip and Homage to the living God only, and to give no ſort of Adoration to falſe Gods of any kind.

Ver. 61. *In like Manner the Lightning, when it breaketh forth, is eaſy to be ſeen, and after the ſame Manner the Wind bloweth in every Country.*] Ἀςραπὴ, ὅταν ἐπιφανῇ, εὔοπτός ἐςι. *Grotius* conjectures the true Reading to be εὐπειθής ἐςι, *is obedient*, which indeed is more agreeable to the Context, and the Reflection, as it now ſtands, ſeems but of little Weight and Conſequence. The Meaning of the latter Clauſe, which is obſcurely expreſſed, is, that under all Climates *the Wind and Storm fulfil his Word*, *Pſ.* cxlviii. 8. And in this Senſe we may expound *Pſalm* civ. 4. *He maketh his Angels Spirits*, i. e. he maketh the Winds occaſionally his Miniſters to execute his Pleaſure; and thus the Rabbins underſtand רוחות *ruchoth* in that Place. See *De Muis in Loc.*

Ver. 70. *For as a Scar-Crow in a Garden of Cucumbers keepeth nothing, ſo are their Gods.*] The Birds for a little while are afraid of a Scar-Crow, προβασκάνιον (a very unuſual Word, *Junius* underſtands it of the Statue of *Priapus*, which is probable enough, as *Suicer* renders it, *Pudenda ſtatua*) but when once they began to be accuſtomed to the Sight of it, they gave themſelves no more Pain or Concern about it: When one comes near to inſpect and examine it, it is found to be a mere nothing, or ſomething occaſionally placed *in terrorem*, and not a real Man. The Caſe is the ſame with Idols; it is only the Folly and Miſtake of thoſe who adore them, which gives them their Authority, they only impoſe upon the Weak and Superſtitious, the more knowing and inquiſitive ſoon find out the Cheat.

Ver. 72. *You ſhall know them to be no Gods by the bright Purple that rotteth upon them.*] Ἀπὸ τῆς πορφύρας, ϗ τῆς μαρμάρȣ. Not the Marble itſelf, which is more durable, but the ſhining Varniſh, or Poliſh, like Marble. *Grotius* reads, μαργάρȣ, i. e. that the Luſtre of the Jewels decays upon them. It is obſervable, that this Writer is very explicit, and deſcends to a Detail of the Veſtments, Ornaments, and Decorations of theſe Idols, whom their Prieſts ſet off and adorned with all poſſible Care, to make them look more rich and glorious. And the Reaſon of his being ſo particular ſeems to be, that he might ſet their delectable Things, as the Prophet calls them, *Iſ.* xliv. 9. in a true Light, and expoſe their Unprofitableneſs and Decay to a carnal and groſs People, too apt to be affected with Pomp and Pageantry; and whoſe Senſes were likely to pervert their Underſtanding, ſo as not to diſcern the Cheat and Falſity of ſuch a Worſhip.

Ibid. *And they themſelves ſhall afterwards be eaten.*] This may either refer to Idols worm-eaten thro' Time, or to ſuch living Animals, as tho' they were the Objects of the Pagan Worſhip, were eaten by others. The *Chriſtian* Fathers and Apologiſts, continually expoſe the Heathens for worſhiping ſuch Deities, as might be ſacrificed and eaten, and declare againſt the Practice, as infinitely abſurd and ridiculous. *Minucius Felix* is very pleaſant on the Occaſion, particularly with reſpect to the Ox *Apis*. *Athanaſius* mentions it as a ſtrong Inſtance of the Folly of the Heathen Worſhip, that thoſe Fiſhes and Calves which the *Egyptians* worſhiped, were made the Food of others, *Cont. Gent.* And the Reaſon why *Moſes* beat the golden Calf to Powder, and made the *Jews* to drink of it, was, according to St. *Jerom*, *Ut diſcant contemnere quod in ſeceſſum projici viderant*, i. e. that the People might learn to deſpiſe what they ſaw went down into the Stomach, and out into the Draught. But as the Scope of this Epiſtle ſeems directed to expoſe Idols, as mere dead Things, the former Senſe ſeems preferable.

A
COMMENTARY
ON THE
Hiſtory of SUSANNA.

Ver. 1. IN many Editions this, and the two other ſupplemental Parts, are inſcribed Δανιὴλ, and in ſome, διακρίσεις Δανιήλ. In the Preface to this Story it is ſaid to be ſet apart from the Beginning of *Daniel*, where it ſtands in the *Rom.* Editions; others, as the *Complut*, and ſome *Latin* ones, make it to be the xiiith Chapter of that Book. But if what is here related belongs to the Prophet *Daniel*, it ſhould ſeem that what is therein contained happened before ſome other remarkable Particulars which are mentioned in his Book; eſpecially if what *Ignatius* and *Sulpicius Severus* obſerve, be well-grounded, viz. that the Prophet *Daniel* was not above Twelve Years of Age, when this Story happened. It has been concluded alſo from his eſtabliſhed Character, that it preceded *Nebuchadnezzar's* Dream and its Interpretation, becauſe it is then ſaid of *Daniel*, that he was looked upon as more wiſe and able than all the Magicians, Aſtrologers, and Wiſemen of the *Chaldeans*, which great Repute he could not, it is thought, have obtained, but by ſome ſuch wonderful Action or Determination, as this which is here related. But *Origen* diſclaims this Hiſtory as belonging at all to the Book of *Daniel*, and calls it κίβδηλον τοῦ βιβλίου μέρος, a ſpurious Part of it. *Epiſt. ad Jul. Afric.* See alſo *Grabe de Vitiis* LXX. *Interp.*

Ver. 2. *A very fair Woman, and one that feared the Lord.*] This is a great Commendation of *Suſanna*, that ſhe was as virtuous and religious, as ſhe was fair and beautiful; Qualities both very aimiable, but yet do not always go together, as Beauty often inclines the Owners of it to Vanity, expoſes them to Dangers, and is an Inlet to Temptations. To excel therefore in both Reſpects was much to the Honour of *Suſanna*, as what follows about the great Care taken by her Parents of her Education, is to their Credit, and probably her being ſo virtuouſly diſpoſed was the Effect of it.

Ver. 4. *Joacim was a great rich Man.*] *Africanus* objects, that it is not credible that *Joacim*, the Huſband of *Suſanna*, was ſo rich and powerful in the Captivity, as he is here ſaid to be. To this *Origen* replies, that the *Jews* that were carried away Captives into *Babylon*, were not ſo plundered, but that many among them were both rich and powerful. See *Tob.* i. 13, 14, 22. To his Houſe the *Jews* ſeem to have reſorted for Advice, or as to a Seat of Juſtice. See ℣ 6, 7, 28.

Ver. 5. *The ſame Year were appointed two of the Ancients of the People to be Judges.*] The Term Ancients has not Reſpect purely to their Age, nor proves neceſſarily that they were far advanced in it: the ſenſual and impure Love which inflamed them for *Suſanna*, makes it more probable that they were in the Vigour of their Age. The Government by Ancients or Elders, was the Regimen of moſt Cities. We meet with them in ſeveral Authors, and from them public Seſſions or Meetings are ſtyled *Senatus*, and γερουσίαι. Sometimes theſe Elders are called, πρεσβύτεροι in general, ſometimes πρεσβύτεροι λαοῦ; theſe ſome think to be the Judges here mentioned. *Joſephus* ſays, that *Moſes* appointed, that every City ſhould have a Council of Seven Magiſtrates, Men of exemplary Virtue, and Lovers of Righteouſneſs, *Antiq.* l. iv. c. 8. *Seld. de Synedr.* l. ii. c. 6. And this perhaps was the determinate Number in his Time, but anciently there ſeems to have been more; for *Boas* mentions Ten Elders, who were probably the ſame with Judges, in the City of *Bethlehem*, *Ruth* iv. 2. See Note on *Judith* vi. 21. But in this Hiſtory two only are mentioned, and thoſe as annually choſen, a Method and Conſtitution, ſays *Grotius*, which obtained not among the *Jews*. He thinks them rather Aſſeſſors to the αἰχμαλωτάρχης, the Chief, or Preſident among the Captives. Their Buſineſs was to be aſſiſting by their Advice and Opinion, and to give Counſel or Determination in ſuch Caſes as were brought before them, chiefly in Suits in Law, ℣ 6. or Forenſic Matters. It is probable the *Jews* retained a ſort of judicial Power, even in their Captivity, and that they executed ſome of the Penal Laws of *Moſes* in ſmaller Inſtances. Thus *Haman* tells *Ahaſuerus*, *Eſth.* iii. 8. that the *Jews* obſerved their own Laws. This Hiſtory of the Accuſation and Trial of *Suſanna*, is a Proof, ſays *Calmet*, that the *Jews* had their Judges, and Methods of adminiſtring Juſtice during the Captivity; but that they had not the Power of Life and Death, ſeems moſt probable. See Note on ℣ 62.

Ibid. *Ancient Judges, who ſeemed to govern the People.*] Οἱ ἐδόκουν κυβερνᾷν. The *Vulg.* and *Junius* tranſlate according to our Verſion, with which that of *Geneva*, and alſo *Coverdale's* agree. St. *Jerom* obſerves, that it is not without good Reaſon that the Text here ſays, that theſe Elders *ſeemed only to rule*, for they who judge or govern with Partiality and Injuſtice, have only the honourable Name of Judges, and are Rulers in Appearance only, rather than true and valuable Magiſtrates; *Qui injuſte præſunt populo, tantum nomen habent judicum; regere videntur populum, magis quam regant.* There may alſo a ſecond and more literal Senſe be given from the *then* State and Condition of the *Jews*; for being in Captivity, and under the Dominion and Tyranny of the *Chaldeans*, they had rather a Shadow of Government among them, than any real Power and Juriſdiction. But there is no Neceſſity of underſtanding theſe Words of ſeeming Power, or the Abuſe of it, as δοκεῖ, and *videtur*, are often uſed as mere Expletives. See *Mark* x. 42. where οἱ δοκοῦντες ἄρχειν, an Expreſſion very much reſembling this, is rendered by St. *Matthew* xx. 25. οἱ ἄρχοντες, the Rulers. And *Luke* xxii. 24. τίς αὐτῶν δοκεῖ εἶναι μείζων, i. e. *which of them ſhould ſeem to be the greateſt*, as *Geneva* and *Coverdale* have it, means only, which of them ſhould be ſo. And thus δοκῶ πνεῦμα Θεοῦ ἔχειν, 1 *Cor.* vii. 40. would be more properly and conſiſtently, I conceive, rendered, *I have the Spirit of God.* There are other Inſtances of this Uſage in this Epiſtle. See ch. xi. 16. and ch. xiv. 37.

Ver. 9. *And they perverted their own Mind, and turned away their Eyes, that they might not look unto Heaven, nor remember juſt Judgments.*] i. e. That they might not look unto, nor reflect upon the God of Heaven, nor remember his juſt Judgments againſt ſuch notorious Sinners. Heaven, by a Metonymy, means the Father of it. See ℣ 35. and *Luke* xv. 18. The Author of the *Book of Wiſdom* has the like Obſervation, and makes the Reaſon of Mens going aſtray to be, *becauſe their own Wickedneſs hath blinded them*, ch. ii. 21. The judicious *Hooker*, has the following pertinent Reflection upon the Paſſage before us, " How ſhould the Brightneſs of Wiſdom " ſhine where the Windows of the Soul are " of very ſet Purpoſe cloſed? True Religion " hath many Things in it, the only Mention " whereof galleth and fretteth wicked Minds. " Being therefore loth that Enquiry into ſuch " Matters ſhould breed a Perſwaſion in the " End, contrary unto that which they em- " brace, it is their Endeavour, as much as " in them lieth, to baniſh quite and clean " from their Cogitation, whatſoever leadeth " or pointeth that Way. The Fountain and " Well-Spring of which Impiety, is a re- " ſolved Purpoſe of Mind, to reap in this " World what ſenſual Profit or Pleaſure ſo- " ever the World yieldeth, and not to be " barred from any whatſoever Means avail- " able thereto. And this is the very radi- " cal Cauſe of their Atheiſm." *Eccl. Pol.* B. v. p. 191.

Ver. 14. *When they were gone out, they parted the one from the other, and turning back again, they came to the ſame Place, and after that they had aſked one another the Cauſe, they acknowledged their Luſt: then appointed they a Time both together when they might find her alone.*] The Deſcription here is very natural of the Artifice uſed on the Occaſion; they pretend to go home as it were to Dinner, and take a formal Leave of each other, with Hearts equally bent on Miſchief, and meditating the ſame wicked Deſign. But Hypocriſy and Diſſimulation were the leaſt Blemiſhes in their Character. Luſt, ever impatient to perpetrate its Schemes, and ſatisfy its raging Paſſion, hurries them both back to the ſame Haunt, and conſcious Guilt urging to a Confeſſion, unites them in a ſhameful Confederacy againſt Virtue, of which by their Station they ought to have been the Guardians and Protectors.

Ver. 15. *She was deſirous to waſh herſelf in the Garden.*] St. *Chryſoſtom* takes Occaſion, from her great Circumſpection and Care to guard all the Avenues of her Heart, to compare her to *a Garden encloſed*, to *a Spring ſhut*, to *a Fountain ſealed up*, *Cant.* iv. 12. Ἦν ἀληθῶς κῆπος κεκλεισμένος, κ. τ. λ. *Quaſi hortus erat beata, quam nemo poterat deprædari, pudicitiæ ſuaves effundens odores: quaſi fons erat fide ſignatus, ex quo nemo petulans pudicitiæ pulchritudinem poterat haurire. Serm. de Suſanna*, tom. vi. p. 141.

Ver. 19. *Now when the two Maids were gone forth, the two Elders roſe up.*] St. *Chryſoſtom* obſerves, that theſe Elders were like two Wolves, or Lions, that had ſeized upon a tender Lamb, ἦν μόνη Σουσάννα ἀνὰ μέσον τῶν δύο λεόντων, κ. τ. λ. " *Suſanna* (ſays he) was " alone in the Midſt of two hungry Lions, " none were near to aſſiſt or ſuccour her, nei- " ther Maid, Companion, Neighbour, Friend, " or Relation, only God was Inſpector and " Witneſs, who indeed could have hindered " the wicked Attempt, but permitted this " Trial that he might publiſh *Suſanna's* Vir- " tue, and the others Incontinence; and at " the ſame Time, by her exemplary Con-

“ duct, give a Pattern to the Sex of the like “ Reſolution and Conſtancy, in Caſe of Temptation.” *Ibid.*

Ver. 20. *We are in love with thee.*] The Tempter was not wanting to ſuggeſt Reaſons to them, ſuch as they were, to encourage their Boldneſs. They urge their Suit from the Opportunity of Privacy, and the ſecret Paſſion which they conceived for her; they would perſwade her it was Love occaſioned their Fondneſs, as if a Name ſo tender belonged to their brutal Deſign. Such carnal and ſenſual Love differs as much from the real and virtuous Paſſion ſo called, as good Money from counterfeit Coin, or Truth from Falſhood. Ἐν ἐπιθυμίᾳ σοῦ ἐσμεν, which the *Vulg.* literally renders, *in concupiſcentia tui ſumus*, is a particular Idiom, it reſembles that of St. *Paul*, ἐν σαρκὶ εἶναι, *Rom.* viii. 9. and that Mode of Speech among the *Latins*, *In voluptatibus eſſe*, *in vitiis eſſe*, which we meet with in *Seneca*, *Epiſt.* 59.

Ver. 21. *If thou wilt not, we will bear Witneſs againſt thee.*] St. *Chryſoſtom* finely harangues upon theſe Words, Κατέχουσι τὴν Σουσάνναν οἱ παράνομοι, κ. τ. λ. i. e. The Ruffians ſeize upon *Suſanna*, and firſt they attack her by Diſcourſe, and endeavour to intimidate her by Threats, hoping to prevail that Way. “ We are the Rulers of the People, the “ Guardians of the Laws, have the Power “ of binding and looſing, of acquitting or “ condemning; you are in our Hands, may “ comply ſafely, there is none preſent to make “ any Diſcovery; Come, conſent to lie with “ us.” On which he breaks out into the following Exclamation, *Hei mihi, quos paſtores arbitrabar, lupos video; quos arbitrabar eorum, qui tempeſtate jactantur, eſſe portus, hi naufragium excitarunt.* And then he introduces *Suſannah* thus nobly replying to theſe wicked Tempters: “ Ye ſhall not ruin “ my Honour, nor violate my Chaſtity; I “ will not conſent to diſgrace my Parents, “ nor bring a Reflection on my Family: I “ will not injure or grieve my Huſband, nor “ forfeit my conjugal Faith to him, by an “ unlawful and ſinful Compliance; a violent “ and unjuſt Death is more eligible than to “ conſent to your impure Sollicitations. My “ Huſband is always preſent, if not in Perſon, yet in my Thoughts and Affections; “ nor can I ſo ſoon, or eaſily forget my Pa“ rents valuable Inſtructions, whoſe Image “ and Example is always before my Eyes.” *Ibid.*

Ver. 22. *I am ſtraitned on every Side.*] And well might ſhe ſay ſo; for either Way ſhe was expoſed to Death. If ſhe proſtituted herſelf to their wicked Deſires, it was Death by their Laws; and if ſhe refuſed to conſent to their Sollicitations, ſhe expoſed herſelf thereby to the ſame Peril of Death, by an Accuſation which the Authority of the Witneſſes would make weighty and convincing, tho' in itſelf falſe. Her Reſolution therefore to withſtand the Temptation was noble, and as ſuch is commended by all Antiquity. St. *Ambroſe* particularly thus honourably ſpeaks of her, *Sancta Suſanna denuntiato falſi teſtimonii terrore, cum hinc ſe videret urgeri periculo, inde opprobrio, maluit honeſta morte vitare opprobrium, quam ſtudio ſalutis turpem vitam ſubire. Itaque dum honeſtati intendit, etiam vitam reſervavit: quæ ſi id quod ſibi videbatur ad vitam utile præoptaviſſet, non tantam reportaſſet gloriam. Immo etiam pœnam criminis forſitan non evaſiſſet. Advertimus itaque quod id quod turpe eſt, non poteſt eſſe utile, neque rurſus id quod honeſtum eſt, inutile.* *De Officiis*, c. xiv. l. 3.

Ver. 23. *It is better for me to fall into your Hands, and not to do it, than to ſin in the Sight of the Lord.*] Αἱρετόν μοι ἐστὶν. Almoſt all the Verſions uſe the Comparative Degree, except the *Greek*, which has αἱρετόν ἐστι, i. e. it is good and eligible to fall into your Hands, and not to commit the Sin, and thereby diſpleaſe God. A Compariſon, ſays St. *Jerom*, cannot be here properly formed, for to ſay Continency is better, is allowing ſome ſort of Goodneſs to the Sin itſelf. The *Greek* therefore, ſays he, may be ſuppoſed not to uſe it, *Ne videretur comparatione peccati, quod erat bonum, hoc appellare melius.* *Hieron. in loc.* But this Remark ſeems rather nice than juſt, for beſides that there are many Inſtances in approved Authors, where the Poſitive is uſed for the Comparative, the Compariſon is not here inſtituted of the Morality of the Actions, but of the Danger attending them: Or in other Words, that it is better to ſuffer a temporal than an eternal Puniſhment. Many of the Fathers, as St. *Ambroſe*, *Jerom*, *Chryſoſtom*, *Bernard*, *Auſtin*, have wrote ſet Panegyrics upon *Suſanna*'s wiſe Conduct and Determination. The laſt of theſe draws a long Parallel between her and the famed *Lucretia*, the Heroine of *Roman* Story, the boaſted Pattern of Chaſtity for all Ages. “ What is “ *Lucretia* when compared with *Suſanna?* “ ſhe murders herſelf, tho' ſhe knew herſelf “ innocent; the Action ſo much celebrated, “ was rather Raſhneſs than Fortitude, the “ Effect not of any ſuperior Love of Chaſtity, but of Weakneſs, or falſe Modeſty. “ She was too delicate, it ſeems, to bear the “ Thought of a ſhameful Action committed “ even againſt her Conſent and Concurrence, “ without revenging it raſhly upon herſelf. “ *Seipſam etiam non adultera occidit; non eſt* “ *pudicitiæ charitas, ſed pudoris infirmitas.* “ Or ſome Tincture of Pride was lurking under it. She was afraid leſt any ſhould think “ her guilty of the Crime, if ſhe did not re“ ſent it thus unnaturally. She could not “ content herſelf with the Approbation and “ Teſtimony of her own Conſcience, unleſs “ ſhe ſhewed her Deteſtation of the Fact by “ killing herſelf, to avoid the very Suſpicion “ of it.—She ought rather to have hindered “ the baſe Action of *Tarquin* at the Expence “ of her own Life, than throw it away after“ wards out of meer Vexation. Herein *Suſanna* exceeded her, that ſhe was ſo far “ from conſenting to the brutal Attempt of

“ the Elders, that ſhe choſe rather to expoſe “ herſelf to the manifeſt Danger of Death, “ than comply with their vile Sollicitations— “ *Lucretia* killed herſelf, innocent as ſhe was, “ leſt ſhe ſhould appear guilty; and it is this “ very Conſideration of her Innocence, that “ aggravates her Fault. Why ſhould ſhe kill “ herſelf if ſhe was no Ways culpable; and if “ ſhe was culpable any Ways by conſenting, “ ſhe muſt then certainly be thought to have “ killed herſelf, merely to have it ſuppoſed that “ ſhe was innocent. *Si adultera, cur laudata; “ ſi pudica, cur occiſa?* *Suſanna* was no leſs “ ſenſible of the Rudeneſs offered, but ſhe “ did not think it her Duty to puniſh upon “ herſelf another's Crime, and to add to the “ Sin of others, that of wilful Murder of her- “ ſelf; *nec in ſe ulta eſt crimen aliorum, ne “ aliorum ſceleribus adderet ſua.*” *Auguſt.* l. i. *de Civit. Dei*, c. 18.

Ver. 24. *With that Suſanna cried with a loud Voice, and the two Elders cried out againſt her.*] One hears, ſays St. *Bernard*, two Cries very different, and for very different Reaſons. *Suſanna* cries like an innocent Lamb, in Danger of being devoured; and the two Elders roar like ravenous Wolves for their Prey, or becauſe they were diſappointed of it. St. *Chryſoſtom* has the very ſame Compariſon, *Clamor ut luporum gravium, & balantis oviculæ inter eos.* She cries to fetch in Help, and to atteſt her Innocence; they to drown her Shrieks, and to cover their own Crime by turning Accuſers; for they now quitted their Office as Judges, by appearing as Witneſſes and Informers.

Ver. 32. *Theſe wicked Men commanded to uncover her Face, for ſhe was covered.*] The Way of covering the Head was uſed chiefly on Three Occaſions: 1. In Caſes of Grief and Mourning, 2 *Sam.* xix. 2. As an Expreſſion of Reſervedneſs and Modeſty, as in the Inſtance of *Rebecca*, *Gen.* xxiv. 65. and this of *Suſanna*. 3. As a Teſtimony, or Token of the greateſt Reſpect and Reverence, or when an Inferior was unable to bear the Sight and Splendor of another's Majeſty and Greatneſs. Thus *Elijah*, 1 *Kings* xix. 13. when he heard the Voice of God upon Mount *Horeb*, wrapped his Face in his Mantle. Covering the Face with a Veil was the univerſal Practice of almoſt all Nations. The *Romans* in particular, were ſo ſtrict and punctual in the Uſe of it, that when *C. Sulpicius Gallus* knew his Wife had appeared abroad without it, he divorced her only on that Account. And from this Covering, as the Critics obſerve, the *Latin* Word *nubere*, which at firſt ſignified no more than to cover with a Veil, came to expreſs Marriage. *Calmet* thinks that theſe Judges ordered her to be uncovered under the Pretext that it was an Inſtance of Diſreſpect to their Office and Quality, to continue veiled in their Preſence, eſpecially when cited before them as a Criminal. Or perhaps pretending, that her Guilt would diſcover itſelf in her Countenance, tho' doubtleſs the true Reaſon was that given in the Text, *that they might feed their Eyes with her Beauty.*

Ver. 34. *And laid their Hands upon her Head.*] A Form uſed among the *Jews*, when one accuſed another of a capital Crime. See *Levit.* xxiv. 14. by which Ceremony theſe Elders ſignified, that they now appeared as Witneſſes, and had given a true Teſtimony againſt her, and thought her worthy of Death; and it was cuſtomary, according to the *Jewiſh* Writers, to ſay, *Let thy Blood be upon thine own Head, which by thy Guilt thou haſt brought on thyſelf.* And to this alludes probably that other Ceremony among them, of laying the Hands upon the Head of the Victim intended for the Sacrifice, *Levit.* i. 4. iv. 4—24. xvi. 21.

Ver. 45. *Therefore when ſhe was led to be put to death, the Lord raiſed up the holy Spirit of a young Youth, whoſe Name was Daniel.*] It hath been objected againſt this Hiſtory, that what is here related could not happen when *Daniel* was a Youth, much leſs when he was παιδάριον νεώτερον, as the *Greek* expreſſes it, for it appears from ℣ 65. or the laſt Verſe of this Story, according to ſome ancient Verſions, that *Aſtyages* was at this Time dead, and *Cyrus* reigned in his ſtead. Now *Daniel*, ſay ſome Objectors, was then well advanced in Years. To this it is anſwered, that this Hiſtory happened a long Time before, and that the Verſe referred to about *Aſtyages*, does not at all concern this Narration, but that of *Bel and the Dragon*, which immediately follows; and accordingly in many Editions, both *Greek* and *Latin*, it is made the very Beginning of it. See *Dupin's Prel. Diſc.* p. 24. As to *Daniel's* Age ſeveral Writers expreſsly ſay, that he was only Twelve Years old at this Time. See *Sulpit. Sever. Sac. Hiſt.* l. ii. c. 2. *Theodoret. in Cap.* i. *Ezek. Ignat. Epiſt. ad Magneſ.* It ſeems as if God, by the Mouth as it were of an Infant, meant to confound the Malice and Cunning of theſe Elders, and to detect their Hypocriſy and Iniquity. “ One ſees in this Story (ſays St. *Chryſoſtom*) “ how far it pleaſes “ God to permit the Malice and Wickedneſs “ of Men to proceed, and how far he ſeems “ to abandon his Servants: He permits *Suſanna* to be condemned to death, and “ even to be led forth to public Puniſhment, to prove her Faith and Conſtancy “ unto the End; in like Manner as he tried “ the Faith of *Abraham* by letting *Iſaac* come “ to the very Spot, where he was to be offered as a Sacrifice, and not interpoſing, “ till his Father had bound him, actually “ had taken the Knife, and ſtretched out his “ Hand to kill him. But as he ſent his Angel “ in the very Inſtant to hinder him from laying his Hands upon, or doing any Harm “ to his Son, and to aſſure him that he was “ pleaſed with this ſignal Inſtance of his Obedience, ſo to prevent the Evil intended “ againſt *Suſanna*, the Lord raiſed up the “ holy Spirit of young *Daniel*, to undeceive “ the People, and make them open their “ Eyes.”

" Eyes." *Serm. de Suſan.* tom. vi. " It ſhould " ſeem, (ſays St. *Jerom*, from the Text) that " the Spirit did not then firſt enter into *Daniel*; " but that it was already in him, only quieſ- " cent on account of his tender Age: But an " Occaſion now offering to reſcue thereby " oppreſſed Innocence, it appeared, and act- " ed with Power and Clearneſs in Favour of " Juſtice; God exemplifying in this Inſtance, " that his Spirit, when he pleaſes, acts in- " dependently, or without Regard to the " Weakneſs or Minority of Age, which ſerves " rather to make his divine Power the more " illuſtrious."

Ver. 46. *Who cried with a loud Voice, I am innocent from the Blood of this Woman.*] God oppoſed to the two Elders a Child in Compariſon, and made innocent *Daniel* the Judge of theſe corrupt ones; *I am clear*, ſays he, *from the Blood of this Woman.* " He uſes, (ſays St. *Ambroſe*) " the ſame Expreſſion with " regard to *Suſanna*, as *Pilate* did with re- " ſpect to the holy *Jeſus*, but does it much " better, and more conſiſtently; for he urges " it for the Deliverance of innocent Blood, " whereas *Pilate* bore Teſtimony to his be- " ing a juſt Man, whom he delivered up ſoon " after, as a Criminal, which greatly aggra- " vated his Fault, *Gravius eſt peccatum unum* " *eundemque & pronuntiare juſtum, & tradere* " *quaſi criminoſum.* *Daniel*, by his Declaration, " freed the People from the Miſtake they " lay under, and the Sin they were about to " commit, whereas *Pilate* by his Conduct " confirmed the *Jews* in their wicked De- " ſign." It is ſurprizing, that the Words of ſo young a Perſon ſhould affect the People ſo all on a ſudden, and make them defer the Execution of a Sentence pronounced in Form upon the Depoſition of two Witneſſes, ſo irreproachable in all Appearance; it ſhould ſeem that God, who alone can rule the Will and Affections, touched the Hearts of this People, and inclined them at this Time to attend favourably to what the inſpired Youth offered in Behalf of diſtreſſed Innocence. They had judged too haſtily upon the Depoſition of two ſuch Witneſſes, without taking the neceſſary Precaution to be aſſured of the Truth of their Teſtimony: Eſpecially as *Suſanna's* Conduct had always been ſuch, as put her beyond Suſpicion of the Crime charged upon her, and ſhe denied ſo ſolemnly that ſhe had been guilty of it.

Ver. 48. *So he ſtanding in the Midſt of them ſaid, Are ye ſuch Fools, ye Sons of Iſrael, that without Examination or Knowledge of the Truth, ye have condemned a Daughter of Iſrael?*] St. *Bernard* obſerves, that tho' *Daniel* ſaw himſelf alone amongſt ſo great a Multitude, yet was he not afraid or aſhamed, notwithſtanding the great Authority of theſe Elders among the People, to oppoſe himſelf againſt their falſe Accuſation, and the Sentence pronounced thereupon. He choſe rather to be thought guilty of Raſhneſs and Preſumption for the honeſt Freedom he had taken, than to be found guilty before God in betraying Truth and Innocence by his Silence. *Sulpicius* obſerves, that the extraordinary Courage, and unuſual Boldneſs diſcovered by one ſo young on this Occaſion, before ſo numerous an Aſſembly, was the very Reaſon that induced thoſe *Jews* who had paſſed the Sentence upon her, to enter again into the Examination of the Cauſe: *Enimvero multitudo Judæorum quæ tum aderat, non ſine Domino exiſtimans, puerum contemptæ ætatulæ, in hanc conſtantiam prorupiſſe, favore accommodato, in conſilium revertitur. Sacr. Hiſt.* l. ii. c. 2.

Ver. 50. *And the Elders ſaid unto him, Come, ſit down among us, and ſhew it us, ſeeing God hath given thee the Honour of an Elder.*] Κάθισον ἐν μέσῳ ἡμῶν. This Compliment was paid him on account of the ſuperior Wiſdom which he diſcovered. See *Luke* iii. 46. where our Saviour is deſcribed at Twelve Years old, the ſuppoſed Age of *Daniel*, as ſitting in the Midſt of the *Jewiſh* Doctors, both hearing them, and aſking them Queſtions. But who are they who invite *Daniel* to this Honour? if the Perſons who ſpeak thus civilly to him are the Elders that accuſed *Suſanna*, we muſt then either imagine, that what is here ſpoken and offered him, is by Way of Sneer or Raillery, to inſult his Youth, and to expoſe his Forwardneſs and Preſumption, in pretending to reform the Judgment of the whole Aſſembly, or elſe that they thought to win upon him, and gain him over by their Flattery. But it is more probable that the Perſons who addreſſed *Daniel* in this obliging and honourable Manner, were different Elders, or Aſſeſſors, not in the Plot or Intereſt of the two others, but acting agreeably to their public Office and Character, and therefore well inclined to detect the Falſity of the Accuſation, and to re-examine the Cauſe for that Purpoſe.

Ver. 52. *Thou that art waxen old in Wickedneſs, now thy Sins which thou haſt committed are come to Light.*] Ἡμερῶν κακῶν πεπαλαιωμένη. It ſhould ſeem as if *Daniel* here alluded to the Term Elder, eſpecially if that Word is literally to be underſtood; by adding κακῶν the Expreſſion anſwers to πλήρης παντὸς δόλου, *Acts* xiii. 10. and πεπληρωμένος πάσῃ ἀδικίᾳ, *Rom.* i. 29. Sins may here either be underſtood ſtrictly, and the Senſe be, " Thy former wicked " Way of Life, which thou haſt had the Ar- " tifice to conceal, is now apparent, or may " hence be inferred:" Or by a Metonymy we may underſtand ἁμαρτίαι of the Puniſhment due to Sins, ſee *Numb.* xvi. 26. 1 *Tim.* v. 22. *Apocal.* xviii. 4. and then the Senſe will be, " The Puniſhment due to thy many Sins " hath now overtaken thee."

Ver. 54. *Under a Maſtic Tree. And Daniel ſaid . . . even now the Angel of God hath received the Sentence of God to cut thee in two.*] *Daniel*, in his Reply to the Elders, alludes to the *Greek* Names of the Trees, under which they ſaid the Fact was committed, and from the very Names of theſe Trees pronounces Sentence to their Confuſion. When one of them ſaid, that he ſaw the adulterous Act ὑπὸ σχῖνον, *Daniel* anſwers in Alluſion to σχῖνον, *The Angel of God is ready*, σχίσαι σε μέσον, *to cut thee in two*: And when the other Elder ſaid it was ὑπὸ πρῖνον, *Daniel* replies, in Alluſion to this likewiſe, the Angel of the Lord waiteth with the Sword, πρίσαι σὲ μέσον; which Alluſions are not, nor can be, preſerved in our Language. The *Vulgate* retains the *Greek* Names of theſe Trees, the one is called *Prinus*, the other *Schinus*. The Reflection we may draw from the Condemnation of theſe Elders, expert, no doubt, in the Art of Defence, as well as Accuſation, is, that the Spirit of God makes uſe of ſuch Means as he ſees moſt proper to confound Wickedneſs and Injuſtice; if he had not in ſome meaſure blinded the Reaſon of theſe wicked Elders, it would have been eaſy for them to have eluded the Force of *Daniel's* Queſtions, and to have prevented the Conſequence drawn from his Anſwers, by ſaying only, that they did not trouble themſelves to be ſo particular as to mind the ſort of Tree they were criminally concerned under, it was ſufficient, that they ſaw them indecently acting together in ſuch a Part of the Garden, and under the Covert of ſome ſhady Tree. As the Alluſion in theſe Verſes is founded upon the *Greek* Names, ſome have from thence inferred, that this Hiſtory could not be written by *Daniel*, but was wrote originally in the *Greek* Tongue by ſome *Helleniſtic Jew*: To which *Origen* replies, that *Daniel* never uſed the Terms or Names of the Trees as they occur in the *Greek*, but ſuch other *Hebrew* or *Chaldee* Words, as the Verb that ſignifies *to cut aſunder*, beſt anſwered to: That the *Greek* Interpreter, it is probable, in order to preſerve the Force of the Original, changed the Names of the Trees, and ſought out ſuch other Names inſtead of them, as had the ſame Alluſions as the original ones had which were loſt. Many Inſtances of this Figure of Speech called *Paronomaſia*, are to be found in the ſacred Writings; in the *Hebrew* of the Fifth Chapter of *Iſaiah*, ℣ 7. it is, *he looked for* משפט *Miſchpat*, *but behold* משפח *Miſchpach*; *for Righteouſneſs* צרקה *tſedaka*, *but behold* צעקה *tſaaka*, *a Cry*. See alſo *Iſ.* xxiv. 18. and *Vitringa* in *Iſ.* p. 120. The like Alluſion is obſervable in the *Hebrew* Text of *Ecclef.* vii. 1. but *Dan.* v. 25—28. is neareſt to the Paſſage before us. Many other Examples might be collected out of both Teſtaments. See *Jer.* i. 11, 12. *Ezek.* vii. 6. *Hoſ.* ix. 15. *Amos* v. 5. viii. 2. *John* xv. 2. *Rom.* i. 29—31. xii. 3. 2 *Theſſ.* iii. 11. *Heb.* xi. 37. all which Inſtances have an Affinity of Sound with each other, like theſe of *Daniel*, but cannot eaſily be tranſlated into another Language, and therefore the Beauty of them is frequently loſt.

Ver. 55. *The Angel of God hath received the Sentence of God to cut thee in two.*] The puniſhing Offenders by ſawing them in two with a wooden or iron Saw, to which *Daniel* here ſeems to allude, was in uſe among the Ancients. We are aſſured that the *Thracians* ſometimes ſawed Men aſunder alive, *Val. Max.* lib. ix. c. 2. by *Suetonius*, that Rebels and Betrayers of their Country were puniſhed this Way; and by *Tertullian Apol.* c. iii. that it was uſed of old to thoſe, who were falſe to their Creditors. It appears from the Laws of the Twelve Tables, that this Puniſhment was annexed to certain atrocious Crimes, but was ſo ſeldom put in Execution, that *Aulus Gellius* ſays he never read of any that ſuffered it, *Noct. Attic.* l. xii. This is thought to be the Puniſhment inflicted by *Samuel* on *Agag*, the Enemy of God's People, 1 *Sam.* xv. 33. and by *David* on the *Ammonites*, 2 *Sam.* xii. 31. It was by *Nebuchadnezzar* threatened to the Blaſphemers of the true God, *Dan.* iii. 29. In general it is obſerved, that all thoſe Places of Scripture, where the Word פרץ *parats*, to divide, or break aſunder, is uſed in the *Hebrew* Text, for putting to death, probably allude to this Puniſhment. In St. *Matthew* the wicked Servant is threatened to be cut aſunder, and to have his Portion with the Hypocrites, ch. xxiv. 51. Among the Sufferings of the Saints of the *Old Teſtament*, the Apoſtle mentions their being ſawn aſunder, ἐπρίσθησαν, *Heb.* xi. 37. which the *Jews* and *Chriſtians* by Tradition underſtand of *Iſaiah*, who is ſaid to have been put to death in this Manner by *Manaſſes*, King of *Judah*, for boaſting he had ſeen the Lord ſitting on his Throne, *Iſ.* vi. 1.

Ver. 56. *O thou Seed of Canaan, and not of Judah.*] This is ſpoken by way of the greateſt Reproach; for the *Canaanites* were a curſed Generation from an accurſed Father, ſo overgrown with Wickedneſs, that God devoted them to Deſtruction, and to be cut off from that good Land which they poſſeſſed, that he might place *Iſrael* therein, the Seed of bleſſed Parents, whom for their Fathers ſake he loved, and entailed his Bleſſings upon. The Expreſſion here is the ſame with that *Ezek.* xvi. 3. *Thy Birth and thy Nativity is of the Land of Canaan, thy Father was an Hittite, and thy Mother an Amorite*: So of the Elder it is obſerved here, that he reſembled the Manners of *Canaan*, more than thoſe of *Abraham*, *Iſaac*, and *Jacob*, his Anceſtors, and is therefore ſaid to be of the Seed of *Canaan*, becauſe thoſe, in Scripture Dialect, whoſe Manners we reſemble, are ſaid to be our Parents. And as the Name *Canaan*, in the *Greek* Σάλος, i. e. *Commotion* or *Agitation*, alludes probably to that diſorderly Ferment in his Blood, which betrayed him into that Sin that derived the Curſe upon his Poſterity, ſo one thus wantonly and viciouſly diſpoſed, is properly ſaid to derive his Deſcent from him. There is alſo an Expreſſion reſembling this, *Hoſ.* xii. 7. where *Ephraim*, on account of his Injuſtice, Violence, Calumny, and falſe Accuſation, is called, by way of Indignation *Canaan*, according to the Rendering of the LXX, *Vulg.* and *Orient.* Verſions. That of *Geneva* has it in the Text, and this marginal Annotation on it, *Ephraim is more like the wicked Canaanite, than godly Abraham*,

braham, or *Jacob*; intimating, that they were ſo unlike *Jacob* their Father beforementioned, that they were not to be reputed his genuine Seed, but as if their Birth and Nativity was of the Land of *Canaan*, had forfeited their Right to the Privileges and Bleſſings belonging to *Iſrael*, and were become Heirs of the Curſe annexed to *Canaan*, and his Poſterity. It is obſervable, that where *Ephraim* is reproached as *Canaan*, *Judah* is before commended. See ch. xi. 12. For the Tribe of *Judah*, for the Generality, retained the public Worſhip of God, its Purity, at leaſt Truth of Worſhip, and was comparatively faithful, and that Kingdom was the lawful Succeſſion of *David's* Lineage. The *Jews* have a Tradition, according to St. *Jerom*, that when *Iſrael* came out of *Egypt*, and were encompaſſed on one Side by a Mountain, on another by the *Red Sea*, on another by the Army of *Pharaoh*, and even quite ſhut in, the other Tribes deſpaired and deſired to return into *Egypt*, only *Judah*, with Confidence in God, entered into the Sea, and ſo deſerved the Kingdom. With reſpect to this Fact, *Judah* is ſaid, in the Place laſt referred to, and which ought indeed to begin the next Chapter, to be a Witneſs of God's Word, and as a faithful Aſſertor thereof, deſcended with God into the Sea, and was moſt faithful among the holy ones, ſo as to believe the Words of God commanding him. See *Pocock in loc.*

Ver. 61. *And they roſe againſt the two Elders.*] See *Apoſt. Conſtit.* l. ii. 49, 51. The *Jewiſh* Writers, tho' they do not look upon this Hiſtory as authentic, yet have a traditional Account of the ſame Story, differing only in the Relation of it. They make the two Elders to be puniſhed by *Nebuchadnezzar*, by being roaſted, or caſt into the Fire (Burning among the *Chaldeans* being the Puniſhment for Adultery;) and not by their own People, as mentioned in the following Verſe. They will have theſe Elders to have been *Ahab* and *Zedekiah*, mentioned *Jer.* xxix. 21; of whom it is there ſaid, that they committed Villany in *Iſrael*, by Adultery with their Neighbours Wives. See *Orig. Epiſt. ad African. Jerom. Epiſt.* 10. and *Comm. in loc.* and on *Dan.* xiii. The laſt Clauſe of ℣. 5. here, has been thought by ſome to countenance this Opinion: But this is a mere Fancy and Conceit, the Meaning of that Sentence being only, that theſe Elders reſembled thoſe corrupt ones, which the Prophet there ſpeaks of; and it ſeems more probable from the following Verſe, that theſe Elders were ſtoned, as they ſuffered according to the Law of *Moſes*, or in the Manner appointed by it for ſuch a Crime, and in ſuch ſort, as they intended to have done unto *Suſanna*.

Ver. 62. *And they put them to death.*] Tho' the *Jews*, as *Origen* and others maintain, might have the Power of the Sword ſometimes in their Diſperſions, yet it may be queſtioned how far they had the Power of Life and Death during their Captivity under the *Chaldeans*. It ſeems more probable that they had not ſuch a Power, and therefore the *Jewiſh* Writers will have theſe Elders to have been puniſhed by *Nebuchadnezzar*. Under the *Romans*, who gave the *Jews* as much Liberty as the *Babylonians*, it is certain they had not this Power of Life and Death, as appears from *John* xviii. 31. *It is not lawful for us to put any Man to Death.* It is more likely that they had only Magiſtrates, Judges, and Courts of Juſtice of their own to decide Differences in Caſes of Property, in a Way peculiar to themſelves; as *Strabo*, quoted by *Joſephus*, *Antiq.* l. xiv. c. 12. ſays they had at *Alexandria* in the like State. However this be, it is certain theſe Elders deſerved a very exemplary Puniſhment, as their Crime was greatly enhanced from their public Character, as Judges, and their Sway and Authority as ſuch among the People, and yet made Uſe of all the Reſpect and Eſteem which their Age and Office procured them, to colour and conceal their deteſtable Crimes.

Ver. 63. *Therefore Chelcias and his Wife praiſed God for their Daughter Suſanna* … *becauſe there was no Diſhoneſty found in her.*] As her Father and Mother, her Children and all her Kindred wept, ℣. 33. at the unexpected Charge againſt her, ſo their Joy, no doubt, was proportionably great for her Deliverance. "They praiſed God (ſays St. *Jerom*) not ſo "much for the Preſervation of her Life, "which ſhe would have loſt very happily as "being innocent, but becauſe he had afforded her Grace and Strength enough not to "fall under the Temptation, and that he had "ſo ſignally glorified his Name by ſo miraculous a Protection of Innocence." The Fathers greatly extol the Conſtancy of *Suſanna*, and call her the Glory of her Sex; as on the contrary they ſtyle theſe Elders, the Shame and Reproach of theirs.

Ver. 64. *From that Day Daniel was had in great Reputation in the Sight of the People.*] It is one Objection among others brought againſt this Hiſtory of *Suſanna*, that *Daniel* was not advanced upon the Occaſion that this Story mentions, viz. for delivering *Suſanna* from Death by his Wiſdom, but rather for the Interpretation of *Nebuchadnezzar's* Dream, *Dan.* ii. 48. But may we not conceive a double Advancement of *Daniel*? the firſt by his Judgment concerning *Suſanna*, whereby he came into great Credit with the People, and the ſecond occaſiond by his expounding the Dream, whereby he came into Favour and Reputation before the King.

A
COMMENTARY
ON THE
Hiſtory of Bel and the Dragon.

Ver. 1. KING *Aſtyages was gathered to his Fathers, and Cyrus of Perſia received his Kingdom.*] *Herodotus* confirms this, telling us in expreſs Words, that *Aſtyages* was ſucceeded by his Grandſon *Cyrus*. This immediate Succeſſion of *Cyrus* to his Grandfather is vouched by *Diodorus*, *Juſtin*, *Strabo*, *Clemens Alex.* *Lactantius*, *Euſebius*, *Jerom*, *Auſtin*, and others. But theſe, as they have copied after *Herodotus*, add no Weight to the Scale. But tho' the above Writers give *Aſtyages* no other Succeſſor than *Cyrus*, nor is any Notice at all taken of any other in the Canon of *Ptolemy*, yet *Xenophon*, *Cyropæd.* l. i. c. 19. does, and likewiſe *Joſephus*, *Antiq.* l. x. c. 12. The former calls the Succeſſor of *Aſtyages*, *Cyaxares*, and the latter gives him the Name of *Darius*, adding, that he overturned the Kingdom of *Babylon*, being aſſiſted in that Enterprize by his Nephew *Cyrus*: Which is conſonant both to Scripture, and Chronology. For if we ſuppoſe that *Aſtyages* had no other Succeſſor but *Cyrus*, we muſt allow him to have lived a Hundred Years and upwards. Could we believe that *Aſtyages* lived to ſo great an Age, we ſhould not ſcruple to follow *Herodotus*. But it is certain from *Dan.* v. 31. that *Darius* the *Mede*, or *Cyaxares* the Second (for they mean the ſame Perſon) ſucceeded immediately. Perhaps the Reaſon that *Cyaxares* is not mentioned, as ſucceeding, may be his reigning only Two Years at *Babylon* after he took it, and at his Death *Cyrus* became Maſter of the whole Empire: And becauſe the other had no more than the Name and Shadow of the Sovereignty, excepting only in *Media*, which was his own proper Dominion. Our Tranſlators follow the *Gr.* *Arab.* and *Syr.* Copies, but the *Vulg.* places this Verſe at the End of the Hiſtory of *Suſanna*.

Ver. 2. *And Daniel converſed with the King, and was honoured above all his Friends.*] It is not agreed what King is here meant, whether *Aſtyages*, *Darius* his Son, or *Cyrus* his Grandſon. *Calmet* declares for the laſt; *Meſſ. of Port Royal* think the Account of *Bel* ſuits with neither of the three, as it is well known they worſhiped the Sun, and not ſuch an Idol. Beſides what is mentioned ℣ 28, 29. that the *Babylonians* were angry with, and threatned to deſtroy the King and his Houſe on account of the Deſtruction of the *Dragon*, is an Inſtance of outragious Behaviour not at all conſiſtent with their being lately ſubdued by *Darius*, and *Cyrus*. They ſuppoſe therefore this to have happened under *Evilmerodach*, the Son of *Nebuchadnezzar*, with whom *Daniel* was in as high Eſteem, as he had been under *Nebuchadnezzar*. And they place this Hiſtory about *A. M.* 3442. the Beginning of *Evilmerodach's* Reign, *Daniel* being then, as is ſuppoſed, about Fifty-ſix Years of Age.

Ver. 3. *An Idol called Bel.*] This *Bel* was the great and national Idol of the *Babylonians*, who had erected a moſt magnificent and ſumptuous Temple for it. As *Baal* is ſaid to be the proper Name of *Belus*, the King of *Babel* or *Babylon*, next after *Nimrod*, and as he is ſaid to be the firſt Man that was deified, or reputed a God after his Death, ſo the ſaid Name is ſuppoſed by learned Men more peculiarly and primarily to belong to him. And accordingly the *Hebrew Baal* anſwering to the *Chaldee Bel*, it is this Succeſſor of *Nimrod* that we we are to underſtand by the God that is called by the Name of *Bel* in this Hiſtory. *Ninus* his Son erected a Statue or Idol to his Father *Belus*, to be worſhiped, and thereby gave the firſt Hint to Idolatry, or Image Worſhip, as many learned maintain. This Image or Idol of *Belus*, is, they ſay, what is here called *Bel*, or *Baal*, contracted, and continued until *Daniel's* Time, when it was deſtroyed by *Darius*, the *Mede*, or *Cyrus*, upon the Diſcovery of the Impoſture of *Bel's* Prieſts.

Ibid. *And there were ſpent upon him every Day Twelve great Meaſures of fine Flour, and*

Forty Sheep, and Six Veſſels of Wine.] There are but two ancient Writers that make any mention of the Hiſtory of *Bel*, *viz.* this apocryphal one, and *Joſephus Ben-Gorion*, and their Accounts differ in ſeveral Particulars. The learned *Selden* hath extracted from the latter the daily Allowance made to *Bel*, and makes it to be, *Juvencus*, x *Arietes*, *c Pulli Columbarum*, *et* LXX *Panes ſubcinericii*, *&* x *amphoræ vini.* Tho' they vary in the ſtated Quantity of Proviſions, yet they had ſome Warrant, ſays he, from ſacred Hiſtory, *viz. Jer.* li. 44. to repreſent *Bel* ſo voracious, and to countenance his being ſerved in ſo plentiful a Manner by the idolatrous Prieſts. *Seld. Syntag.* ii. *de Belo & Dracone.*

Ver. 4. *And the King ſaid unto him, Why doſt thou not worſhip Bel?*] It ſhould ſeem that the King did not know but that *Daniel* worſhiped *Bel*, but by his not accompanying him with the reſt when he went daily to worſhip him. But as *Daniel* hated all Hypocriſy and Diſſimulation, he was too good to ſeem to countenance by his Preſence, what he inwardly abhorred. But that he might not appear to ſtay away thro' a ſupercilious Pride or Obſtinacy, he aſſigns the Reaſon in the following Verſe, for not joining in this idolatrous Worſhip, and the Reaſon is both natural and cogent, viz. that Idols are inanimate ſenſeleſs Things, and both unworthy, and inſenſible of the Honour paid them; that God alone, who made all Things by his Power, even thoſe very Perſons whoſe Skill and Ingenuity contrived and faſhioned theſe Idols, was the true Object of Worſhip, the everliving God, ſubſiſting in, and from himſelf; the ſovereign Being, from whom all others derived their Exiſtence, and upon whom they depend for their Preſervation and Continuance.

Ver. 6. *Thinkeſt thou not that Bel is a living God? ſeeſt thou not how much he eateth and drinketh every Day?*] One may eaſily judge what ſort of God this *Bel*, the God of the *Babylonians* was, and how imperfect and inſufficient to his own Exiſtence and Happineſs, who was beholden to his Votaries for his daily Suſtenance and Refreſhment, in the Opinion of his very Worſhipers. But tho' the Idol had no Uſe of, or Occaſion for this prodigious Quantity of Proviſions, as being inſenſible of what was ſet before it, yet the Devil who inhabited and acted therein, greatly availed himſelf of the Cheat and Impoſition put upon the credulous People, and tho' he eat none of the good Things prepared, but left them to feed the Luxury of the Prieſts, yet in the falſe Religion maintained and propagated by them, he found Means in Return to ſatisfy a more craving Appetite, viz. his inſatiable Appetite to ruin and deſtroy Souls. See *Port Royal Comm. in loc.* What a ſtrange Blindneſs muſt poſſeſs this idolatrous King, to fall down before ſuch a deſpicable Object of Worſhip! and how mean and groveling muſt his Conceptions be, whom it became neceſſary to convince, that his God did not eat all, to prove him to be no God? as if a Neceſſity of eating was any Proof of Divinity, and not rather an Argument of Decay and Mortality; and as if All-ſufficiency was not a diſtinguiſhing and an eſſential Attribute of the Deity. How much juſter was the Concluſion of a much wiſer King, who, becauſe of God's abſolute Perfection and Independency on any of his Creatures, *ſaid unto the Lord, Thou art my God: my Goods are nothing unto thee, Pſ.* xvi. 2. where the Rendering of the LXX, who inſert the Particle, ὅτι, is far more ſtrong and beautiful, εἶπα τῷ Κυρίῳ, Κύριός μου εἶ σὺ, ὅτι τῶν ἀγαθῶν μου οὐ χρείαν ἔχεις. And ſo the *Vulg. Dixi Domino, Deus meus es tu, quoniam bonorum meorum non eges.*

Ver. 11. *Bel's Prieſts ſaid, Lo we go out; but thou, O King, ſet on the Meat, and make ready the Wine, and ſhut the Door faſt, and ſeal it with thine own Signet.*] The wretched Sordidneſs of theſe Prieſts of *Bel*, who thro' a Greedineſs of gaining the Offerings themſelves, made the People believe that their God eat up all that was offered in his Temple, is not ſo much to be wondered at, as they were Heathens, and Prieſts of a falſe Religion. "They are an Image of ſuch (if any ſuch there be of the ſacred Order, ſay *Meſſ. of Port Royal*) who through a ſelfiſh Principle are tempted to make free with the Corban, or poſſeſs themſelves of the Goods of the Church, which being a ſolemn Tribute, and Homage paid by ſome among the Faithful to God, and an Inſtance of their pious Acknowledgment, for the many Bleſſings received from him, and devoted by them to holy Purpoſes, are ſealed with the Seal of the Moſt High, as Things ſacred, and forbidden to be touched, and cannot be appropriated to private Uſes, without the Guilt of manifeſt Injuſtice, and even of Sacrilege itſelf. If there be any ſuch, who after the Example of theſe idolatrous Prieſts, convert holy Offerings to their own perſonal Emolument, abuſe conſecrated Things, or ſeize on what was given for the Relief of his poor Members, they are not the true Paſtors, who enter into the Sheepfold by the right Door, but come in by ſome private Entrance, ſome unwarrantable Way, like Thieves and Robbers." *Comm. in loc.*

Ver. 19. *Then laughed Daniel, and held the King that he ſhould not go in, and ſaid, Behold now the Pavement, and mark well whoſe Footſteps are theſe.*] "One knows not (ſays *Tertullian, adv. Valentin.* c. vi.) whether to laugh at the Folly, or lament ſeriouſly the Blindneſs of this Prince, who ſuffered himſelf thus to be impoſed upon by his ſelf-intereſted Prieſts." *Daniel* laughs at his Folly, as knowing that ſome Errors are beſt expoſed by Ridicule and Contempt. "Let us laugh (ſay *Meſſ. of Port Royal*) when we look upon the Aſhes ſtrewed thro' the Temple of this falſe God, and the Footſteps of theſe Robbers of his Offerings, who "ridiculouſly attempted to eſtabliſh the Divinity of *Bel* upon their own Lying and Gluttony. But let us lament with Tears of Blood, if there be any in the Church, who thus play the Hypocrite, and fall upon the Piety of the Faithful. It is by Mens Footſteps and Goings, *i. e.* by their Conduct, and Manner of Behaviour in the Temple of the Lord, that one only juſtly knows whether they be Robbers, or true Paſtors. It is by conſidering whether they be open or ſecret, Workers, and looking into their Works, whether they be thoſe of Darkneſs or Light: For thoſe who like theſe Prieſts of *Bel*, walk in Darkneſs, know not where they ſet their Feet, and the Traces of them, diſcovered by the Light of Truth, ſhew the hidden Work they have been about. Happy for them, if Aſhes were the Symbol, and Token of their Penitence." *Comm. in loc.*

Ver. 22. *Then the King was angry, and took the Prieſts with their Wives and Children and ſlew them.*] A Conduct ſo blameable in the Prieſts, and ſo ſcandalous an Impoſture in Perſons dedicated to holy Offices, and the Care of religious Affairs, carries in it ſomething ſo ſhocking and unworthy of their Character, that one is not at all ſurprized at the Rigour with which this King puniſhed a Cheat ſo deteſtable; for nothing is more criminal than Fraud in Matters of Religion, or to impoſe upon the Simplicity of Perſons, who reſt their Belief often upon the Authority of their Paſtors, whoſe Integrity they entertain a good Opinion of, and think they can ſafely depend upon. But theſe crafty Prieſts of *Bel* had too much Intereſt in this Impoſture not to carry on the ridiculous Cheat by a ſolemn and affected Gravity, and ſupport it with all their Artifice and Power. It reminds one of what *Ariſtophanes* mentions of a like Fraud practiſed by the Prieſts of *Plutus*, and thus deſcribed by him:

Ἔπειτ᾽ ἀναβλέψας, ὁρῶ τὸν ἱερέα,
Τȣ̀ς φθοῖς ἀφαρπάζοντα, καὶ τὰς ἰσχάδας,
Ἀπὸ τῆς τραπέζης τῆς ἱερᾶς, μετὰ τȣ̃το δὲ
Περιῆλθε τȣ̀ς βωμȣ̀ς ἅπαντας ἐν κύκλῳ
Εἴπȣ πόπανον εἴη τι καταλελειμμένον.

Plut. Act. iii. *Scen.* ii.

Ver. 23. *There was a great Dragon whom the Babylonians worſhiped.*] By the Dragon we are to underſtand a Serpent, which unaccountable ſort of Worſhip prevailed much in the early Times. That the *Babylonians* had Images of Serpents in the Temple of *Belus*, *Diodorus Siculus* informs us. We may obſerve, that the Serpent has all along been the common Symbol and Repreſentation of the Heathen Deities, ſee *Jul. Firmic. De Errore Prof. Rel.* p. 15. But Serpents were not only mere Symbols and Hieroglyphics, but real Objects of Worſhip themſelves, and had religious Worſhip paid them by the ancient Heathen, as appears from the Paſſage before us, from the *Book of Wiſdom*, ch. xi. 15. and other Writers. It is well known, that the *Romans*, upon a great Plague, ſent to fetch a Serpent that was worſhiped at *Epidaurus*; the Serpent came, or rather the Devil brought it, and it placed itſelf in an Iſland on the *Tiber*, where it was worſhiped as a God propitious to the *Roman* People, *A. U.* 462. See *Val. Max.* i. 8. *Ovid. Metamorph.* l. xv. The Arrival of this Serpent is beautifully delineated upon a Coin of *Antoninus Pius* in *Montfaucon. Supplement.* vol. v. cap. 1. Tab. 26. What *Ælian* ſays, is much cloſer to our Purpoſe, ἐν Μελίτῃ τῆς Αἰγύπτȣ δράκων ἐςι, κ. τ. λ. *i. e.* there was a Serpent worſhiped in *Egypt*, in a Village called *Melita*, which lived in a Tower, and had Attendants, and Officers, and a Prieſt: A Table was kept for it, and Proviſions ſerved up to it; every Day Meal mixed with Honey was put into a Cup for its Uſe, which was all eaten and gone the next Day, *De Animal.* l. xi. c. 17. It ſeems as if the Devil took a Pride to be worſhiped under that Form, to inſult perhaps fallen Man, if we may indulge Conjecture. *Grotius* out of ſeveral ancient Authors has made it appear, that in the old *Greek* Myſteries it was uſual to carry about a Serpent, crying Εὔα, the Devil thereby, as it may ſeem, expreſſing his Triumph in the unhappy Deception of our firſt Parents. See *Orig. cont. Celſ.* l. vi. And probably the Story of *Ophioneus* among the Heathen, was taken from the Devil's aſſuming the Form or Body of a Serpent in his tempting of *Eve*. That from his Succeſs at that Time he ſhould be encouraged to aſſume often the like Figure to deceive her Poſterity, is not to be wondered at. But one cannot conceive what Mankind could at any Time find, in ſuch a hideous Creature as a Serpent is, worthy of their Adoration. But if Man in *Paradiſe*, in a State of Innocence, and with that high Degree of Light and Perfection, that he was then poſſeſſed of, preferred the Voice of a Serpent to that of God, and thought he could be more happy in liſtening to the artful Suggeſtions of ſuch a Monſter, than the gracious Commands of his Creator, what Wonder is it, if one meets with Marks and Traces of that firſt fatal Blindneſs ſpread far and near among dark and unenlightened People, and even whole Nations, as the *Babylonians* here mentioned, paying religious Adoration to Serpents and Crocodiles?

Ver. 27. *Then Daniel took Pitch, and Fat, and Hair, and did ſeethe them together, and made Lumps thereof.*] The Compoſition or Materials which *Daniel* made uſe of to burſt this Dragon, had not in themſelves any natural or ſpecific Power to effectuate that, or to kill him, but being crammed, ſay *Meſſ. of Port Royal*, into a Throat naturally ſtrait, they ſtopped the Reſpiration or Breath, and ſo ſuffocated it. *Joſephus Ben-Gorion* gives a very different Account of its Deſtruction, as we have it tranſlated from the *Hebrew* by the learned *Selden*: *Abiens vero Daniel a conſpectu regis paravit inſtrumenta ferrea inſtar pectinum, quibus lina repurgantur, & conjunxit ea interius, tergum conjungens tergo; aculei autem*

tem eorum extra prominebant per circuitum limati & acuti, quibus undique adhibuit varias ciborum ſpecies, præſertim adipem, pinguedinem, & alias res pingues. Lituram quoque ſulphuris & picis appoſuit ei, quibus fomentis abſconditi ſunt aculei ferrei & dentes illi ferrati, habuitque formam demenſi, (Ebraice Mincha, quod eſt munus Deo oblatum) cumque Daniel illud projeciſſet in rictum draconis, ſuſcepit ipſum draco, & devoravit eum, deſiderio animæ ſuæ ; at ubi deſcendit ad interiora ventris ejus, diſſolvebatur adeps, & pinguedo a ferreis aculeis, & ingrediebantur acumina ſerratorum dentium in viſcera draconis, atque perforabant ea, & illico cœpit draco ſentire ingentem dolorem, corruenſque mortuus eſt ſequenti die. Ben-Gorion, l. i. c. 10. *apud Seld. Syntag.* ii. *De Belo & Dracone*, c. xvii.

Ver. 28. *They conſpired againſt the King, ſaying, The King is become a Jew.*] i. e. The King ſeems, like the *Jews*, to have conceived a Diſlike and Abhorrence of Idols, as appears plainly from his permitting the Overthrow of our national one : Or they might imagine him to be turned *Jew*, or *Jewiſhly* inclined, from the great Favour ſo lately ſhewed to that People in ſetting them at Liberty ; or laſtly, they might conclude ſo from the particular Eſteem and Regard ſhewed to *Daniel*. *Grotius* departs from the common Interpretations, and quite tranſpoſes the Senſe, and inſtead of the common Rendering, *The King is become a Jew*, makes the Meaning to be, " A *Jew* is become King," Ἰουδαῖος γέγονεν βασιλεὺς (not ὁ βασιλεὺς, as the preſent Reading is) i. e. *Daniel* aſſumes the ſupreme Power, he acts as abſolutely as the King, his Power and Sway over him is ſo great, as to perſwade him to do as he pleaſes ; he hath deſtroyed *Bel*, and ſlain the *Dragon*, &c.

Ver. 31. *Who caſt him into the Lion's Den.*] Some, from that ſingle Circumſtance of *Daniel* being here ſaid to be caſt into the Lion's Den againſt the King's Inclination, contend, that this is the ſame Story with what is related *Dan.* vi. 19. with ſome Addition of Circumſtances in the Beginning, and Want of others in the End : But there are many Reaſons againſt this Opinion, as that *Daniel* in this Story is ſaid to be ſix Days in the Lion's Den, but in the ſacred one to have remained there but one Night. Secondly, The Apocryphal Hiſtory mentions, that it happened in *Cyrus's* Reign, whereas the Text of *Daniel* ſays expreſsly, that it was in the Reign of *Darius*. Thirdly, The Accuſation, and the Matter on which *Daniel* is ſaid to be caſt into the Lion's Den, is very different, the one being for his putting up his Petition to the true God three Times a Day. the other for deſtroying *Bel* and the *Dragon*. It ſeems therefore moſt probable to ſuppoſe, that different Facts and Times are meant, and that either the Prophet *Daniel* was twice caſt into the Lion's Den, once under *Darius*, becauſe he prayed to his God, contrary to the King's expreſs Command, and again under *Cyrus*, upon Occaſion of the killing this Dragon ; or that a different *Daniel* from the Prophet ſo called, is here ſpoken of.

Ver. 32. *And they had given them every Day two Carcaſes, and two Sheep.*] The Margin very properly renders *two Slaves*, *i. e.* two Priſoners condemned to Death. As it is an ordinary Mode of Speech to uſe Body for the whole Man, ſo the *Greeks* often put σώματα for Perſons. Slaves in particular are called σώματα, *Rev.* xviii. 13.

Ver. 33. *There was in Jewry a Prophet called Habbacuc.*] St. *Jerom* thinks the Prophet here mentioned to be the *Habbacuc* among the minor Prophets, that he was at this Time in *Judæa*, where *Nebuchadnezzar* had left the meaner ſort of People to till and cultivate the Land ; but if this be the ſame Perſon, whoſe Book we receive as Canonical, he muſt have lived a long Time, for he propheſied either before, or at leaſt in the Reign of *Nebuchadnezzar the Great*. But *Euſebius* and others contend for the different *Habbacuc*, whom they ſuppoſe to be the Writer of this ſhort Hiſtory, as alſo of that of *Suſanna*, and they ground their Opinion on an ancient Title, or Inſcription in ſome of the *Greek* Copies prefixed to the Hiſtory of *Bel*, which runs thus, προφητεία τοῦ Ἀββακοὺμ, υἱοῦ τοῦ Ἰούδα, ἐκ φυλῆς Λευΐ. *Prophetia Abbakum, filii Judæ, de tribu Levi.* After which the firſt Words of the Book are, ἄνθρωπός τις ἦν ἱερεὺς, ὀνόματι Δανιὴλ, υἱὸς τοῦ Ἀβδὰ, συμπότης τοῦ Βασιλέως τῆς Βαβυλῶνος. And from this Title they conclude, that the Facts here recorded relate not to *Daniel* the Prophet, but to another *Daniel*, a Prieſt, and of a different Extraction, and the Hiſtory to be wrote likewiſe by another, and not the Canonical *Habbacuc*. See *Sexti Senen. Bibl. Sacr.* & *Dupin. Eccl. Hiſt.* vol. i. It may be aſked, and the Queſtion is natural enough, Why that Being, who is confeſſedly Almighty, ſhould chuſe to employ Help ſo far diſtant, for the Relief of a faithful diſtreſſed Servant, as that here mentioned, viz. the ſending a Prophet expreſs from *Judæa* to *Babylon*, for that Purpoſe, when it was ſo eaſy and ready to have adminiſtered Suſtenance to *Daniel* by any of the Faithful that were in the City itſelf, or near the Place of his Confinement, or even to have ſupported him without any Nouriſhment at all, as he did in a miraculous Manner his Servant *Moſes* for Forty Days together. But tho' it does not belong to, or even become us, to ſearch too curiouſly into the hidden Reaſons of God's Counſel, yet we may be aſſured, that he acted herein with the ſame conſummate Wiſdom, which is the ſtanding Rule of his Providence ; and in particular there ſeems to have been this weighty Reaſon for this Expedient, for hereby the *Jews* that remained in *Paleſtine*, would receive great Comfort and Aſſurance, and be encouraged in their religious Truſt and Confidence, as by *Habbacuc* they would be informed both of *Daniel's* ſtrong Faith, and God's remarkable Protection and Deliverance of him on that Account. And without doubt it muſt afford great Conſolation to them, as well as to the reſt of their diſtreſſed Brethren, to be aſſured by this ſo ſignal an Inſtance of his Goodneſs, that the God of *Iſrael* ſtill thought of, and had a Regard for his choſen People, however diſperſed, or in what Manner ſoever perſecuted and diſtreſſed: And probably would draw this, or the like Inference, in their own Favour, that if he ſtopped in a Manner ſo miraculous the Mouths of the Lions to ſave a faithful Servant, he might as eaſily calm the Fury of their Enemies, when he pleaſed; and that Succour, which by the Prophet of *Jewry* he adminiſtred to a diſtreſſed Prophet, they might look upon as a Pledge and Earneſt of a future Recovery, and Re-union of all their captive Brethren, who, tho' reduced to the laſt Extremity like *Daniel*, ought not to ſet up their Reſt at a foreign *Babylon*, nor fix there their Settlement, nor expect thence their Comfort and Refreſhment, but aſpire after their native Land, and thence only wait for their Suſtenance and Relief.

Ver. 36. *Thro' the Vehemency of his Spirit.*] *Gr.* Ἐν τῷ ῥοίζῳ *in ſtridore*, and according to *Scapula*, it hath no other Signification. The *Syriac* has, *Viribus Spiritus Sancti.* The *Arab.* *Adjuvante Spiritu ſuo.* *Junius*, *impetu Spiritus ejus.* i. e. *Domini*, according to the Margin. It ſhould ſeem from hence, that by the Spirit is meant the Holy Ghoſt, to whom the Inſpiration and Conduct of the Prophets is commonly aſcribed in Scripture: Who might do this, either immediately by his own Power, or by an Angel, or by a vehement and ſtrong Wind. The *Greek* ſeems to countenance the laſt: Such Tranſportations of the Prophets having been uſual long before this Time. See 1 *Kings* xviii. 12. 2 *Kings* ii. 11—16. *Ezek.* iii. 12, 14. *Matth* iv. 1. *Acts* viii. 39.

Ver. 38. *And Daniel ſaid, Thou haſt remembered me, O God.*] It is obſervable, that *Daniel*, without paying any Regard, or ſpeaking to the Prophet, who brought him this Suſtenance, immediately addreſſes himſelf to God, whoſe Miniſter *Habbacuc* was. But it may be aſked, How it happened, that *Daniel* was ſo late in his Acknowledgment, as now firſt to make this grateful and pious Confeſſion, and that upon ſo ſmall an Occaſion in Compariſon, as an unexpected Dinner brought to him? The Miracle of the Seven hungry Lions, who notwithſtanding offered no Hurt or Violence to him, was it not a Proof far ſtronger and more illuſtrious, that God does not forſake thoſe that ſeek and love him, and called it not for an earlier and louder Acknowledgment? I anſwer, that we are not to imagine that *Daniel* omitted the Tribute of his Thankſgiving, for the Vouchſafement of that far greater Mercy, nor can it indeed be inferred or concluded from this Paſſage; but this new Teſtimony which God gave him of his Goodneſs, by the Service and Miniſtry of a Prophet, ſent to him from ſuch a Diſtance for his Refreſhment, drew from him this other explicit Declaration of his loving Kindneſs. His Anſwer ſhews a Heart full of the moſt grateful Sentiments, and if Life be more valuable than Meat, we may be aſſured he was not only thankful, but in a greater Degree, for the Preſervation of the former, being the more important Bleſſing. "One is at a Loſs (ſay *Meſſ. of Port Royal*) "which moſt to admire, either "the Compoſure of *Daniel* himſelf, eating "what God had ſent him in the Midſt of "the Lions, or the Tameneſs of the Lions, "almoſt famiſhed with Hunger, ſuffering "him to do ſo, and not offering any Violence "to him, when they ſaw him eating before "them." An Event the moſt unuſual and ſurprzing, but ariſing probably from that Reſpect and Awe which God had impreſſed upon theſe ſavage Beaſts for the Perſon of *Daniel*. Not that they were ſenſible themſelves of any Merit or ſuperior Goodneſs in *Daniel*, as ſome have whimſically imagined; but their ſeizing with ſo much Fury upon his Accuſers ſhews, that their ſparing him was miraculous.

Ver. 42. *Caſt thoſe that were the Cauſe of his Deſtruction into the Den.*] i. e. thoſe that intended his Deſtruction. There is no Mention here of the Accuſers Wives and Children being involved in the ſame Puniſhment, as is mentioned, *Dan.* vi. 24. which ſhews the Occaſion to be different, tho' it is obſervable that the *Vulg.* cloſes this Fragment, or little Hiſtory of *Bel*, with that Decree of *Darius*, ch. vi. 26. *That Men ſhould tremble and fear before the God of Daniel.* However this be, we may draw the following uſeful Reflection from the Sentence paſſed on his Accuſers, "That if in Imitation of this Prince, thoſe "who falſely accuſe others, were expoſed to "the ſame Puniſhment, they endeavoured "to inflict, as both the Civil and Canon "Laws do require, the World would be ſoon "purged from the Miſchiefs of Falſhood and "Perjury, nor ſhould we ſee Innocence ſo "often oppreſſed by Calumny and Slander."

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DISSERTATION

UPON THE

Two Books of the *MACCABEES.*

THERE are often reckoned Four Books of the *Maccabees*, the Two Firſt I ſhall have only occaſion to ſpeak to. The Third, contains a miraculous Deliverance of the *Jews*, who were expoſed, in the Amphitheatre at *Alexandria*, to the Fury of Elephants. This Book, which is to be found in all the *Greek* Editions, is, without Reaſon, called the Third Book of *Maccabees*, ſince it does not ſpeak of them in the leaſt. If this Hiſtory be true, it ought to have been placed the firſt of all, as what is mentioned there happened about Fifty Years before the Paſſages that are related in the other Two Books. See *Dupin's Bel. Diſſert. Eccl. Hiſt.* vol. i. The Fourth, containing the Hiſtory of *John Hyrcanus*, is rejected as ſtill more Apocryphal, and probably was taken from the Book or Memoirs of his Actions mentioned, 1 *Maccab.* xvi. 23, 24. The Two Books of the *Maccabees*, known and diſtinguiſhed by that Name, were not written by the ſame Perſon, as the Learned conclude from the Style, and a different Manner of counting the Years; the one follows the *Jewiſh* Account, the other that of *Alexandria*, which begins ſix Months later. The firſt is generally thought to have been wrote by an *Hebrew* originally in that Language, as the Phraſe of it is plainly *Jewiſh*, or rather in *Syriac*, which was the vulgar Tongue in *Paleſtine*, in the Time of the *Maccabees*, and afterwards tranſlated into *Greek*, and is, by ſome, attributed to *Joſephus*, or *Philo*, by others, to the Synagogue, or the *Maccabees* themſelves. The other is ſuppoſed to be wrote originally in *Greek*, begins its Hiſtory a great deal higher than the firſt, and is an Abridgment or Epitome, by what Author it is uncertain, of a Work wrote by *Jaſon*, a *Jew* of *Cyrene*, as appears from the Preface of that Book, which begins ch. ii. 23. The Book itſelf is opened by Two Letters of the *Jews* at *Jeruſalem*, to their Brethren in *Egypt*, and added by the Author of this Abridgment. The Two Books together contain the Hiſtory of the *Jews*, or the State of the Church under the third Monarchy, which was that of the *Greeks*, comprizing about Forty Years, from the Death of *Alexander the Great*, to that of *Demetrius Soter*, and they conclude about One hundred and thirty Years, and upwards, before the Coming of our Saviour. There is a great Chaſm in the *Jewiſh* Hiſtory, occaſioned by the Loſs of their Books; for ſcarce one Book written in the *Hebrew* Tongue, ſince Prophecy ceaſed, eſcaped the general Calamity that befel the *Jewiſh* Writings. Thoſe that were retrieved by *Judas Maccabæus*, 2 *Maccab.* ii. 13, 14. from the Ravage of *Antiochus*, or were written afterwards, which were not a few, ſee *Prol. to Eccleſiaſticus*, all periſhed under *Titus's* Diſperſion, or *Adrian's* Perſecution; on this Account, and the Obſcurity occaſioned by this Calamity, *Euſebius* ſays, he can go no further than *Zorobabel* in his Catalogue with any certainty, as there was no ſacred Volume to be depended upon, from the Return from the Captivity to our Saviour's Time, *Demonſt.* l. viii. During their Captivity, indeed the Prophets *Ezekiel* and *Daniel* give us an Account of many Particulars relating to their Hiſtory, as does *Tobit* likewiſe at *Niniveh*, *Eſther*, and *Mordecai* at *Suſan*. After the Captivity, we have the Books of *Ezra* and *Nehemiah*, whoſe preſent Work probably is but an Abridgment of thoſe Writings or Commentaries of his mentioned 2 *Maccab.* ii. 13. ſince the Paſſage quoted in the *Maccabees*, is not to be found there. With *Nehemiah* ended the Hiſtory of the *Jews* contained in the Canonical Books of the *Old Teſtament*. As *Nehemiah* died after the Year of the World 3563, and the Reign of *Antiochus Epiphanes* began A. M. 3829, from the one to the other, there was a Diſtance of 266 Years, which Interval between *Nehemiah* and the *Maccabees*, for want of Records, Annals, and other proper Helps, from ſacred or prophane Hiſtory, may well be expected to be dark and obſcure. In the Time of the *Maccabees*, Care ſeems to have been taken to record all remarkable Events, which happened in that Country; the Author of the Firſt Book quotes at the End of that Work, the Memoirs of the Pontificate of *John Hyrcanus*, 1 *Macc.* xvi. *ult.* which makes it probable, that he wrote from the Annals of that Time. The Author of the Second ſays, ch. ii. 14. that *Judas* made a Collection of the hiſtorical Accounts of his Nation, which had been diſperſed during the War. And in fact great Uſe is to be made, and much Light is afforded from the apocryphal Writings, chiefly the Books of the *Maccabees*, for carrying on the Third of the *Jewiſh* Hiſtory. Next to the Books of *Maccabees*, we are beholden to *Joſephus*, *Philo Judæus*, and ſuch *Greek* and *Latin* Writers, as would vouchſafe to take Notice of them, for further Inſight into their Hiſtory. This then is the firſt Uſe I ſhall mention of the Books of the *Maccabees*, viz. in ſome Meaſure to fill up the Chaſm of the *Jewiſh* Hiſtory from the ceaſing of Prophecy. Secondly, No Hiſtory is of like Uſe to explain the Book of *Daniel*, and what is contained therein relating to the *Jews*, and their great Enemy, *Antiochus Epiphanes*, on which Account the Fathers have always ſet a great Value on theſe Books. In them moſt of the Particulars of the great Revolutions mentioned by that Prophet, are ſo unfolded and explained, that even the very Time and Number of Days which are there ſet down, accord moſt ſtrictly to Truth, and the Evidence of Fact. The firſt Book in particular is a Key to the Myſteries in the Eighth and Eleventh Chapters of that Prophecy, reſpecting the Horn, by which the Sanctuary was prophaned. From thence it appears, that that Horn was *Antiochus*, whoſe great Wickedneſs and Wantonneſs in ſhedding Blood, and the Abomination introduced by him into the holy Place, fully anſwer that Character. The like Uſe may be made of theſe Books for explaining other Parts of the Holy Scripture, as particularly, 1 *Macc.* x. 88, 89. Which, with other Paſſages in this grave Writer, whoſoever, ſays the very learned Dr. *Jackſon*, “ will compare with the Ninth of “ the Prophet *Zachariah*, will perceive there may be good Uſe of Books not Canonical for “ the right underſtanding of ſacred Writings moſt Canonical, and that theſe Books, though “ Apocryphal, do not deſerve to be left out in any new Impreſſions of our Bibles.” Tom. ii. p. 844. To which I muſt add, what another judicious Writer ſays on the Occaſion, “ That “ without all doubt all the World could not recompenſe the Loſs of the Books of the “ *Maccabees*, and the Uſe of them for underſtanding the Prophets; ſo ineſtimable is the “ Benefit of them to that purpoſe.” *Thorndike's Epilogue*, p. 210. Thirdly, God having withdrawn his Prophets, many and great Revolutions happened to the *Jewiſh* State, and the Church of God underwent very ſevere and heavy Perſecutions both from the *Greeks* and *Romans*, in which the *Maccabees* in particular ſignalized themſelves; the Account of which Times, and of their Conduct on the Occaſion, we muſt take from theſe Books; and therefore they are to be valued, and of the Church not unprofitably uſed, ſays St. *Auſtin*, for thoſe glorious Inſtances recorded in them of Perſons ſuffering ſuch horrible Perſecutions with a remarkable Patience for the Teſtimony of God's Religion, and thereby encouraging others to undergo cheerfully the like Trial of Sufferings. Fourthly, There are ſome ſcattered Remains in theſe Books, as well as the other Apocryphal ones, which have preſerved many Notions of the ancient *Jews* in the Interval between the Days of *Chriſt* and the laſt Prophets; and in particular their Belief of a future Reſurrection, and the Hope which the *Jews* conceived and entertained of the *Meſſiah* that was to come, whom they ſpeak of ſometimes as a Prophet, or Prieſt, ſometimes as a King, ſometimes under the Character of two of theſe Offices joined together. See 1 *Macc.* iv. 46. xiv. 41. But notwithſtanding the Uſefulneſs of the Books of the *Maccabees* in theſe Reſpects, it muſt be acknowledged, and is very apparent, that there are great Errors, and often Accounts different, and even contradictory to be found in them, eſpecially the Second, ariſing probably either from Ignorance of the *Greek* and *Roman* Hiſtory, or national Prejudice, and an immoderate Partiality in favour of the *Jewiſh* Nation. A learned Writer has been at the Pains, ſee *Rainold's Prælect.* vol. i. to ſelect ſuch Paſſages as are inconſiſtent with, and contrary to the Account given by approved Authors and Hiſtorians of particular Facts and Occurrences, and ſets down among others, as Inſtances of Careleſſneſs at leaſt, the following Paſſages, 1 *Macc.* i. 6. where it is ſaid, that *Alexander*, before his Death, divided his Kingdom among his honourable Servants: but the Writers of his Hiſtory ſay otherwiſe; the Account generally received is, that after the Death of *Alexander*, his Dominions were parted among divers of his Princes and Captains, and, after a ſhort time, fell into the Hands of Four, as is alſo intimated, *Dan.* viii. 8. (ch. xviii. 16.) It is ſaid of the *Romans*, that they committed their Government to one Man, or Magiſtrate, every Year, whereas it is well known, that at that Time there were annually two Conſuls choſen at *Rome*, and for Three hundred Years before, l. ii. ch. ii. ỳ 415, 416, 417. The Ark is ſaid to be hid, and concealed by the Prophet *Jeremiah*, which could neither happen before the taking of the City, for *Jeremiah* was then in Priſon; nor after its being taken, for the *Chaldeans* would ſcarce have ſuffered ſo valuable a Part of the Spoils, as the Tabernacle, the Ark, and the Altar to be taken away, and ſecreted from them. And what follows after, that God would, upon the future Return of that People, diſcover where *Jeremy* had hid theſe, once ſo famous in *Solomon's* Temple, is no leſs falſe as it is certain the material Furniture of that ſuperb Temple was all deſtroyed with it. The Two Books alſo often contradict one another in their Relation of memorable Events, as, l. i. ch. vi. 13, 16. it is ſaid, that *Antiochus* periſhed through great Grief in a ſtrange Land, which is thought by ſome to be confirmed from *Dan.* viii. 25. but, l. ii. ch. i. 16. he is ſaid to have been ſlain in the Temple of *Nanea*, by throwing Stones like Thunderbolts upon him, and his Company, and, ch. ix. 28. to have ended his Days miſerably in the Mountains, by an incurable and inviſible Plague in his Bowels. *Judas Maccabæus* ~~is ſaid, l. i. ch. ix. 3, 18. to have been ſlain~~ in Battle, *An.* 152, but, l. ii. i. 10. he is ~~repreſented as writing a Letter, or Epiſtle, *An.* 188,~~ thirty-ſix Years after his Death. Again, l. i. iv. 36. he is ſaid to have purified the Temple before *Antiochus's* Death, but, l. ii. x. 2, 3. it is mentioned as done two Years after his Death. Nor will it be ſufficient to ſay, that theſe two Years are to be reckoned from the Prophanation of the Temple, and not from *Antiochus's* Death, for even thus will it not be conſiſtent with the firſt Book, for it appears from thence, that the purifying the Sanctuary was three Years after its Prophanation; for the Prophanation was on the 15th Day of the Month *Chaſleu*, *An.* 145. l. i. ch. i. 54. and the purifying was on the 25th Day of the ſame Month *An.* 148. l. i. ch. iv. 52. There are alſo ſome Inſtances, particularly in the ſecond Book, which are contrary to the Canonical Scriptures, and of dangerous Conſequence to be recommended as Precedents, or to ſtand upon Record uncontradicted in Hiſtory, as l. ii. ch. xii. 44, 45. *Judas Maccabæus* is commended for praying for the Dead, and making an Offering or Reconciliation in their behalf, that they might be delivered from Sin; *Bellarmine* from hence takes occaſion to confirm the Doctrines of Purgatory and Prayers for the Dead, *De Purgator.* l. ii. ch. iii. but it appears plainly from the Context, that *Judas's* Prayer was not for the Relief of the Dead, but that the Guilt and Puniſhment of the Treſpaſs committed by ſome wicked ones, who had diſpleaſed God, and periſhed in their Sins, might not be imputed to, or transferred upon, the Living. The rendring of the *Vulgate* here, and its Inference, are both faulty, *Sancta ergo et ſalubris eſt cogitatio pro defunctis exorare, ut a peccatis ſolvantur.* The *Greek* has nothing like it, nor can any ſuch Doctrine be founded upon it. Herein lies the Fallacy of that Verſion; it joins thoſe Words, *It was a good and holy Thought*, which manifeſtly is ſpoken of what went before, to the Sentence that follows after; though the *Greek*, by a full Stop, quite diſtinguiſhes it from this laſt Sentence. Nor will the Syntax of the preſent *Greek* Text ever allow it to belong to it. There is a like Miſtake, and for the ſame Purpoſe, two Verſes above, ℣ 43. where the *Vulg.* reads, *Duodecim millia* (it ſhould be *duo*) *drachmas argenti miſit Hieroſolymam offerri pro peccatis mortuorum ſacrificium.* But the *Greek* barely is, προσαγαγεῖν περὶ ἁμαρτίας θυσίαν, as even the *Roman* Edition of 1587, publiſhed by the Order of *Sixtus Quintus* himſelf expreſly reads, without any notice or mention of the Dead; nor is that Verſion leſs faulty in rendring the *Greek* Adverb ἀστείως, by *religioſe.* It is moſt probable, that *Judas* thought of nothing leſs than Purgatory in this Action, for the Money ſent to *Jeruſalem* was for a Sin-Offering, to expiate, or take away, the Guilt from the reſt of the People. And it is obſervable, that this Sum was a general Contribution, according to the Appointment, *Levit.* iv. 13. So that upon the whole, what was here done by *Judas*, was not for the Sake of the deceaſed Soldiers, but for the Safety and Preſervation of the Remainder that were living, that the Judgment of God might not overtake the reſt, l. ii. ch. xiv. 41, 42. *Razias* is commended for laying violent Hands on himſelf, and is ſaid to die manfully. But this whole Account ſeems a Fiction. That a Man ſhould fall on his Sword firſt, then leap down from a Wall into the Midſt of his Enemies; that they ſhould make way for him, where he fell amongſt the thickeſt of them, that he ſhould riſe up again in Anger, but in ſuch a Condition, that his Blood guſhed out like Spouts of Water; that he ſhould run through the Midſt of the Throng notwithſtanding; and ſtanding upon a ſteep Rock, when his Blood was now quite gone, ſhould pluck out his Bowels, and take them in both his Hands, and caſt them among the Croud, and even at his laſt Gaſp ſhould have the Uſe of his Underſtanding ſo perfect, as to call upon God to reſtore him thoſe Bowels again, theſe are Circumſtances too odd and romantic to gain any Credit to this Story. It would be almoſt endleſs to Inſtance in the ſeveral faulty Particulars of the ſecond Book; but of all others, ch. i. ℣ 18. to the End of that Chapter, excepting the Prayer itſelf, is the moſt unwarrantable, which the learned Reader may ſee expoſed with great Strength of Reaſoning, by conſulting *Rainold. de Libr. Apocryph.* tom. ii. *Præl.* 133, 134. But notwithſtanding this Mixture of Droſs, there is a Fund of valuable Treaſure ſtill remaining. Laſtly, It cannot but be obſerved, that the Series of theſe Books is very much diſturbed, that not only the ſame Facts are frequently related in both, but the Order of Time is not truly preſerved; it may not be amiſs therefore, that theſe Books may be peruſed with more Pleaſure and Profit, to refer the Reader to *Wells's Hiſtor. Geogr. of the Old Teſtament*, vol. ii. where he will find the ſeveral Chapters in each ſet down according to the true Series of the *Jewiſh* Hiſtory.

A
DISSERTATION
UPON THE
Two Books of *ESDRAS.*

THAT which is called the Firſt, or, according to other Accounts, the Third Book of *Eſdras*, the Author of which is not known, but ſuppoſed to be an Helleniſt *Jew*, inſerts an odd Narration in the third and fourth Chapters of three young Men that were of *Darius's* Guard, contending for the Reward of a Problem, or Sentence propounded by every one of them. The Arguments, it muſt be confeſſed, are weighty, and very proper on the Occaſion; but it is obvious, that the Writer makes theſe Candidates to preſcribe, as it were, to the King, what Gifts and Rewards he ſhall beſtow on them in token of Victory: and beſides the Rewards themſelves are too magnificent for ſuch a Conteſt, and more proper to be beſtowed on a General, who had gained a ſignal Victory, or conquered divers Provinces. His Deſign in this Narrative ſeems to have been, to embelliſh the Account of *Zorobabel*, by a Circumſtance ſo honourable to him as the Prize, and, at the ſame Time, entertaining enough to the Reader. I conceive it to be a traditionary Story, as the true *Ezra* takes no notice of it, founded probably upon Truth, but mixed with ſome fabulous Circumſtances. In different Parts of the Book, there is a ſummary Repetition of the two laſt Chapters of the ſecond Book of *Chronicles*, and of the Books of *Ezra* and *Nehemiah*. But one cannot excuſe the Author for injudiciouſly inſerting ſeveral Particulars from them, to give an Air of Truth to his Relation, and to make it more credible. But againſt its Authority there are the following material Objections: 1. When the *Jews*, by the Permiſſion of *Cyrus*, returned to *Judæa*, this Writer makes their Governor, or Conductor, to be *Sanabaſſar*, whereas, according to the true *Ezra*, *Zorobabel* was their Conductor. 2. He places the Re-conſecration of the Altar, and the renewing the Sacrifices in the ſecond Year of *Darius*, whereas the Canonical Book of that Name fixes it in the Reign of *Cyrus*, ch. iii. 1. and in the ſeventh Month. 3. If *Darius*, when he permitted the *Jews* to return with *Zorobabel* to *Jeruſalem*, to rebuild their Temple, wrote to his Officers beyond the *Euphrates* in their Favour, as this Writer repreſents it, would they have had the Aſſurance to demand of them by what Authority they engaged in the Work? Did they not know the King's Orders, and were not they themſelves obliged to furniſh them with Materials? Or would *Zorobabel* have had any occaſion to have recourſe to the Decree of *Cyrus* to rebuild their Temple? 4. He makes *Zorobabel* to be one of the Guard about the King's (*Darius*) Perſon at *Babylon*, when he confeſſedly was, at that time, at *Jeruſalem*, *Ezra* ii. 2. 5. He repreſents *Darius*, ch. iv. 46. as engaged by a ſolemn Vow, before his Advancement to the Kingdom, to rebuild their Temple: If this was the Caſe, what need was there to ſearch the Archives with ſuch Diligence for *Cyrus's* Decree for that purpoſe? 6. He diſtinguiſhes *Nehemiah* from the *Tirſhatha*, making two ſeparate Perſons of them, whereas, the latter is only a Name of Office, *Nehem.* viii. 9. 7. He contradicts both Scripture and himſelf, when he ſays, ch. iv. 44, 57. that *Zorobabel* entreated *Darius*, to ſend to *Jeruſalem* the holy

Veſſels, which *Cyrus* had intended to have ſent, as if *Cyrus* had not executed that Deſign; contrary to what the true *Ezra*, and even himſelf, ſays, ch. vi. 18, 19. 8. He charges the *Edomites* with burning of the Temple, at the ſame Time that he mentions *Jeruſalem* being taken by the *Chaldeans*. 9. He ſays, that when *Darius* gave leave to the *Jews* to return, he ordered them to be eſcorted for their greater Safety by a thouſand Horſe, as if a Number ſo inconſiderable could be a Safeguard for fifty thouſand Perſons. Laſtly, Where he does agree with the Canonical Books, he quite confounds the Order of Time and Events, and, after all his Pains to adjuſt his Account to that of the true *Ezra*, he betrays his Inability for ſo nice an Undertaking, and has fallen into Faults ſo groſs, that the Church has deſervedly rejected this Book, as uncanonical, and unworthy to be read in its Service. I have the rather taken Notice of theſe, as well as thoſe reſpecting the Books of *Maccabees*, to acquit myſelf of a Promiſe, ſee *Pref. to Comm. on Ecclus* to make ſome Strictures and Obſervations upon particular Paſſages in them. As to the ſecond Book of this Writer, it muſt be confeſſed there are in it lofty Sentiments, beautiful Similes, ancient Traditions, the Appearance at leaſt of a prophetick Spirit, and a ſurprizing cloſe Reſemblance of many Paſſages in the *New Teſtament*; but the following Objections are made againſt it. 1. The Genealogy of this *Pſeudo-Eſdras*, placed at the Entrance, differs from that, 1 *Eſdr.* viii. 12. and from that in the true *Ezra*, ch. vii. 1, 2. which has induced the Learned to conclude, that they are different Perſons. 2. It is ſaid, ch. i. 11. that God ſcattered the People of two Provinces, even of *Tyrus* and *Sidon* in Favour of his People returning from *Egypt*, of which there is no Confirmation in Scripture. And a little after, ℣ 22, 23. two very different Facts are confounded: *Moſes* is made to work the Miracle of ſweetning the Water at the Brook *Arnon*, *Num.* xxi. 16. which was wrought only on the Waters of *Marah*, *Exod.* xv. 25. *Ibid.* ℣ 39, 40, the Author enumerates the twelve Minor Prophets, though *Haggai*, *Zachary*, and *Malachi*, whom, according to a Rabbinical Conceit, he calls an Angel of the Lord, propheſied after the Captivity, and their Times agree not with that of this Writer. It is moreover obſervable, that he places them not according to the Order in the *Hebrew* Canon, but follows that of the LXX, or *Greek* Bibles. Ch. ii. 33, he introduces his having received a Charge from the Lord, upon Mount *Horeb*, abruptly, without any Authority, Connection, or Reaſon, except it be to inſinuate and countenance a Notion of *his* Inſpiration. Ch. iv. 35, 41, mention is made of Souls departed in a State of Grace, being kept in Chambers, or ſecret Storehouſes, till the Day of Judgment, agreeably enough to *Apoc.* vi. 9, 10. which has been objected to, as ſeemingly countenancing the Doctrine of Purgatory; and it muſt be confeſſed the *Catholics* have ſo applied it, but without Reaſon, as nothing is therein ſaid or intimated of their being detained there by way of Puniſhment, or to be purified by it. Ch. iii. 6, we have another Rabbinical Conceit of *Eden*, or the earthly Paradiſe, being planted even before the Earth itſelf came forward, or was made. Ch. vi. 49, it is ſaid, that God, on the fifth Day, created two Animals of an enormous Bigneſs, one called *Enoch*, the other *Leviathan*, and as the ſeventh Part would not contain them both, he ſeparated them, and put the former into a dry Place, wherein there were a thouſand Mountains, and the *Leviathan* he reſerved in the Sea, to furniſh an Entertainment for his People at the Coming of their *Meſſiah*. This is alſo another Rabbinical Whim, which the Author borrowed from the *Talmudiſts*, who have likewiſe abuſed *Gen.* i. 20, 21. and *Pſ.* ciii. 26. to the ſame fanciful Purpoſe. See *Raynold's Prælect.* xxvii. vol. i. What he mentions, ch. xiii. 40, 41. about the ten Tribes being carried by God beyond the *Euphrates*, which divided itſelf for their Paſſage, into a further Country, where never Mankind dwelt, into a Region called *Arareth*, that they might there keep their Statutes without Danger or Diſturbance, from thence to return at the latter Time by a like miraculous Stopping of the Waters, I ſay, though theſe Tribes are allowed to be in Being, in what Country it is uncertain, yet their Paſſage both ways in the Manner deſcribed is ſcarce credible. It ſeems a fond Perſuaſion, ariſing from national Prejudice, that God will never ceaſe to do Miracles in behalf of his Choſen. Ch. xiv. 11, he makes ten Parts and a Half of the World, dividing it into twelve, to be in his Time already paſt, and therefore according to his Account, the World ſhould have been at an End above 1700 Years agoe. It is computed, that from the Creation of the World (for I ſee no Reaſon to begin the Account at the Deluge) to the Time of *Eſdras* were about 3470 Years, and therefore after 500 Years more, or the Time of our Saviour's Birth, or at leaſt of his Death, the Period ſhould have been compleated, and this World have had an End. Ch. ii. 43. mention is made of a young Man of high Stature, taller than all the reſt, crowning thoſe that have confeſſed the Name of God, called alſo, ℣ 47. the Son of God: To confirm the ſame Legend, and to give the more Credit to this Table, are theſe Words inſerted, ch. vii. 28, 29. *My Son Jeſus ſhall be revealed with thoſe that be with him, and they that remain ſhall rejoice within* 400 *Years; after theſe Years ſhall my Son Chriſt die, and all Men that have Life.* This and many other Paſſages ſpeak ſo clearly of *Jeſus Chriſt*, his Coming, Office, Death, *&c.* that, if this Book had been known and received as authentic among the *Jews*, it ſeems almoſt impoſſible, that any *Jew* ſhould remain unconverted. From a Number of parallel Paſſages to thoſe in the *New Teſtament*, which a learned Hand has digeſted Columnwiſe, ſee *Lee's Diſſert. on*

2 *Eſdr.* it ſeems neceſſary to conclude, either that *Jeſus Chriſt* and his Apoſtles copied from hence, or that this Writer tranſcribed largely from the other. It ſeems moſt probable, that the Author was a *Jew* converted to Chriſtianity, who, in Hopes of converting others, compoſed this Work under the Name of a Writer, for whom the *Jews* had the higheſt Eſteem. And there ſeems good Reaſon to conclude, that the Author lived in the Times of the firſt Heathen Perſecutions, from many Paſſages encouraging Faith, and a Spirit of Conſtancy and Perſecution, as may, I think, be inferred alſo from ſome Circumſtances in the Viſions themſelves, ſee ch. xiii. ſome of which have been thought to have been taken from *Ezekiel's* Viſions, *Daniel's* Prophecies, ſee *Dan.* vii. 7. who, as from the Mouth of God, is called his Brother, ch. xii. 11. or St. *John's Revelation.* But I forbear to enter or remark upon theſe, as acknowledging my Ignorance of their true Deſign, which the Learned themſelves are ſo much divided about. What a great Critic (*Scaliger*) obſerved of *Calvin*, that he was wiſe in not Writing on the *Apocalypſe*, admoniſhes me not raſhly to attempt the viſionary Part of this Book, who have neither ſufficient Reading, nor Judgment to diſcern the Scope and Intendment of myſtical and prophetic Writings.

I cannot conclude, without bleſſing the Goodneſs of God for enabling me to put the finiſhing Hand at Length to theſe Sheets; and am glad likewiſe to embrace this Opportunity of acknowledging my Obligation to thoſe *Right Reverend*, and *Reverend*, Perſons, who have occaſionally favoured me with their learned Aſſiſtance in the Courſe of this Work.

Paſſages

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20. Col. 1. l. 56. *read* mere.
30. Col. 2. l. 1. *after* following *put a Comma.*
33. Col. 2. l. 44. *read* narrate.
45. Col. 2. l. 60. *read* precarious.
60. Col. 1. l. 56. *read* and when.
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65. Col. 1. *read* Chap. viii.
67. Col. 1. *read* Chap. ix.
70. Col. 2. l. 42. *read* Pavilion.
73. Col. 1. l. 38. *read* ſuch a Sin.
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87. Col. 1. l. 50. *read* Iſ. lxvi.
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87. Col. 2. l. 54. *read* poſtea in Templum.
91. l. 20. *read* enjoyed.
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96. Col. 2. l. 58. *omit* to.
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106. Col. 1. l. 52. *read* begin.
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107. Col. 2. l. 36. *read* Boaz.